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THE BRITISH  
**CONTROVERSIALIST,**

AND

**LITERARY MAGAZINE:**

DEVOTED TO THE IMPARTIAL AND DELIBERATE DISCUSSION OF  
IMPORTANT QUESTIONS IN

RELIGION, PHILOSOPHY, HISTORY, POLITICS,  
SOCIAL ECONOMY, ETC.,

AND TO THE PROMOTION OF SELF-CULTURE AND GENERAL  
EDUCATION.

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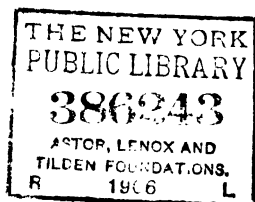
"MAGNA EST VERITAS, ET PREVALEBIT."

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**VOLUME II.—THIRD AND ENLARGED SERIES.**

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## PREFACE.

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APPARENTLY slow, and always silent, are the operations of those great laws which, under Infinite Wisdom and Goodness, regulate the periodical changes of our globe. Thus, with noiseless step, and almost imperceptible advance, do the seasons succeed each other, as they come robing the earth with verdure, decking her with flowers, crowning her with plenty, or enshrouding her with gloom. It is thus, too, with the more frequent transitions from the darkness of night to the effulgence of day. Not suddenly does the eastern horizon become flushed with beauty, and radiant with light. Not till after a lengthened prelude does the great king of day come forth; and it is then only that he may slowly mount the sky towards the acme of his splendour, from which to shed a flood of glory upon the rejoicing earth. And seeing it is thus with the material and the physical, we are not surprised to find that it is also thus with the mental and the moral. It is not by spasmodic efforts that knowledge can be diffused among the people; nor is it by forced marches, or with military honours, that truth makes its triumphal progress through the world. Slowly and silently, far from the gaze of the busy throng, are generated those forces which are most powerful in furthering the great work of human enlightenment and progress. The whispered word of kindness, the homely song of affection, the simple lesson of instruction, the truth-conveying argument, the high and ennobling thought, the pure and elevating example,—have all a potent influence in moulding the minds and characters of men, and in thus hastening the approach of that better time which the poet sings of, and the seer foretells.



These thoughts have been suggested to us by a retrospective glance at our editorial labours during another half year, and by an inspection of the contents of the new volume of the *British Controversialist*, which we now present to our readers. Quietly and perseveringly have we, during another somewhat lengthened period of time, prosecuted our cherished work, cheered on by the fact that our monthly issues have been received with considerable favour, and have enjoyed a large circulation; and now the goodly Volume which they constitute we send forth, in the hope that it will, in companionship with our previous volumes, find a place in the library of many an ardent student, and many an earnest thinker, to there exercise that regal power which makes "books, and the thoughts that come from books, the determining forces of modern society."

We scarcely need to inform even the most casual reader that for the contents of this volume we are indebted to a large number of intelligent and earnest men, who, though resident in various parts of the country, have met in our pages, as on common ground, to state their honest convictions on great questions of present and abiding interest. True, their views are conflicting, and their opinions opposed; but we rejoice in this, because it supplies a test of accuracy, and places our readers in the most favourable circumstances for drawing their own conclusions, and forming a clear and impartial judgment. To all these, our friends and coadjutors, we tender once again our warm and heartfelt thanks, rejoicing in their continued efforts to do good, and in the fact that they, with us, are contented silently "to labour in building the great temple of Truth, simply contributing their force, and leaving neither the inscription of their names, nor the impress of their hands."

*December, 1859.*

# THE BRITISH CONTROVERSIALIST.

Epoch Men.

## IGNATIUS LOYOLA—JESUITISM.

"A green shoot from the yet living trunk of an aged tree."—*Hallam.*

"DIVINE Providence," says Jeremy Taylor, "is the ship, and God is the pilot; and the contingencies of the world are sometimes like the fierce winds, which carry the whole event of things whither God pleases." This helm-holding power of the Divine One may be traced, by the thoughtful-minded, in each one of those vast movements of humanity in which any marked change of thought, manners, or life has taken place. Along the many-linked chain of Causation, when the mainsprings of Futurity are touched by an Almighty finger—the influences of a realizing activity, transcending human thought and power, are rapidly and surely flashed; and these—while conserving to each individual the outworking of his own particular aims—frequently produce a result beyond and above the original designs of men, and their immediately conscious desires. In the swell and current of circumstance there is a potency which shapes and guides the course of man's life in such a way as to work out aforethought, though humanly unlooked for, harmonies of being and well-being. The pervasive prescience of the Deity, though exerted vicariously and through others, is a perpetual *factor* in the problems of History, and may not, without affecting our results, be omitted in the act of considering them. Men mark the convergence of inducement, aim, and opportunity, and note the ultimate issue or consummation of the multiplex activities employed in elaborating events and giving practical play to the differing intents of men, but they seldom mount to the primordial sources of change. Streams, though they rise on hill-slopes, are fed from heaven. The whole energy and life of history are emanative—they flow forth from the being of man, which is the gift of his Creator and the very "inspiration of the Almighty."

"To cipher what is writ in learned books"

is not enough to make one comprehend History, in its essence and harmony; understand the miracle of human life, in its entirety and

oneness ; or perceive the "great plan" which permeates as well as permanizes "the Course of Time." Sincere and patient thought are, in this study, better auxiliaries than multitudinous tomes and the mere fruits of garnered research. Reason is the inner spirit of History ; research is only its nutriment ; and Events are but its outward form, which is shaped by the environments which encircle it and the time in which it acquires being. There is no perfect and immediate growth, change, or passage of thought into act. A ceaseless interaction of Will and Circumstance goes on in all events. History is an evolution of which the co-existent and co-active elements are mind and Nature. Of the former, the vital force is supplied by the Omniscient ; of the latter, all the attributes and qualities are but His gift who formed it. In both, therefore, however latent, the power and purpose of the Deity reside ; and when they enter into causative vicinage and relationship there must be at once initiated a series and succession of changes, calculable by him only who fully comprehends the forces and modes of the co-efficients, from a concurrence of which a sequence of events may issue. We make no demand upon the religious faith of the reader by our method of argument in this attempt to demonstrate the necessary and inevitable inworking of Providence among the energies of History—conditioning, controlling, and sustaining the grand entirety of Fate, the progress of individuals, and the career of nations ; and therefore, as simply, naturally, necessarily, and efficaciously as *gravity*—acting in, co-acting with, and re-acting upon the elements of events from the base to the very summit of being. Whatever be the theological opinions—necessitarian or libertarian—entertained as to a more or less intimate constraining, restraining, or inclining operation or co-operation of the "Eternal Spirit of the Universe" upon the soul, and thus upon the destiny of man, there cannot be a doubt regarding the literal as well as poetic truth of the statement, that

"There's a Divinity doth shape our ends,  
Rough hew them as we will."

This is a clear, philosophical deduction from the premises that have been laid before the reader, and its truth and relevancy have been vouched for by a wide induction taking in the grandest moments of history—revolutions and epochs. No one of these, when properly studied, has ever yet been interpreted as an accidental fact unlinked from the concatenation of cause and effect, or cut off from the laws of growth which regulate the world of Events as truly as the kingdoms of Nature. Every one knows full well that no great change ever thoroughly startled and waylaid the world. Long before a thought ripens into an event, signs of its latent growth are visible, and it comes to be recognized as a necessary and component though far from inevitable part in the system of providence through which the pulsing force of a Divine purpose—"whose hidden meaning lies in our endeavours"—has been wrought. Through all possible eventualities this effective, generative, and constructive effluence is

ready to start into vital play, and spring out into modifying activity or transforming life. It not only circulates in, but emanates from, the times and environments of men; and its vigour animates man's own heart with the love for and the need of progressive improvement. Directly or indirectly, therefore, there is an unintermitting administrative forthgoing of Causation from the great central Source of power, that first faintly *hints* the future, and thereafter—if not thereby—with heavenly touches works out the events which gain the gaze of all posterity; thus by separate agencies, in differing modes, alike through old and new forces, effecting the one aim to which all tends, only that *this* also, when accomplished, may be the initiative of a new development with new means, progresses, and results. It is the characteristic of great men to entertain interests and engage in acts which, while they fulfil their own peculiar private ends, run some part of their way in the same groove as the larger issues of God—whose master-passions and exertions He employs to initiate a movement or to round the grand course of an epoch.

The grandeur of individualism is not, as might at first sight seem, eliminated by this theory from the essential and necessary order of causation; but is rather intimately and inevitably incorporated into the wide range of agencies through which the transcendent potentiality of Providence works out its purpose. In some soul a great idea breaks the germ, and struggles into flower. From this a thousand other seeds are scattered and are cultured into growth in other minds. The initial, undeveloped form planted primordially in the soul, but dormant for ages from lack of the normal elements of development, is thus substantiated, and made one of the inevitable phenomena which must be perfected into full reality and adequacy of result—complete historic manifestation. History is, therefore, the practical logic of living thought, in which premises give results; these again give premises; and out of these are again eliminated new results—ever widening in their circle, ever increasing in their importance. The life of man is intertwined with the whole past of History, with the whole present of effort, with the whole future of hope; a multitude of affinities bind him to his fellows, to organic nature, and to the external world; implicated in and bound up with these no man's faculties are free from suggestions, influences, and restraints, whose power he feels yet can neither calculate nor resist, antedate or postpone. Out of the whole cycle of a man's experience his life and aims grow, and from these his acts and works take not their initiation only, but their progress and results.

Fatalism forms no part of our creed, nor does our use of the term destiny imply the determinate causative pre-arrangement of each individual item of human activity and progress—though we do not shut off, by the acceptance of our theory, the strictest disciple of necessitarianism from pursuing his own speculations in his own way. We hold that in each and every possible mutation or permutation of man's will or at the purpose of the Creator and Disposer is equally capable of *emanence* or forth-growth, and that it is quite

immaterial to the accomplishment of His Divine will in what manner or from what motives any given creature may act.

"The realms of being to no other bow,"

and hence the dew of the morning is not more transient than is the effect of any act or set of acts against which "the ordinance of heaven" is registered. Every change is shaped and formed, whatever man may aim at or hope for, so as to bring about, in the long run, the very intent which lived within His thought from whom all has "its origin and end." If we read History so interpreted, we shall find that, however folded in mystery events may be, there is an adequate cause for each, and a favourable issue for all. This, however, by no means absolves any individual from the need of earnest moral activity in his own position in life; for it is obviously better for our own soul's welfare that the providential purposes of the Most High should be realized through and by us, than that they should be effected independent of, if not in opposition to, us. Fatalism is a dead letter, and moral responsibility rules in, reigns over, and excites all. Destiny is no vague word, even though thus modified; and earnestness is heightened in its signification when we regard it as an honest endeavour to fulfil the behests of a power whose will is "far removed" from any influences derived from our oft-changing minds. The mystery and divine significance of life to each one consists in this—that we are parts of, and participant actors in a mighty scheme, in which we must not only perform, but choose our path, and exert the latent capability of our souls in the production of effects which tend to the procuring and furthering of the progress of humanity, by the extension of civilization over the earth, by the removal of evil from the universe, by the promulgation of better principles, by the inculcation and exemplification of purer morals, and by the increase and spread of the happiness of mankind. If we do so by co-working with Providence in the effectuation of His desired ends, with forethought and honest purpose, and find the pleasure of our existence enhanced by moving in and helping on the nobler issue of events in harmony with the divine and inward sphere of progress and betterment, we shall do well, and fulfil our true destiny rightly. But should we slothfully reckon the route impassable, and the objects aimed at unattainable or undesirable, then shall we ill fulfil our mission by resiling from our duty; but not the less shall the route be opened up and walked in, that many may go to and fro and find delight in it. *We* may fail; but Providence will effect its perfect work.

These introductory remarks have far exceeded our original intent, which was to show that, in the historic annals of our race, no man had attained the high places of reputation, as the source of new influences in the ongoing of events, unless in subordination to the designs of Providence, and for the elaboration of some experiment needful, at the time, and in the circumstances, to initiate, to carry on, or to effect some result to which the past is pledged, and for

which the future waits. Hence "every work issues in a result; the general sum of such work is great; for all of it, as genuine, tends towards one goal; all of it is additive, none of it subtractive."

Believing, with Carlyle, that "Protestantism is the grand root from which our whole subsequent European history branches out," we yet find a problem in that history which has not been adequately explained. It cannot have been without good reason that one of the most singular synchronisms of modern history took place, and that the selfsame year, 1521, held within its circle two crises so important as those which determined the future of Luther at the Diet of Worms, and of Ignatius Loyola at the siege of Pampeluna. The life of Luther has been written from many points of view (and we intend, hereafter, to add our mite to the sum of thought his labours have educed), but we have not yet, so far as the present writer is aware, had the biography of Loyola composed with a view to discover his true place in the scheme of Providence, and the lesson which his life teaches.

To this task we at present devote our thoughts, and though our sketch must be both brief and imperfect, we yet hope to present such a notice of his life as shall, in some measure, render it intelligible as a part of the grand evolution of modern history, and prove that even the founder of Jesuitism was an outgrowth and an inevitable phenomenon of the Reformation.

Achievement is the result of earnestness; but success is *more*;—it is the result of an earnestness working in harmony with, in promotion of, and in lineal and logical sequence to, the aim, the nascent principle, and the necessity of the time,—of a clear-sighted, prescient recognition of the pervasive, though immanent, design, policy, and requirement of an age, accompanied by honest energy of thought, speech, and act, for its advancement, and the production of such results as agree in their tenour with the pure and good designs of that Providence which, by a "subtle chain of countless links," holds and operates upon all the causes of all things.

There can be no success, for there can even be little achievement, in anything entirely adverse and opposed to the ultimate good and progress of man; and wheresoever achievement is manifested, we may be sure there underlies that development and form of effort some needful experiment in history, which, though not in itself accordant with the march and progress of events, is yet, in its ultimate results, promotive of the healthy vitality of the future. We may be sure, therefore, that in Jesuitism, as in many things else, in seeming disharmony with the rise and progress, growth and development of humanity, there is some soul of goodness entitling it to live and achieve, if we have wit to find it.

A degenerate church—how shall we regenerate *that*? If man may sin,

"And by the merit of vile gold, dross, dust,  
Purchase corrupted pardon of a man,"

can there be anything but "juggling witchcraft" in the tale of that sublime sacrifice of *the* precious blood? If "by fasts, vigils, formalities, and mass work, a man's soul could be saved," wherefore the need of that only begotten One's living and dying? Discipline and doctrine should cohere and harmonize. Luther sees that Christ is foiled in his noblest ends, unless they do so. He knows, also, that they do not. His "heart's desire and prayer" was, that life and thought should alike be God's, through Christ. This could not *then* be, and he stood out from the Church in which the very essence of Christianity was made a subject of sale, "compromise, insinuation, parley, and base truce," instead of bold and honest teaching. This act could only be justified by a *proof* that the abuses and corruptions which scandalized Christendom were only capable of reform by an outward movement and secession; and *this* was only possible by causing a marked and well-known effort to be made, by one sufficiently gifted and powerful, to purify and change the very inner core and heart of Christendom, to revive its ancient graces, and counteract, if it were impossible to expel, any in-dwelling evil. Of such a work, Ignatius Loyola became the instrument. How he strove, and how he prospered, will be seen in the sequel. But we have already delayed too long with explanatory matter, and must now proceed to recount such events in his life as may enable us to perceive in him a distinct aim and character, such as mark him out as a sincere, free-seeing, earnest soul,—indeed, an Epoch Man.

YÑIGO DE LOYOLA Y OÑEZ, whose name has now been upwards of three centuries famous under the Latinized form—Ignatius Loyola,—was the eighth son and thirteenth (and youngest?) child of Bertram, Lord of Oñez and Loyola, and Mary Saéz, his wife. The castle of Loyola stood on one of the apple-fielded and carefully cultured slopes that lie between Azpeitia and Azcoitia, in the small Basque province of Guipuzcoa, which occupies the eastern extremity of the northern coast of Spain, where the Pyrenees throw up their bulwarks, and abut upon the angle of the Bay of Biscay; and there, in 1491, Ignatius was born (eight years later than the German miner's son,—“The solitary monk who shook the world”). The Lord of Loyola belonged to one of the noblest Spanish families, and claimed the right of being summoned to do homage by a special writ. Such a man had, of course, friends at court, and no life sufficiently honourable for a scion of his house could be found, save such as gave him place among the far-famed Spanish cavaliers, who at this period lent effulgence to the history of ill-fated Spain. The scant education, then usual, having been somewhat hastily slurred over, the young Ignatius was, under the guardianship of Don Antonio Manriquez, Duke of Najara, a relation, installed as a page in the court of their Catholic Majesties, Ferdinand and Isabella, where he may have seen—1501—the discoverer of a new world wearing chains,—memorials of a king's gratitude; or perhaps attended the pompous funeral—1506—with which the monarchs he

had enriched, and whose reign he had illustrated, befooled the memory of Columbus. Court life was then, in Spain, the only life which afforded opportunities for the exercise of courage, the attainment of accomplishments, or the acquisition of personal distinction. The activity and renown of the court of their Catholic Majesties was great and marked. The western world added its wealth to the treasures of Spain. Granada had yielded to Castile, and the crown of Naples had been conferred on famous Ferdinand. Sicily, Sardinia, and the Balearic Isles, as well as the cis-Pyrenean portion of the province of Navarre, were added to his kingdom by the energies of war and the strategies of treaties. Military ardour could not fail, under such circumstances, to excite and animate the young convivialists, whose favourite amusements were the dramatic romances of Juan de la Encina; whose favourite *canciones* and *villancicos* resounded only love and glory; and whose chief employments were in shows, tournaments, and stately processions, where valour was crowned by beauty. Ignatius greedily drunk in the feverous fervour, and found stimulation, not in his brothers' successes in arms only, but in the *one* book which he perused with more than student rapture—Vasco Lobeira's "Amadis de Gaula." In the epic heroism, the fascinating romanticisms, the strangely blended colours of chivalric virtue, magic, and licence, which that book displayed, there was much to stir the young, hot blood of Don Ignatius. It is scarcely to be wondered at that this vivacious, vain, aspiring, handsome, and naturally brave young gentleman, should have exhibited a military bias early, and been devotedly assiduous in attending to the instructions given to the *élèves* in the art of war, at court, in camp, in field, or in barracks. While "the dew of youth" yet glistened on his locks, his form exhibited the grace and dignity of the military mould; though only of middle stature, he was symmetrical and flexible; his eye sparkled under a broad and prominent brow, which overarched a long, curved nose, well-fleshed cheeks, of somewhat bronzed and swarthy hue, and a chin round which a tastily-trimmed beard was curled. His whole framework seems to have been "nobly planned" for action and enjoyment. In his look a prompt, unhesitating, self-assured gallantry appears; and the accomplishments of the courtier give piquancy and flavour to the graces of the man. Of the pleasures, not to say dissipations, of court and military life—with the single exception of gambling—he freely and readily partook; and mingled with glee and heartiness in their somewhat tumultuous enjoyments. Religiousness appears to have been indigenous to his nature; his lips are said to have been free from oaths and scoffing; and the general tone of his moral nature seems to have been above the average of his compeers, for he was often chosen arbiter in the disputes and quarrels of his more passionate and less guarded companions. An intuitive adroitness in noting character, and guaging, engaging, and managing men, made him successful in taking and keeping the lead of his set. In the heart of this youth, too, knightly enterprise was coupled with the



devoirs of a love which he "never told"—except in the ravings of an after fever,—a love, so far as we know, never,—

"Confirmed by mutual joinder of their hands;  
Attested by the holy close of lips;  
Strengthened by interchangement of their rings;

but yet potent and strong, though hopeless, as the loves of Dante, Petrarch, Tasso, or Sir Philip Sidney; yet one, the remembrance of whose object—"no countess, no duchess, but something higher still,"—remained in his soul, long after, pure as a prayer.

"Even so the smile of woman stamps our fates,  
And consecrates the love it first creates."

Loyola was a good deal engaged in the contentions raging between France and Spain, regarding the border provinces of their respective territories. Ferdinand was the most astute and powerful monarch of his age, and was somewhat unscrupulous in the means taken to attain the objects of his ambition; and he had succeeded in adding Navarre to his other dominions by a reckless combination of force and fraud. Francis I. (then only Count of Angoulême) had considerably distinguished himself in the defence of the territorial boundaries of France, and had given good occupation to the soldiery of Spain, among whom Loyola was enrolled, and with whom he was gathering fame.

In 1515 Francis I. attained majority and kingship; a year thereafter Ferdinand succumbed to the imperious sharpshooter, Death, and was succeeded by his grandson, Charles V., the life-long rival of the French monarch. The frontier states of Francis were by this event menaced both on the Flemish and the Spanish sides; for Charles was also sovereign of the Netherlands. The natural anxieties of statesmanship, no less than the exigencies of the times, required continual defence, and tempted to occasional offence, on each part; and hence we can easily suppose the stir and din of war were seldom stilled. In such a school, under such training, Loyola was an apt pupil. Camp-life and its hardships nerved and inured his frame; war-tactics quickened the pulsations of his thoughts; victor-glories stimulated his zeal and freshened his ardour; while soldierly subordination united with the habit of command to bring all his faculties under drill, and into constant and varied activity. To intensify the military ambition of each Spanish soldier important events arose. In 1519, by the demise of Maximilian, the imperial crown of Germany became the subject of a contest, which seriously disturbed the peace of Europe. Charles and Francis became candidates; and Henry VIII. of England intrigued considerably to be admitted as a competitor. Charles was successful; and was crowned Emperor, 23rd October, 1520. This by no means tended to allay the fevered jealousy and rivalry of the monarch of France; and hence he studied revenge and reprisal. The events resulting thence concern us, because they bring Loyola into the field in the turning

point and crisis of his life ; and, therefore, must necessarily receive some attention and detail at our hand.

Seizing the first suggestion that presented itself, Francis I. espoused the cause of the family of John d'Albret, who died in 1516, having been, in right of his wife Catherine, King of Navarre. Ferdinand (Charles V.'s predecessor) had, as we have before noted, acquired the territory by means much less than fair. Francis, made virtuous by his rage and disappointment, insisted on restitution. This Charles resisted ; and, as he was in a condition to reward zealous services, there is little wonder that the legitimacy of "possession" gained many enthusiastic defenders. Encouraged by a rebellion in Castile, favoured by the absence of Charles in Germany—where Luther's schism was causing annoyance—and goaded by pretty active passions, Francis resolved on an invasion of Navarre, with the nominal object of enforcing the restoration of the unjustly captured sovereignty of John d'Albret. In this invasion Pampeluna (*anciently* Pompeiopolis, *now* Pamplona) was besieged. This city, the ancient capital of Navarre, the seat of the courts, and the residence of a bishop, occupies an eminence rising from a small, hill-sheltered, circular, fertile plain, called Cuenca, on the left of the Arga, one of the northern tributaries of the Ebro. It was then a place of considerable strength, being well fortified, having a pentagonal citadel, built by Philip II., the length of whose sides was a thousand feet each. Loyala, whose paternal castle was not far distant, held a subordinate command in the garrison here. The large force with which Francis, in his anxiety to regain ground, had surrounded them, terrified the besieged ; and, either through sympathy with the insurrection, fidelity to their own reigning house, or deficiency in courage, the occupants thought of capitulating. Loyala was chivalrous and haughty. He could not consent to an unresisting defeat ; nor was he blind to the honours that might await a heroic, even though successful, attempt to defend the trust which Charles had committed to the keeping of the garrison in which he had a place. Heaping contumely on the abettors of the base proposal ; exhorting to a brave defiance ; expressing a firm determination to abide by his fealty to the uttermost ; and counselling unanimity and co-operation, Loyala strove to turn the awkward current of popular feeling into the channels of duty. In this he failed ; whereupon he, with one companion only, left the assemblage of the citizens, and managed to incite the soldiery who manned the citadel to hold their own to the uttermost. The battering of the French artillery soon broke the walls of Pampeluna ; and through the breach an impetuous onrush of the enemy was made. In this critical exigence, Loyola's vigour and daring prompted him to throw himself into the breach, and to resist with might and main the entrance of the assailants. The play of bullets on the walls by chance struck nobler game ; and the one heroic spirit in the garrison was suddenly reduced to powerlessness and inefficiency, for Loyola was, almost at the same moment, smitten by a cannon-shot on the right leg and by a stone-splinter from the

wall on the left. He fell in the breach, barring ingress by his body ; and, on his fall, the spirit of the garrison having become exhausted, a speedy surrender was made. The French entered as conquerors ; but mindful, as they always are, of the homage due to bravery, they caused the utmost care to be taken of the prisoners and the wounded, in both of which classes Loyola figured. The severity of the injuries he had received was so great, that the storming party kindly conveyed him to the castle of Loyola, where, under motherly and sisterly care, his wounds were nursed with the skill of kindness. The fractured and splintered bones had, however, in the haste of dressing, and under the jostling of carriage, not been properly reduced. The legs were shamefully misshapen, and the surgeons who were consulted gave it as their opinion that one, at least, could not be properly set unless it were broken again. So sensible was he of his gainliness of figure, and the attractiveness it imparted to any, but especially to a military man, that he agreed to have this done ; and accordingly the operation, though attended with fearful excruciation, was attempted. Having nerved his soul to endurance, he bore with resolute will the intense agony it caused. But the combined rack of mind and body to which he had been subjected seemed to have overstretched the capacities of suffering he possessed, and a lethargic exhaustion, from which no recovery was hoped, came on. Life seemed to be waning to its last ray, and the ministers of religion were called to sum up his account with eternity. On the eve of June 29, sacred to St. Peter, the crisis occurred. The surgeon had retired, hoping little, and the priest had shriven him for death. Towards midnight a vision stole upon his soul, and St. Peter, not yet bereft of his miraculous healing powers, appeared before him. The ebbing tide of life returned ; the failing pulses quickened ; the soul, already impeded for flight, sat down to brood again ; and the trance passed away. He was saved. But, then, at what a price ! No more could he, with shapely greave, mount charger in the march, tread with creaseless elegance the halls of princes, or enter, with the matchless irresistibility of a handsome man, the *boudoir* of beauty. Each circumstance of life must impress him with an acute sense of grace lost and irrecoverable. Could it be borne that he, erstwhile "the glass of fashion and the mould of form," for whom knightly renown, the adventures of war, the fame of valour, the excitements of love, had such charms,

" Losing his verdure even in the prime,  
And all the fair effects of future hopes,"

should turn from all these, "made lame by fortune's saddest spite," and culture olives, tend vines, or bruise apples into cider ? Not while one ray of hope lingered in the horizon of probability that the shapeliness and contour of his wasted leg might be regained. The wound was, by his order, again opened, and a protrusive bone cut away. The worst agony of this terrible trial, at the very thought of which one's flesh shudders instinctively, was borne with unflinching

sternness. The martyrdom endured was ill requited ; the Graces refused to be won, though thus earnestly wooed ; and the cure was unfavourable. Dreary days of convalescence followed ; days from which hope seemed banished, and suffering bore no semblance to a ministering angel. The shows, the revelries, the glories, the promises of life were fading. The harassing excitement of thought—the nervous irritability produced by pain and impatience—a restless mind prisoned in a languishing frame compelled to inactivity—all combined to induce a strange and singular state of mind. Add to these the powerful fancy which, in youth's spring-time, had embalmed in a chivalric romance the first and chief of the apostles, St. Peter, exercised on and excited by Landolphus' "Life of Christ," and a volume of the "Flores Sanctorum," or "Biographies of the Saints," a collection of those marvellous legends, in which deeds more wonderful than the choicest strokes of chivalry were strewn, thick as blackberries, along the page. Kindled, inflamed, enraptured by those narratives, with which he sought to beguile the weary hours, and entice a visit from forgetfulness, new passions and ambitions awoke in his soul, and he found himself yearning to become the copesmate even of those ghostly fathers, whose glories gleamed upon his fancy, and changed the course of his enthusiasm. The seed of a new era is ripening in his soul, and heroism is not yet beyond the pale of his ambition.

"Deformity is daring:

It is its essence to o'ertake mankind  
By heart and soul; and make itself the equal,  
Ay, the superior, of the rest. There is  
A spur in its halt movements to become  
All that the others cannot, in such things  
As still are free to both."

The change thus effected we shall now endeavour to detail and estimate.

Meanwhile, let us notice that at this very time there sits, in the solitary castle of Wartburg, a monk under the ban of the Empire. He had stood unblanched and unabashed before the emperor, the electors, bishops, dukes, margraves, princes, and lords, who formed the Diet of Worms; and had boldly "reasoned with them out of the Scriptures." Threats and entreaties had been spent on him in vain; he was neither to be bent nor snapped; all his pith was healthy, and his bones were not destined to become fuel for a pope's fire. A king of England had whetted his pen against him; and in recognition of his services had been rewarded by Leo X.—in the same year, 1521—with the most sacred title of the British sovereign—"Defender of the Faith." Strange after-events will bring the monk of Wartburg and the knight of Loyola into a collision of thought; "but the end is not yet."

## Religion.

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### ARE LITURGIES MORE CONDUCTIVE TO DEVOTION THAN EXTEMPOREANEOUS PRAYER?

#### AFFIRMATIVE ARTICLE.—IV.

BEFORE entering upon the discussion of this question, I think it will be as well to define in what sense I employ the term "Liturgy;" more especially as it is a word which is used to express two several meanings. Drawn from the Greek word which means "*to sacrifice*," it was originally applied only to the forms for celebrating the eucharistic sacrifice or mass; and even now, when speaking of the "ancient liturgies," it is generally understood that we refer only to the ancient forms of the ordinary of the mass. Thus the Jerusalem Liturgy (composed by St. James), which has been commonly used in Syria from the time of the apostles to the present day; the Liturgy of St. Mark (otherwise called the Liturgy of Alexandria, of which see he was the first bishop), and every other liturgy now extant, consisted of one service only—the sacrifice of the mass; and the doctrine they teach us most explicitly and undeniably is, that the highest act of christian worship is *sacrifice*.

It will surely be admitted that whatever proceeds from God must be for our benefit. Knowing our inmost necessities as He does, He would furnish us with whatever we needed, did He in His mercy judge it to be good for us. And this He has done most amply. Committing to His apostles the care and government of His church, we find, in the few writings that they have left behind them (and their very paucity shows that they were never intended to be our *sole* guide), allusions which to a Catholic are unmistakeable. "The form of sound words" which St. Paul adjures Timothy to "hold" (2 Tim. i. 13), means not merely the creed, but that "form" in which the creed was embodied.\* And in other places in the New Testament it is mentioned almost as plainly. The apostles either themselves wrote (as in the cases of St. James and St. Mark), or imparted to their followers the substance of those liturgies which we at present possess. We hear of no Congregationalist, Independent, or Free-churchman in pre-Reformation times (although an ingenious indi-

\* It probably refers also to the practice of committing to memory the *anaphora* or canon of the mass, which was the custom with the clergy in primitive times; the Christians, bearing in mind our Lord's injunction not to "cast pearls before swine," being so jealous of permitting strangers to know what their service consisted of.

vidual has written a work to show St. Paul was an Independent), no opposition to the use of those highly prized and much venerated "forms of words;" no desire to offer the holy sacrifice in any manner different to the established practice in the various countries. There was a uniformity of sentiment, and a uniformity of action, springing from a uniformity of faith, which no "acts of uniformity" can ever impart or restore to those who have left the true Guide to follow the attractive novelties of unauthorized sophistry, or the greater attraction of being permitted to think as they please, and believe what they like, in matters of religion.

Such a form as that which Christ, through his apostles, has left us, admits of no difference of opinion amongst the members of that holy catholic church whose existence and dominion it proclaims. The liturgy is perhaps (with of course the continual guardianship of the church) our best safeguard against false doctrine. It is the means of keeping us in the "one faith" (Ephes. iv. 5), and at once the most beautiful and matchless form of prayer that could be devised. It is suitable to every class and every nation on the face of the earth. The phlegmatic German, the volatile Frenchman, the sober Englishman, the inhabitants of Iceland and of India find in the mass a comfort and delight that no other form of prayer can give them. No other form has ever yet been able to satisfy the spiritual cravings of mankind. And it is perhaps owing to the extreme meagreness of the Anglican liturgy that it has scarcely ever done more for Anglicans than made them feel how unsatisfactory it is, and that it is only when attended by surpliced choirs and Gregorian chanting that the service possesses the slightest attraction for the multitude. Its want of *reality* is perhaps the secret of the aversion with which dissenters regard it.

In process of time, however, the word "liturgy" has come to mean a set form of prayers for *public worship*. I shall, therefore, in the following use the term in this sense.

The Jewish people had given them by the Almighty himself an elaborate and magnificent ceremonial religion. A temple, unmatched in grandeur of proportion and gorgeousness of decoration, was by God's own orders built, and which, while the Jews remained faithful, He made His dwelling-place. Day after day the sacrifice was offered, and the vast area resounded with the chants of the priests and Levites, while the courts were thronged with worshippers; and thither, once in every year, each Jew was obliged to resort. The temple was called "the house of prayer," and stated hours were set apart for this purpose. Our Lord doubtless observed the hours of prayer, for he frequently went up to the temple to pray; and we are expressly told (Acts iii. 1) that Peter and John "went up into the temple to pray, it being the ninth hour." Cornelius had a vision at the ninth hour, Acts x. Peter had a vision at the sixth hour (Acts x. 9). Here then is a grand "form," or rather liturgy. And we ought surely judge by this what is most acceptable to God, since this is the model which He has given for our imitation. The frame-

work of a liturgy is here established beyond doubt. This was the manner in which God desired to be served; and we meet with no expression of His will, which seems to indicate that every vestige of what once pleased Him so much should be swept away. On the contrary, our blessed Lord expressly declares, "I am *not* come to *destroy* the law, *but to fulfil it.*" And what is Catholicity but a "fulfilment" of the old law? Here is the continual presence of our Lord himself in the Eucharist; always in not one place only, as of old God was in the temple, but in every Catholic church throughout the world. Here is the daily sacrifice (of the mass), the priesthood (which of course the sacrifice implies), the hours of prayer, and everything down to the vestments of the priests, the lamp of the sanctuary, and the holy water. All these, never destroyed by the new law, are still in the possession of Christ's church, forming the continuation and fulfilling of that dispensation which the children of Israel once enjoyed.

But the question, whether liturgies are more or less conducive to devotion, can after all be answered only by individuals for themselves. A set form of prayer may be pleasing to some, but the reverse to others. If the use of liturgies rests upon no better ground than *preference*, it puts an end to all controversy upon the subject; as it must in that case be a simple matter of taste. We Catholics, however, believing the liturgy is the church's provision for our spiritual necessities, and knowing that she has the promised guidance of the Holy Spirit (St. John xvi. 12—xiv. 16, &c.), who is to remain with her all days for ever, cannot with the least consistency object to forms with which the church has ever since her foundation been satisfied. Nor would we for a moment desire a change. Only those who have experienced the spiritual delight of hearing mass with devotion, can tell what treasures are bound up in it, and are imparted to those who, though unworthy, yet strive to become the sons of God.

Clement says (p. 126) that "No liturgy, however perfect or scriptural, can by any possibility be compiled, so as to include prayers or thanksgivings or petitions suited to the various wants and ever-varying circumstances of mankind." If he by this merely means that we cannot have special forms of prayer for peace, or thanksgiving for the success of our arms in the Crimea, India, &c., composed before the events happen, no one, I think, will be disposed to quarrel with him. But if he means that prayers cannot take a totally new meaning, according to the intention of the party reciting them, I must beg to differ with him. The mass is framed so peculiarly, as to adapt itself to the feelings of any person present at it. Let Clement take any Catholic prayer-book, and he will understand what I mean. He will there find that every action or prayer of the priest has a corresponding prayer for the people to use. I will just give an instance. At pp. 58, 59, of the *Vade Mecum*, a book much used by Catholics, is the following:—

*Ordinary of the Mass.*

S. Kyrie, eleison (three times).—*Lord, have mercy on us.*

M. Christe, eleison (three times).—*Christ, have mercy on us.*

S. Kyrie, eleison (three times).—*Lord, have mercy on us.*

*Devotions at Mass.*

O Father of infinite mercy, have pity on Thy children; O Jesus, sacrificed for us, apply to us the merits of Thy saving blood; O Holy Ghost the sanctifier, descend into our hearts, and inflame them with Thy love.

It will be seen here that devotions in this manner may be varied by the people as much as they please. They are not bound to follow the officiating priest, nor to keep to a book, they are at liberty to use what devotions they please throughout the entire mass, and can either say them from a book, or, uniting their intentions with those of the priest, offer any prayer or ejaculation that may occur to them. Protestants do something very similar when they use the Lord's Prayer. For instance, when they say, "Forgive us our trespasses, as we forgive them that trespass against us;" some offence may recur to their mind, and they again, in spirit, renew their forgiveness of the offender. Or "Deliver us from evil" may be applied to any sin into which they may habitually fall; or by "us" include some dear friend whose salvation is their heart's desire.

Clement, at the commencement of his paper against liturgies, says that "it was found in primitive times that some *form of service* should be observed for order and edification of the body to be gained." This is a very unfortunate admission for one to make who professes to be opposed to all "forms of service;" because it is quite clear that the primitive times, being the nearest to those of the apostles, must be our best guides in determining in what sort of worship they, having received the same from Christ, had instituted for Christians. Clement goes on to say,—"*We conceive* that liturgies or forms of prayer\* for these reasons would be used from a very early period;" so early, indeed, that ancient writers are unanimous in ascribing their origin to the apostles themselves. "And they were *probably* very extensively adopted, in order that the more illiterate leaders of public worship, . . . when learning and book knowledge was very limited, should have something definite by which they might lead the minds of the worshippers on to spiritual things and spiritual duties." Instead of depending upon "conceptions" and "probabilities," it would have been better for Clement to have adduced some proof of his assertions, since he must be well aware that the lines I have quoted are open to very serious objections by all parties. And instead of saying that "liturgies were very useful before their early corruption by the additions of superstition," he might have pointed out the period at which any variation crept into the Alexandrian, Jerusalem, or other liturgies. What ground either is there for the reckless charge of "illiteracy" against the clergy of the primitive church? It is worse than unfair, it is positively dishonest, to argue in this style.

\* These terms are not synonymous, as I have already pointed out.



Again, at page 236, he tells us that "the spirit of formalism grows out of prescribed forms of prayer," and mentions the "Romish" church as an instance of formalism; and at page 238, says he "does not object to the use of a liturgy so much, as protest against the principle of uniformity, and the compulsory use, by authority, of any form of prayer." So, then, the secret of his objection to them is impatience of restraint. He prizes his "liberty of opinion" so highly, as to disregard the voice of a church which has been obeyed for ages, not only on the subject of liturgies, but in every doctrine, and prefers setting up for himself a standard of devotion, which may please no one else; and fancy all the while, that running counter to the wisdom of eighteen centuries is following the wish of our Lord, that all his followers "might be *one*, even as He and the Father were One." Yet "Clement" will find that all his life he has been neglecting to keep holy a day commanded in the Bible, and observing one at the command of that "Romish" church he so appears to dislike. He will find in Holy Scripture no command—not the slightest hint of such—to keep holy Sunday, and neglect the Sabbath, or Saturday.

At page 136, referring to the "Popish Prayer-book," he mentions the use of strings of beads in counting the "number of Paternosters and Ave Marias" that are repeated by Catholics. It is to be hoped, for conscience sake, that he has inspected the "Popish Prayer-book." I fear, however, that, in common with Protestants who make these random assertions against Catholicity, he has not taken the trouble to inform himself correctly on this point, but obtained, at second-hand, what he knows about it. The rosary (which is the name of the devotion in which the beads are used) forms so apt an illustration of the use of forms of prayer, that I cannot refrain from giving a slight explanation of it.

The rosary consists of fifteen meditations, chiefly upon events occurring in the life of our Lord. The first five are, the Annunciation, the Visitation, the Nativity, the Presentation of our Lord in the Temple, and the Finding of our Lord disputing with the doctors in the Temple. It must not be supposed that we usually go through the whole of the rosary *at once*. This is rarely done, except in monasteries, nunneries, and the like, where the inmates have more time and devotion than those who are engaged in the world continually. It is usual to say five of the divisions at a time, and takes half an hour. I will only stay to explain the first mystery,—the Annunciation. We commence with a short recital of the wondrous events attending the period when the angel announced to Mary that she was to become the mother of God; and this serves as the subject for a short meditation. We then say the Lord's prayer, and ten Hail Marias,\* bearing in mind, the whole

\* As some people fancy that this is merely saying "Hail, Mary" ten times over, I subjoin the prayer: "Hail, Mary, full of grace! the Lord is with thee. Blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us, sinners, now and at the hour of death. Amen."

time, the mystery of the Annunciation. Then follows the "Glory be to the Father," and a prayer. As every mystery is the same in principle, it will be unnecessary to describe the rest. A full explanation may be found in No. 12 of the Clifton Tracts (1d., Burns and Lambert, Paternoster Row), or the whole devotion, in any Catholic prayer-book; the "Garden of the Soul," for instance, which may be procured for sixpence.

Does "Clement" admire Calvin? Here is his opinion about forms of prayer:—"I strongly recommend that there should be a *fixed form of prayer*, and ecclesiastical rites, from which it should not be lawful for the pastors, in the exercise of their office, to depart. There ought to be an established catechism, an established mode of administering the sacraments, and also a public *form of prayer*." (Calvini Epistola Protectori Angliæ, 29 Octobris, 1548.) Most of the reforming divines were of the same opinion, and "Clement" will not, I suppose, accuse *them* of being "illiterate leaders of public worship."

If "Clement" is opposed to all "forms," let him at once abolish the use of the Lord's Prayer, which he says is used too frequently in the Anglican service. I should imagine that, if the prayer be a good one, there can be no objection to using it a second time. Neither do I think that it would be impaired by being used fifty or a hundred times. A popular proverb says, "One cannot have too much of a good thing," and we surely cannot have too much of devotion. Whether it be the effect of having always followed a set form of prayer, or having always lived under a religious rule, it is quite certain that in the times anterior to the Reformation, the people—the English people remarkably so—were very religious; but now it is very rare to see a poor person in any place of worship besides the Catholic. And all those great and holy men whom Protestants speak so highly of (and would that they would read *all* their works, and not only scraps and quotations!), such as St. Augustine, St. Chad, St. Cuthbert, Grosteste, &c., observed a rule in their devotions and their conduct, and that rule was Rome's. It is that church, of which they were members, which Protestants now brand with the horrible name of Antichrist.

But are Protestants who object to forms of prayer consistent, when they themselves use fixed *hymns*? "Physician! heal thyself!"

A liturgy, with its annually recurring services, has a power of recalling and impressing upon our minds events which we might very possibly forget. Thus, when Easter comes round, who can fail to remember what it commemorates? So with Christmas-day, and Good Friday. In the service of the church, these festivals succeed each other in regular order. We commemorate the whole life of Christ, from the moment of his conception to his ascension; and the regularity in which they are celebrated assists in fixing them upon our minds.

R. D. R., who is, I suppose, a Churchman, seems to argue as though no other liturgy, save that of the Church of England, was in

existence. He says, "The compilation (of this liturgy) proves that the authors of it were well acquainted with the fallen and guilty state of man." If the compilation proves this, what must the writers of those books be from which this is compiled? Is R. D. R. aware that the origin and substance of what Churchmen are so fond of calling "their incomparable liturgy," is derived from anything but a Protestant source? I speak most positively, and defy contradiction to the fact, that the *Roman Missal* and the *Roman Breviary* form the groundwork of the Book of Common Prayer. As I do not wish R. D. R. to be without the proofs of this, I ask him to purchase (which he can do for a penny) the "Ordinary of the Mass," and take it, with his Prayer Book, to the British Museum, where he can compare the two with King Edward the Sixth's Prayer-book, and he will then see how much of the mass was cut away by Cranmer and the rest, who, however, retained the title of "Mass," and how much more was expunged or altered by Elizabeth's divines.

R. D. R. is quite right in saying that what he possesses of the Catholic liturgy is eminently adapted to every state of mankind. Coming from God, as our liturgy did, this is not surprising; but the portion which the Church of England prides herself upon is the least important part. The life and soul have been taken from it. The Church of England has *no sacrifice*.

Most Churchmen find the Church service very unsatisfying; and it is remarkable that no section of that church possesses the slightest hold upon the affection and respect of the lower classes, but the one whose teaching and practice assimilates most to that of the church from which they are unhappily separated. Nicknames, like "Puseyite," "Tractarian," &c., do not influence people so much as stern self-denial and hearty devotion. There are many single-minded and most estimable men among the High Church party; but the Church of England has never yet produced a Jesuit. "God forbid it should!" I suppose "Clement" would say, who, doubtless, has a great horror of these mysterious personages. What I mean, though, is that few, if any, among the clergy can be found who, like the disciples of the glorious St. Ignatius, give up wife, house, and home, and everything the world holds dear, to labour in *poverty* for the salvation of souls.

An eminent writer\* has remarked, "When we look upon this church (*i. e.*, the Church of England) thus treasuring up the very fragments of the faith they have lost, and prizing so highly what is but the framework of our own liturgy, we cannot but look upon her as one whom the hand of God has touched, and who has been permitted to retain the clue which may guide her back through the mazes of unbelief to the church of the living God."

As England is indebted to St. Gregory for her Christianity, I trust I shall not be deemed irreverent if I append his name to this paper.

POPE GREGORY.

\* Cardinal Wiseman.

## NEGATIVE ARTICLE.—IV.

WE can scarcely reconcile ourselves to the thought that we are about to engage in the *debate* upon the spirit of devotion, and how best to invoke that spirit in the act of public worship; we would rather consider ourselves as enjoying friendly intercourse with earnest Christians, provoking each other to the good work of worshipping God in sincerity and truth.

In forming a judgment upon this question, we necessarily are led to inquire, What say the Holy Scriptures? If they pronounce on either side, we are bound to adopt the precept as authoritative, and acknowledge that man's opinion must submit to God's Word, resting fully assured that "He who doeth all things well" has not only the power but the wisdom to prescribe that which is most conducive to the spirit of true devotion.

Dr. John, in his "Biblical Antiquities," page 197, says, "Moses left the subject of prayer to the feelings of every individual, and made no arrangements in regard to it farther than to prescribe the benediction to be pronounced by the priest, Numb. vi. 24, 25; and a formulary, according to which the Hebrews, in their presentation of the first-fruits, were to return thanks to God for the possession of the land of Canaan, Deut. xxvi. 3—10; 13—15." He further observes, on the worship of the Jews in their synagogues, page 198, "Individuals sometimes offered their private prayers in the synagogue. When an assembly was collected together for worship, the services began, after the customary greeting, with a *Doxology*. A section was then read from the Mosaic law. Then followed, after the singing of a second *Doxology*, the reading of a portion from the prophets (see Acts. xv. 21; Luke iv. 16). The person whose duty it was to perform the *reading*, placed upon his head, as is done at the present day, a covering called *tallith*, to which Paul alludes, 2 Cor. iii. 15. The sections which had been read in the Hebrew were rendered by an interpreter into the vernacular tongue, and the reader, or some other one, then addressed the people (Luke iv. 16; Acts xiii. 15). It was on such occasions as these that Jesus, and afterwards the Apostles, taught the gospel. The meeting, as far as the religious exercises were concerned, was ended with a prayer, to which the people responded AMEN, when a collection was taken for the poor." Dr. Prideaux, referring to the establishment of synagogues among the Jews, and of their services, affirms that they who prayed "for the whole congregation of Israel," and they who prayed for themselves, "had no public forms to pray by." The Shemoney Esreh, or eighteen prayers, the most celebrated of all Hebrew services, says Dr. Cox, in his "Biblical Antiquities," page 226, "were, and still are, indeed, considered only as the basis of prayer in general; not intended to supersede, but rather to regulate the drift of other petitions which the worshipper might think proper to superadd." The Song of Moses and of Miriam, although joined in by the thousands of thankful Israelites, and assuming the form of

choir and antiphony, can under no circumstances become a precedent for modern cathedral services ; nor can the sacred hymns of the Jews (*e. g.*, Psalms xxiv., cxxxv., cxxxvi.), which were sung by the priests, Levites, and people alternately, similarly to the strophe, antistrophe, and epode of the Greeks, be considered as teaching the propriety and decorum of the cantatori and decani chanting the services of modern christian ritualism.

Many examples of private and personal prayers are recorded in the Old Testament Scriptures,—Abraham, Eleazar, Jacob, Samuel, David, and Solomon,—but these all prayed in varying language, according to the circumstances of their own lives and times, and not according to any set form. The same may be said of the New Testament examples,—Christ, Paul, Cornelius, and Peter. It is, however, thought that Jesus taught his disciples to pray according to a set form, or at least gave them a model by which they might make forms of prayer for themselves, and for the churches which might be established. Neither of these views of the matter appear to us to be correct. Neander observes, in his “Life of Christ,” page 226, “that Christ did not intend by the ‘Lord’s Prayer’ to prescribe a standing form of prayer to his disciples, but to set vividly before their minds the peculiar nature of christian prayer in opposition to heathen ; and, accordingly, he followed it up by urging them to present their wants to their Heavenly Father, with the most undoubting confidence (Luke xi. 5—13). By a comparison drawn from the ordinary relations of life, he teaches that if our prayers should not appear to be immediately answered, we must only persevere the more earnestly (ver. 5—8) ; and then impresses the thought that God cannot deny the anxious longings of His children (ver. 9, 10). Here, also, the internal character of christian prayer is strongly contrasted with the pagan outward conception of the exercise. Even the ‘*seeking*,’ the longing of the soul, that turns with a deep sense of need to God, is prayer already ; indeed, there is no *christian* prayer without such a feeling.” Even Dr. Hind, Bishop of Norwich, speaking of public prayers, says, in his “Early Christianity,” page 267, “If we except the Lord’s Prayer, no obligation is imposed on any church to adopt or to retain forms, except as convenient ; and it was on this account, we may presume, that no public prayers are left among the materials of sacred record,—that each church, in every age, may be at liberty to form a liturgy for itself.” Dr. Paley affirms with great confidence that “liturgies, or preconcerted forms of public devotion, being neither enjoined nor forbidden in Scripture, there can be no good reason either for receiving or rejecting them, but that of expediency ; which expediency is to be gathered from a comparison of the advantages and disadvantages attending upon this mode of worship, with those which usually accompany extemporary prayer.” Having thus cleared the question of all intrinsic authority derivable from Holy Writ, and seeing that liturgies rest entirely on their expediency or utility to the church, and, *per sequeutiæ*, to the individual Christian,

it becomes us now to consider the nature of prayer, and its due position on the public worship of the christian church.

The poet has beautifully said that—

“Prayer is the soul's sincere desire,  
Uttered, or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.”

Prayer is the sincere, truthful communion of the humble soul with God, confessing its sins and its weakness, making known its wants, seeking blessings, expressing its thankfulness, and ascribing praises for mercies received.

With this view of the nature of prayer, we must feel the absolute necessity of calm quietude, and a reasoning knowledge of the petitions presented to the throne of grace, while in the act of devotion, or its spirit will be lost in proportion as these requisites more or less preponderate; and the personal adaptation of the various petitions must be felt by each supplicant, in order to his real participation and enjoyment of the service.

In all liturgies a fundamental necessity is their applicability to a great number of different classes of worshippers, with infinitely varying wants, necessities, joys, and sorrows; hence they must be arranged in language of the most general character, to attain any degree of suitability for this public and varied utility; consequently the petitions they contain lose their adaptability to personal devotion; generalities are obtained, but individualities are sacrificed; and devotion, instead of being excited and increased, is dissipated and destroyed. Moreover, liturgies, to be used in public, must be vocal; each individual worshipper must recite, in an audible voice, some portions, if not the whole of the service; hence the number of varied sounds produce discordance,—a fruitful source of irritation and disturbance to the devotional feelings;—the mind is disquieted, the thoughts wander, and devotion dies.

Forms of prayer necessitate a knowledge of reading in the worshipper, but, unfortunately, great numbers of the population of every country are unable to read; hence they are unable to participate in the service; their devotion is not only not encouraged, but is thus entirely ignored. They are thus shut out from the blessings of prayer, and cannot obey the blessed invitation, “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.”

Liturgies assume, by the very nature of the case, the form either of confessions of faith, as the Protestant forms of prayer, or a ritual act of vital efficacy in the outward observance. Neither of these elements enter into the nature of true prayer, therefore they cannot be conducive to devotion.

Liturgies are the production of erring men; they partake of the qualities of their makers, and are, therefore, erroneous; hence the liturgical notions of one age become unsuited to the devotions of

another age, because the better knowledge of the latter, seeing the errors of the former, their judgment condemns the sentiment, and the heart rejects the feeling it expresses, and devotion becomes impossible; *e. g.*, the baptismal service, the burial service, the absolution of the sick, and the Athanasian creed of the Protestant church; and the service of the mass, the services to the Virgin and the saints in the Romish church.

The wants, wishes, and joys of the soul are constantly and unceasingly varied and varying; and in liturgies, of necessity, there is no variation to meet this peculiarity of human nature in this probationary condition; hence the constant and frequent repetition of the same prayers tends to formalism, produces objective religion, ritualism, ceremonialism; while true devotion is subjective religion, the inward witness of the Spirit of God in the heart.

Liturgies,\* moreover, foster and strengthen the notion that a priesthood is necessary; they create a system of priestcraft; yet the Scriptures teach that every Christian, every soul feeling the value of the Redeemer's love, is "*a king and priest unto God,*" offering up the incense of devotion on the altar of his own heart—an acceptable sacrifice.

On the contrary, extemporary prayer is open to none of these objections. Public extempore prayer is joined in by the worshippers in quiet and calmness; addressed to the ear by the person leading the devotions, it meets the requirements of the most uneducated, their thoughts and feelings are exercised, and they can join intelligibly, "*with the spirit and with the understanding,*" in the prayers of the church. The prayers, proceeding from the mind and heart of one man, are necessarily personal, individual in their bearing, and their adaptability to individuals most surely secured; and he, being a man among men, a daily associate of those among whom he prays, their varied circumstances, wants, wishes, and blessings are familiar to him, and therefore more surely, truthfully, and devotionally expressed. For these reasons, which we believe are in accordance with Scripture examples and precepts, we consider extemporary prayer most conducive to devotion.

L'OUVRIER.

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## Philosophy.

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### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### AFFIRMATIVE ARTICLE—I.

"CONSIDERED in itself, a knowledge of the human mind, whether we regard its speculative or its practical importance, is confessedly of all studies the highest and most interesting. No other study fills

and satisfies the soul like the study of itself. 'What is of all things the best?' asked Chilon of the oracle. 'To know thyself,' was the response. This is, in fact, the only science in which all are always interested; for, while each individual may have his favourite occupation, it still remains true of the species, that

"The proper study of mankind is man."\*

No language can better describe the interest felt towards all writings, professing to unravel the mystery of human existence, than these now quoted from one of our greatest philosophers. What am I, and what is the nature of my connection with this universe surrounding me? are inquiries full of interest, and still proposed with as much solicitude as ever to obtain the true answers thereto. In the solution of these problems arises the possibility of philosophy; which, by investigating the various mental phenomena presented for observation, estimating their relations to outward circumstances, and classifying the results, lays a foundation for the discovery of general laws, whose interpretation will render the mystic symbols, in which the secret of this knowledge is deposited, easily to be deciphered and understood. The history of philosophy has been often represented as "an arena of debates and failures:" such a statement cannot be intended to discourage its further pursuit, but rather to point out to its sincere votaries the extent of its domain, and how much remains to be known. Although the past has been marked with uncertainty, we may not, on that account, despair of philosophy; an agreement of principles amongst its professors may reasonably be expected; the laws of mind and nature, with their relations, will be recognized in their operations; the hidden be revealed; the difficult made easy; and philosophy, though needed to estimate the value of present and future discoveries, will also be more beneficially employed in giving currency to that only which is true.

"Philosophy means, literally, the love of wisdom; it is the love of a hidden treasure. Therefore it means a *search* after wisdom. The philosopher seeks for wisdom everywhere, that he may know where it is not."† In the adventure it is possible he may occasionally miss his way; or have collected materials full of thoughts and opinions, which, upon scrutiny, repay him with little success. Hence he requires some general principle of guidance, to which he may bring all the results of his investigation, and ascertain if they possess those marks that connote their identity with the true wisdom he is in search of, and in accordance with their agreement or disagreement thereto, decide the truth or incorrectness of that he has examined.

Thus in the questions relating to the modes of human existence, physically or mentally, we require a standard by which the various opinions on these subjects may be tried, ere we pronounce on their

\* Sir W. Hamilton, "Lectures," vol. i., p. 24.

† Maurice, "Mental and Metaph. Phil.," Intro.



merits or demerits; it must, however, possess affinities, both in relation to the problem to be solved, as also the methods proposed for its solution. As to mental philosophy, the difficulties attending its inquiries are great; for "although, in one sense, we know more of mind than we can ever know of matter, in another sense we know much less; or rather there is, on this ground, less of that sort of knowledge which can be reported and spread out to view in a *distinct* manner;"\* yet, if we ask, What is mind in itself? the answer received is, "Mind can only be defined *a posteriori*—that is, only from its manifestations; for, apart from these, we philosophically know nothing."† "When we attempt to describe it, we can do so only as if it were one with that animal framework, apart from which we have no direct knowledge of it, in any way, or in any single instance."‡ Hence it appears, that in forming criteria for judgment, all mental phenomena observed by us must be taken in connection with a material organization, and in classification, have regard both to those which appear to regulate the habitudes of thought, and govern the external world.

In following this procedure, certain doctrines are discernible, which will serve to direct us in our inquiries:—

I. Man is constituted an organized, intellectual, and moral being.

II. The laws of external nature are divisible into three great classes—physical, organic, and moral, each having independent existence and operation.

III. That as human nature and the external world both proceeded from the divine Creator, they are formed in harmony with each other.

These doctrines, from their almost self-evident character, must be received as necessary truth. It is true Bishop Berkley asserts, that a belief in the existence of external nature is unphilosophical; yet the answer given by Dr. Reid must be deemed satisfactory—"that the belief in external objects, consequent on perceiving them, is intuitive, and hence requires no reason for its support." As to the harmony existing between the nature of man and the laws of the external world, Dr. Harris, in regarding both as a manifestation of the Divine being, makes it a law, "that the beings to whom this manifestation is to be made, and by whom it is understood, appreciated, and voluntarily promoted, must be constituted in harmony with these laws; or, these laws of the objective universe will be found to have been established in prospective harmony with the designed constitution, and the destiny of the subjective mind which is to expound and to profit by them. The truth of this proposition, if not self-evident, is capable of abundant illustration."§

This brings us to the position, in which it may be affirmed, that no scheme of philosophy relating to human existence can be

\* "World of Mind," p. 8.

† *Ibid.*, p. 2.

‡ "Sir W. Hamilton," vol. i., p. 157.

§ "Pre-Adamite Earth," p. 67.

expected to lead to the attainment of truth, unless it recognizes these doctrines, and employs them as the test of its validity.

The writings of George and Andrew Combe are principally devoted to the consideration of topics relating to the mental, moral, and physical condition of man. The field traversed by these excellent men is of too extensive a character to permit an examination in detail, within the limits of the *British Controversialist*; we, however, propose to take the leading principles of the three sections enumerated, and show them to be philosophically correct.

In the present paper it is more convenient to examine the contributions made by these writers towards the construction of a mental philosophy; but, in doing so, we shall compare them with the general doctrines already enunciated; and contrast, where necessary, with the views of other writers on cognate subjects; drawing such conclusions as may fairly be deduced.

1. As to mind and its elementary phenomena, Mr. G. Combe writes —“Although all our knowledge of mental phenomena is derived from consciousness, yet that, as a direct source of information, gives no intimation whatever of the *causes* of our sensations, feelings, perceptions, and judgments. We are conscious only of these mental states and acts themselves. We may discover, by observation and reflection, the objects which excite them, and the circumstances in which they arise; but, after we have obtained these, we are not advanced one step in our discovery of the *cause* of the powers themselves. Moreover, we have no *consciousness* of the *substance* of which the thinking part of us is composed. This is an important proposition, necessary to be kept in view in subsequent investigations. The name “Mind” has been given to the collective powers of sensation, feeling, perception, and judgment, of which we are conscious; and as the phenomena which they produce are unlike any acts or states which are observed in inanimate matter, its substance or essence has, in contradistinction to that of matter, been called spirit.

“But, apparently, mind, as something distinct from matter, as a spirit, or an immaterial essence, is absolutely unknown to us. The logical conclusion to be drawn from the facts known to us is, that mind is an aggregate of individual *powers* of sensation, emotion, perception, and judgment, each of which depends for its action in this world on the size and condition of a particular part of the brain; that each stands in definite relations to the others, and to a certain class of external objects; and that each may exist, strong or weak, in a state of health or disease, cultivated or uncultivated, in the same individual.

“Consciousness localizes the mental acts in the head, and gives us a full conviction they are performed there, although it does not reveal what substance occupies the interior of the skull, or the influence of that substance on our powers of thinking and feeling.

“Certain facts, discoverable by observation, demonstrate that the brain is the organ of the mental functions, and that no conscious-

ness, and no mental manifestations take place, in our present state, without its agency.”\*

In examining the principles contained in these extracts, little objection can be made to the statements relating to the sources and medium of our knowledge of mental phenomena; or to those which express an opinion upon the nature of mind. It is to be carefully observed, however, that a distinction is made between *the powers of the mind* and *the organization through which they manifest themselves*, thereby affording no ground for the doctrine of the materialism of mind, whether it be true or false. If it, therefore, be said, “that mental qualities and capacities are *dependent* upon the bodily constitution,” it must be specially noticed that such dependence is “not for *existence*, but for the *power of acting* in this material world.”†

“By the mind of man, we understand that in him which thinks, remembers, reasons, wills. The essence both of body and of mind is unknown to us.”‡ This definition of Dr. Reid is one, says Sir W. Hamilton, in his notes upon that author (see p. 203), which has been generally adopted by philosophers; that of Aristotle being in substance the same, though more complete, viz., it is *that by which we live, feel, or perceive [will], move, and understand.*” Thus far, little disagreement exists; but on the general and fundamental doctrine, that the brain is employed as the organ of the mind, there are still a few lingering opponents, whose spiritualistic doctrines, in their legitimate conclusions, lead to Pantheism. “Now, in the first place,” observes an eminent writer, “there is no good ground to suppose that the mind is situate solely in the brain, or exclusively in any one part of the body. On the contrary, the supposition that it is really present wherever *we are conscious* that it acts—in a word, the Peripatetic aphorism, ‘The soul is all in the whole, and all in every part,’ is more philosophical, and consequently more probable, than any other opinion. Thus, we cannot attribute a local seat to the soul, without clothing it with the properties of extension and place; and those who suppose this seat to be but a point, only aggravate the difficulty. We have no more right to deny that the mind feels at the finger points, as consciousness assures us, than to assert that it thinks exclusively in the brain.”

Without further examining this doctrine, it may be remarked, *en passant*, that he who has had the misfortune to lose any of his bodily members, suffers a diminution of mental energy; but as facts prove the contrary, the opinions of the writer, eminent as he may be, whose spiritualistic bias has led him so far astray, must of necessity be unphilosophical. The great Sir Isaac Newton had an opinion as to the locality where the mind usually manifested itself, and although proposed in the form of a query, the question was deemed by him worthy of examination. “Is not,” says he, “the sensorium of animals the

\* “Relation between Science and Religion,” pp. 29, 31, 33.

† “System,” vol. ii., p. 791. ‡ “Intellectual Powers,” Essay i., chap. i., p. 220.

place where the sentient substance is present, and to which the sensible species of things are brought through the nerves and *brain*, that there they may be perceived by the mind in that place?" Dr. Reid, in remarking upon "the train of machinery the wisdom of God has made necessary to our perceiving objects," states,—“First, the object, either immediately or by some medium, must make an impression on the organ. The organ serves only as a medium by which an impression is made on the nerve; and the nerve serves as a medium to make an impression on the *brain*. Here the material part ends; at least, we can trace it no farther.”\* Dr. Young remarks —“The impressions made on the nerves are conveyed in a manner unknown, by means of those nerves, to the interior extremity, where they terminate in the brain. The mind, it is commonly supposed, is situated in the cavities of the head; and the head, thus receiving intelligence from the nerves, has been compared to the ocean receiving from every quarter tributary streams. These things seem to be ascertained. There must be a contact between some external body and the organ of sense. The brain must exist in a healthful state, and the nerves must remain entire, and also retain their connection with the brain.”† Dr. Harris observes,—“Facts demonstrate, however, that the perfection of man’s perceptions exceeds the comparative perfection of his different organs of sense. The reason of this superiority, therefore, must be looked for either in the brain, in the percipient mind, or in the brain employed as the organ of the mind.”‡ “For if only we will admit the hypothesis, that the brain is much like a harp or a pianoforte, then the mystery of the mind’s relationship to matter is cleared up.”§ “No fact in our constitution can be considered more certain than this, that the brain is the chief organ of mind, and has mind for its principal function.||

It has to be remarked that the foregoing opinions, given in the order of an historic development, are recorded by men who were either without acquaintance, or at least have no sympathy with the principles of G. and A. Combe, and were deemed to be consistent with sound philosophy. The identity, traceable through all the gradations at present pursued, show that the opinions of G. and A. Combe are philosophically correct.

## II. The classification of mental faculties.

On the division, which assigned mental phenomena either to the understanding or the will, Dr. Brown remarks,—“This seems to be as faulty as would be the division of animals into those which have legs and those which have wings; since the same animals might have both legs and wings, and since whole tribes of animals have neither one nor the other.”¶ The Combes divide the faculties into

\* “Intellectual Powers.” Essay ii., chap ii., p. 248. Compare with G. Combe’s “Science and Religion,” chap. iv., p. 53.

† “Intellectual Philosophy,” pp. 71, 72.

‡ “Man Primeval,” p. 201.

§ “The World of Mind,” Isaac Taylor, p. 100.

|| Bain on “The Senses and the Intellect,” p. 12.

¶ “Philosophy of the Human Mind,” 2nd edit., vol. i., pp. 330, 331.

two general orders. The first includes the feelings and emotions, distinguishing those which men have in common with animals, and those which are proper to man. The second embraces the intellectual faculties, subdivided into four genera, viz., *a*, the external senses; *b*, the knowing faculties that perceive the *existence* and *qualities* of external objects; *c*, the knowing faculties which perceive the *relations* of external objects; *d*, reflective faculties, which compare, judge, and discriminate. "Every faculty, when in action, from whatever cause, produces the kind of feeling or forms the kind of ideas, as resulting from its natural constitution."\* "Each mental faculty is a distinct power, the strength of which depends on the size of its organ;" or "the degree and energy of particular faculties of the mind is determined by the size and condition of particular parts of the brain."† All reasonings—on the individual faculties of man in particular—which omit consideration of the effects of the size and condition of the special organs on the manifestations of these faculties, are, in a scientific as well as a practical point of view, defective in a fundamental element of truth.‡ "The faculties which take cognizance of the external world, and also to some extent of our internal condition, receive the impressions made on the senses; and we proceed to inquire into the kind and extent of the knowledge they enable us to acquire."§ "When excited by the presentation of objects, the objects are *perceived*, and the act is called *perception*."|| "When the knowing or reflective faculties are active from internal excitement, whether by the will or from natural activity, ideas are vividly and rapidly conceived, and the act of forming them is styled *conception*." "If the act of forming them amounts to a high degree of vivacity, it is called *imagination*. Conception and imagination are higher degrees of activity than perception, depending on internal causes, and without the interference of an external object."¶ "Memory is a mode of action of the knowing, reflective faculties. Hence there may be as many kinds of memory as there are knowing and reflective faculties, the *quality* rather than quantity of brain being the condition on which it is dependent."\*\* "Consciousness means the knowledge which the mind has of its own existence and operations."†† "Attention is not a faculty of the mind, but consists merely in the application of the knowing or reflective faculties to their objects."‡‡ "Judgment is the decision of the reflective faculties upon the propensities and sentiments, and upon the ideas furnished by the whole intellectual faculties."§§

The foregoing extracts describe briefly, and in very bare outline, leading principles for the construction of a system of mental philosophy. Beyond this these authors have not proceeded; the fact sought to be established by them is, that the mind possesses *innate powers*, which, in their activity or passivity, manifest themselves in

\* "System," vol. ii., p. 595.

† "Relation of Science," p. 33.

‡ "Relation of Science," p. 32. § *Ibid.*, p. 52. || "System," vol. ii., p. 605.

¶ "System," vol. ii., p. 607. \*\* *Ibid.*, p. 636. †† *Ibid.*, p. 647.

‡‡ *Ibid.*, p. 651.

§§ *Ibid.*, p. 641.

an uniform manner. Without entering far into the circle of metaphysical science, it is shown to be possible upon a basis both intelligible and practical; yielding principles that explain much of the phenomenology of mind, which under other systems of mental philosophy appear indistinct and confused in detail.

The doctrines contained in these extracts are confirmed to a considerable extent by other writers, which, were there space, could be shown more fully than is possible in the pages of this serial. A few will suffice to prove, from their identity with those of recognized authors, that they possess a claim to be considered philosophically correct. Thus, as to perception, Dr. Thomson remarks,—“The impression which any object makes upon the mind may be called a presentation or cognition. Some special distinctions are given by S. T. Coleridge. ‘A presentation, if it refers to an object, is—perception.’”\* Perception, or the consciousness of external objects.”† “Imagination may be defined, the consciousness of an image in the mind, resembling and representing an object of intuition. It is thus at the same time *presentative* and *representative*. It is presentative of the image, which has its own distinct existence in consciousness, irrespective of its relation to the object which it is supposed to represent. It is representative of the object which that image resembles.”‡ “Notions formed from several objects are called conceptions, as being produced by the power which the mind possesses of taking several things together.”§

“Memory,” says Dr. Brown, “is not a distinct intellectual faculty, but is merely conception or suggestion, combined with the feeling of a particular relation.”|| “Consciousness is in fact to the mind what extension is to matter and body. Though both are phenomena, yet both are essential qualities.”¶ Dr. Young regards Attention “not as a distinct and original power, but as an exercise of volition” (see 37th lecture). Sir W. Hamilton remarks,—“Dr. Reid has rightly said it is a voluntary act. The law is, that the greater the number of objects to which our consciousness is simultaneously extended, the smaller is the intensity with which it is able to consider each.”\*\* “The definition commonly given of Judgment,” remarks Dr. Reid, “by the more ancient writers in logic, was that it is *an act of the mind, whereby one thing is affirmed or denied of another*.”††

It is apparent throughout all these extracts that a close identity of doctrine is perceivable, although the view taken by these writers and the Combes has been made from different points. By the former, their own consciousness, “that light of all our seeing,” has been the source from whence all the data have been collected, which is developed into systems. The latter have looked deeper into the constitution of the mind itself, and adopting those three conditions of

\* “Laws of Thought,” pp. 89—92.

† Sir W. Hamilton, vol. ii., p. 28.

‡ Mansel, “Pro. Log.,” pp. 13, 14.

§ “Laws of Thought,” p. 92.

|| Works, vol. ii., p. 347.

¶ Sir W. Hamilton, vol. i., pp. 156, 157.

\*\* “Lectures,” vol. i., p. 237. †† “Intellectual Powers,” Essay vi., chap. i.

analysis supplied by Sir W. Hamilton—1st, “That no phenomenon be assumed as elementary, which can be resolved into simpler principles; 2nd, That no elementary phenomenon be overlooked; and, 3rd, That no imaginary element be interpolated,”\* have supplied the elements of a system, not yet perfect, but one which time (that great purifier of prejudice) and patient research will establish. Each new writer on mental philosophy is approaching the basis laid down by G. and A. Combe. Sir W. Hamilton observes,—“Thus it is there are just as many simple faculties as there are ultimate passivities of mind; and it is consequently manifest that a system of the mental powers can never be final or complete until we have accomplished a full and accurate analysis of the various fundamental phenomena of our internal life.” Again, one of his able and talented exponents remarks,—“It may be urged, for example, on the one side, that the several operations are the product of the single faculty of Comparison; that they are not in act ever separable from each other; that the mind, one and indivisible, is wholly employed in each. On the other side, it may be answered, that acts of Comparison are specifically distinct, as engaged on distant objects. Both these opposite opinions may be accepted as true, if we attend to the different points of view which render the decision of all such matters of controversy in some degree arbitrary.”†

Our subject is broad, and from the limits imposed upon us, its treatment must necessarily be discursive; but we trust, from the course taken, the opinions of G. and A. Combe will be deemed to possess as much of philosophical correctness as may be predicated of all who have written on this and cognate subjects. In a future paper we purpose submitting the contributions made by them to moral philosophy to a similar “*experimentum crucis*,” and we doubt not with similar results.

J.

#### NEGATIVE ARTICLE.—I.

THE progress, value, and influence of periodical literature has of late engaged the attention of many literary men. In what are termed the first-class magazines, such as Reviews, it has been discussed with uncommon brilliancy. In the January number of this serial, we were favoured with an excellent article upon the subject. As might well be expected, there are scarcely two writers that exactly agree on the merits of periodical literature; and we cease to wonder at this when we consider the many different phases in which it may be viewed, by individuals arriving at convictions by different routes. We do sincerely believe that much of the great diversity of opinion that exists upon almost every subject is traceable to different modes of searching for truth. But, however, with truth-searching individuals, this ought so to be. The same end ought to be arrived at, although the roads are different. In this case a person is the creature of circumstances, in so far as he

\* “Lectures,” vol. ii., p. 20.

† Mansel, “Pro. Log.,” p. 50.

allows sophistry to gain such an ascendancy in his mind as to overrule his judgment, thereby rendering it powerless to act in a rational manner. These remarks apply to this subject, as well as to every other.

Our idea would divide periodical literature into three divisions—1st. The quarterlies, &c.; 2nd. The *British Controversialist*, &c.; 3rd. The penny weekly press, and the like. The first and second of these divisions have one thing at least in common, and that is, their contents are discursive, while the third class is almost entirely written in a narrative and descriptive style; the reason of this being that the great bulk of the people relish it best. It requires no mental exertion to comprehend it, therefore the masses enjoy it most. It is quite different with discursive literature; this is the highest form that the periodical literature of our country assumes. To profit by it, we require to have our judgments in full play, and this is the enjoyment of all who peruse discursive literature. We have made a division of discursive literature, because we find that writers in the quarterlies make allusions to facts which they suppose their readers to know, and because their productions abound with extracts from Greek, Latin, French, and other writers, which they consider their readers able to translate,—as much as to say, We write for none but men of equal education, if not of equal talent. Now, writers in *our* magazine, in some cases, give both the original and the translation, and in others simply the translation, while they make no allusions merely to facts that any reader is in the slightest danger of either not knowing or misunderstanding. Thus it will at once be seen, that the distinction we have drawn is not a shadowy one. It is a reality of large proportions. *Our* magazine is the one from which we may draw all the sweets it contains (and they are not few), without coming in contact with anything bitter. It cheers the course of the young man in his ambitious or virtuous path, and is a staff to his opening manhood. It is the only one we ever took so strong an interest in, because it is the *only* one that ever supplied our wants in that direction. Only two years have elapsed since we first made its acquaintance, and yet we have derived pleasures from its society above all that we can express. If, then, we are to judge from our own experience and our own reasonings, it is the only magazine we know of that is fitted to create and sustain a literary taste in the minds of young men. Its pages have been extended more than half. We had not finished the perusal of the No. for January, 1857, before we mentally exclaimed that it was too small. Now that our fond desires are accomplished, may the health-giving influence of the *British Controversialist* be disseminated among all, both thoughtless and thoughtful—to awake the former from their mental lethargy, and to urge the latter in the course they have chosen.

We must, however, proceed to the subject of our present paper, and our previous remarks will, we hope, be excused, considering the circumstances under which they are penned.

There are individuals in the world that we may term “sincere



bigots : " but, in these days of enlightenment, we would hope that they have become rare. Free discussion is the great means of dispelling bigotry, and thus giving free course to the truth. In scarcely any branch of human inquiry has there been so much difference of opinion between learned men as upon mental and moral philosophy. There we had Bacon, that mighty intellect, " that took all knowledge for its province," refuting Aristotle. Then came Reid, supposing that he had unanswerably silenced the supporters of a system of idealism: and the world gave him credit for it too, until Dr. Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh, showed the fallacy of Dr. Reid's position, and refuted idealism himself. In our own day, to battle against materialism, secularism, and we don't know how many other "isms," is quite an every day duty, and one that devolves upon us all. The question propounded at the head of this paper is one, the discussion of which will bring to the test the convictions and tenets of two gentlemen whom we highly esteemed. They have both descended to the grave, but have left "footprints on the sands of time," and have given to the world systems of mental and moral philosophy, and physiology. Andrew Combe was the physiologist, and George the mental and moral philosopher. The gifted author of "The Seasons" somewhere remarks—

"Philosophy consists not  
In airy schemes, or idle speculation;  
The rule and conduct of all social life  
Is her great province. Not in lonely cells,  
Obscure she lurks, but holds her heavenly light  
To senates and to kings, to guide their counsels,  
And teach them to reform and bless mankind.  
All policy but her's is false and rotten;  
All valour not conducted by her precepts  
Is a destroying fury, sent from hell  
To plague unhappy man, and ruin nations."

This is one of the best interpretations of philosophy that we have seen. It answers our present purpose most admirably. Perhaps no philosophers or philanthropists wrote more earnestly for the amelioration of the condition of mankind than George and Andrew Combe, and yet we cannot but regard the essentials of their philosophy as unsound. Man is a being that will continue to inquire into his origin, his duty, and his destiny. "What am I? Whence came I? Whither do I go?" are questions that *will* occupy the attention of thinking men until their death. The Combes make no particular inquiry into the origin of man, nor do they endeavour to give us new light as to his destiny. They devote their attention to his duty while on earth. They commence at the very earliest stages of childhood, and leave off when the body is in a condition to be carried to the grave. They do not regard revelation, or rather they reason without its aid. It devolves upon us now to show wherein

we think their philosophy is at fault, and this we will endeavour to do as briefly as possible.

It cannot be denied that men are ignorant, in a great measure, of the laws that govern their constitutions; and that, as a necessary consequence, they continually infringe these laws, thereby bringing upon themselves great evil and unhappiness. Upon these doctrines the Combes expatiate in a very earnest manner, often rising to the eloquence of a Dr. Brown, and employing the brilliant and pungent illustration of a Dugald Stewart. The remedies they suggest for these things we entirely coincide with, that is, obedience to the natural laws. The consequence of this obedience, however, we dare not say will be happiness to the individual. A certain degree of happiness will attend the proper usage of our moral, intellectual, and physical nature; but happiness, in an unqualified sense, we believe, is not attainable here. To think otherwise is nothing more or less than to assert that we belong entirely to this earth. Now, such an idea is repugnant to our feelings. There is a belief in the mind of every man that he can never enjoy perfect happiness in time. It is in vain that we try to stifle the conviction. Keeping away from revelation altogether, the idea of hardships and trials in this life is universal. People who have lived in accordance with the natural laws have declared that their happiness was incomplete. The purer a man's life is, the more will he feel that he is, as it were, out of his latitude. This is a fact all the world over. In many cases such an individual feels that it would be absolutely painful to him were he to be doomed to live for ever in such a state. The idea of a purer existence hereafter is one that takes possession of the mind very early. We cannot believe that it is the result of teaching.

There is a class of persons who have experienced a certain change, that say they never knew what happiness was until they underwent that change. This is the testimony alike of individuals who previously had and had not obeyed the natural laws. Now, Christians may be seen in every walk of life, who are by far the happier portion of mankind. There is not a class of men upon earth, even the most ignorant and degraded, but have some vague idea and wish for a better condition. It is a natural craving, and will continue to exist as long as the being lasts. This better condition, which is panted for so much, is just a more felicitous mode of existing. Men of every colour and of every clime agree in this. Different people have different forms of ideal happiness. The cause of this is the circumstances in which they have been placed. Were the human race surrounded individually by the same circumstances, then we have no doubt their desires would be almost the same. The minds of men are the same essentially, but different circumstances produce different results. In this way can we only account for the diversity of the modes of happiness of different tribes of men. Happiness is the grand object that every man pursues; and the ways to its attainment are crowded with seekers. The people of civilized countries have more refined ideas of happiness than savages, because they are in the midst of

civilization and refinement. Hurricanes, in the shape of circumstances, have come across humanity, but have never succeeded in convincing men that the summit of happiness is attainable here. The idea, naturally planted, never has been uprooted, nor can it ever be deadened. Thus we see that happiness in this sphere is incompatible with the nature of man. A certain degree of pleasure will attend proper action, according to nature's laws, but happiness, we again say, in an unqualified sense, cannot be attained here. It is contrary to all experience.

Death is a subject that comes under the notice of the Combes, and their principal views regarding it we cannot but consider as erroneous. And, first of all, we are told that if a person lives in accordance with the natural laws he has nothing to fear from death. Now, this is an assertion that cannot be supported by facts. But perhaps they mean to say that very few people have lived in accordance with the natural laws. This may be very true. The vast majority have not come up to the requirements they have sketched, but many have lived in accordance with them; and there is scarcely a single individual that has not experienced pain, both mentally and bodily, during the process. This is a universal law. The man who lived most in accordance with the natural laws could not have erred so far as to involve consequences diametrically opposed to the theory of George and Andrew Combe. There is a certain and sure dread of the dissolution of the body. The man who dies with little fear is considered an individual of uncommon fortitude. Such a feeling is quite natural. Terminating a mode of existence is a serious thing, and men regard it as such. 'When the emigrant is leaving even fatherland feelings of positive pain come over him. We do not consider the individual who leaves the land of his nativity without a pang worthy of admiration. On the contrary, we stamp such a person as destitute of the finest sensibilities of our nature. What feelings, then, ought to animate the individual who is passing from one existence to another? \* It cannot be that the sensibility of his nature should entirely leave him. No. The man who dies, let him live ever so much in accordance with the natural laws, will feel pain at departing. It were monstrous to suppose that what we simply say springs from nature should fall upon the emigrant, and then that these feelings should be reversed when a person comes to die. Such a theory we cannot but regard as absurd in the extreme.

The process of death, as described and held by George and Andrew Combe, we must object to. The relation between man and other organisms is learnedly descanted upon; but we fail to see and cannot admit that man *dies* in the same manner as a tree. We are told that trees grow, come to maturity, decay, and *die*. Man, they say, grows, comes to maturity, decays, and *dies* in the same manner. Is this an apt illustration? Readers, is there any-

\* I must be remembered that we do not, in the meantime, refer to or take the authority of the Bible, as we wish to treat the question upon the same basis as that on which it is founded.

thing gross in the analogy? \* Divest ourselves of everything in our power which we have been taught, and we shall at once pronounce this illustration as too gross. Let us examine nature, and nature alone, and we will say that this illustration is too gross. Do we not think that our death is just an entry into another mode of existence? To *die* is to become extinct, so far as regards life, thought, and feeling. Now, we feel an ever-living principle within us. *Nature* teaches us that it is simply our bodies that die. We feel that our life, thought, and feeling are so incorporated as to become inseparable, and the process of death we regard as one in which these qualities, in a combined form, make their escape from the body. When dissolution draws nigh, the body is getting too weak to contain the spirit. This is what appears to us to be the natural process; and it is supported by evidence unequivocal. There is not a nation on earth, either savage or civilized, but believes that death is a change of existence. All nations and tribes generally have an idea of happiness beyond the grave. It is true that with the Chinese it assumes a strange form, namely, the transmigration of souls; but then their belief has been rudely balanced, and time and circumstances have made it what it is. *Nature* teaches us that we have an ever-living principle within us.

We can be at no loss to see what is meant when the Combes speak about the law that pervades the vegetable and animal kingdom as regards death. The life of vegetables dies within them. The life of brutes dies with them, or immediately after it has left the body; and it is the very same the Combes say with men, not, it is true in so many words, but by illustration. This we have contradicted, and, we hope, refuted from experience and our knowledge of nature.

The three principal points to which we have alluded, when brought together, compose a system that is termed materialism. The doctrine of believers in such a theory is that thought is produced by the action of matter upon the brain. In the foregoing paragraphs we have endeavoured to uphold the independence of mind, not from any preconceived notions, but upon the sound and solid basis of facts. We have seen that George and Andrew Combe went further than facts warranted; therefore it is impossible for their theory to be true.

Happiness can be attained by man while he is in his present state only to a certain extent. Death causes the individual bodily and mental pain, although he should live in complete harmony with the natural laws. Death is merely a change of existence—life goes out of the man. It does not die within him. In our exposition of the belief of these three facts, we have drawn altogether upon nature; we have appealed to no other source. These three points are the grand subjects of George and Andrew Combe's reasoning. They bring their whole argumentative powers into action to try to arrive

\* Before closing, we shall glance at the subject in its relation to the truths of revelation, and will then see how far short it falls of accuracy.

at a different conclusion from what we have done. Revelation, of course, could have settled the question at the beginning; but then, by so doing, it would have rendered speculation unnecessary. It may not be out of place, however, now to view these theories in relation to religion, because the Bible contains the sublimest of all philosophy.

Any one who is at all acquainted with the Bible must have observed in reading that this earth is not man's resting-place—that he is merely a wanderer on this sphere. He is intended for a higher mode of existence. According to its precepts, man can never again in this world enjoy his primeval happiness. Death is represented as the transit from one world to another—either to *perfect* happiness or to woe. But, from the way in which George and Andrew Combe write, we cannot but regard them as materialists. Perfect happiness in our present condition implies that it is the only condition in which we shall be placed, because, if there is perfect happiness here, wherefore change our mode of existence at all?

None can read the works of the writers of whom we have been speaking without deriving a great deal of benefit in regard to the regulation of our conduct while on earth; and it only requires a little foresight to steer clear of the rocks and shoals which we have pointed out. Their works generally are pervaded by the soundest morality, and they make that the groundwork from which they bring forward ideas that are distasteful to the nature of man generally. Annihilation at death does not accord with our *natural* (not our acquired) feelings. In conclusion, we would say that the tenets of George and Andrew Combe are not philosophically correct, because they do not accord with truth. Truth is philosophy in its sublimest form. We cannot have truth presented to us without feeling a thrill of harmony, and the presentation of error produces the greatest discord. Error in the garb of truth is sophistry; but the philosophy of George and Andrew Combe is too clearly laid down to allow a person of discernment to be ensnared. However much we may regard some of their opinions, we must say that we look upon the essentials of their philosophy as radically unsound, condemned by reason, nature, and revelation.

W. Y. McC.

*Bishopsmill.*

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## Politics.

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### OUGHT THE ANNEXATION POLICY PURSUED IN INDIA TO BE ADOPTED TOWARDS CHINA?

#### AFFIRMATIVE REPLY.

WE have perused with deep interest the articles, both *pro* and *con.*, which have appeared on this important question; and, by the courtesy of B. S., who has waived his right of reply, we are per-

mitted to offer a few closing remarks on the affirmative side of the debate. We shall attempt to discharge this privileged duty, not by introducing fresh matter, but by presenting a *résumé* of the arguments brought forward on each side, and by showing how one will completely and satisfactorily answer the other.

A subject like that of the annexation of the territory of another nation will be, by every well constituted mind, at once considered in relation to the abstract but immutable principles of justice. Hence we find "Cato" opening the first negative article by boldly asserting that "the annexation policy is unjust," because it would be appropriating to ourselves that which belongs to others; and G. A. H. E. maintains that "the annexations made in India have been characterized by proceedings as flagrant and perfidious as they have been *unjust* and dishonourable." In answer to these allegations, it has been shown that nations may justly forfeit their possessions the same as individuals; and as it is right to deprive "an unjust debtor, a lawless thief, or a midnight assassin," of his property, his liberty, or his life, so tribes and peoples who violate the laws of nations, and perpetrate injuries on others, may justly be deprived of their possessions. As to the moral character of our annexation proceedings in India, it is a question of fact on which the best and most reliable testimony should be sought from impartial men and accredited historians. Now, admitting this principle, as we presume our opponents will, let them apply it to G. A. H. E.'s would-be-thought historical article, and what will be the result? viz., that all the authorities (?) he quotes are *politicians*, and not historians. He refers us to something said by Sir Erskine Perry "in his place in the House of Commons," and to the opinions of Mr. Gladstone, Mr. Layard, and Mr. Bright! Surely these gentlemen, all of whom we highly esteem, will feel astonished when they come to read these pages to find themselves quoted as authorities on the facts of British annexation in India! Let our readers but contrast this article by G. A. H. E., with those of our friends "L'Ouvrier" and "Delta," and they will at once perceive which view of the case secures the most substantial support from history.

But here comes forward our friend W. H. S., whose personal testimony as to the present barbarous state of things in China is highly important; and though writing on the negative side of this question, he approves of our annexations in India, and, "as a proof of their advantage," he refers to the fact that "the natives under the British rule are more contented and more prosperous than under their own tyrannical rulers;" and further, "he considers the annexation of Oude was *justified* by the tenour of treaties that had often been broken, and treated by its insolent monarch almost as dead letters; also by the rotten state of its government endangering the British dominions which surrounded it." Such impartial testimony as this, coming from an opponent, and from a gentleman who is acquainted with the country of which he writes, we consider of special value in supporting our case. Here, however, we must

part company with our friend, while he proceeds to argue that, because "our relations with India and China are totally distinct and different," one furnishing no parallel case to the other, therefore our policy towards them should be different. In reply to this, we need only remind W. H. S. that this debate, as was stated at its commencement, is of an anticipatory character, and all that the affirmative writers have contended for is, that should the Chinese Government persist in subjecting us to a course of treatment similar to that which we experienced from Indian princes and nabobs, we shall be justified in pursuing a similar policy towards them.

Having, then, established the position—which we maintain our friends have—that annexation may sometimes be made with justice, and remembering that things may be "lawful" but not "expedient," we proceed to the inquiry whether or not it would be proper or prudent to adopt the annexation policy pursued in India towards China. To this policy, on the ground of expediency, various objections have been urged; and, first, that our painful experience condemns it. The recent Indian rebellion is referred to; and yet, with all its atrocities, we fear it did not teach us wisdom, if wisdom lies in the direction which our opponents indicate; for we have yet to learn that there were a score sane men throughout the length and breadth of this country who did not feel that the rebellion must be put down at all hazards, and that, cost what it might; and that no price would be too much to pay for its suppression, and the retention of our Eastern possessions. And, further, we believe that if the history of India down to the present time could have been drawn out some hundred and fifty years ago, before the mind of an intelligent philanthropist or an enlightened statesman, notwithstanding all the deeds of rapine and murder on one side, and in consequence of the glorious advances in civilization, commerce, and enlightenment on the other,—he would have accepted the course which we as a nation have taken, and considered that the attendant evils would be far out-balanced by the resultant benefits, and the bright promise of future good.

Again, it has been objected that "should an annexation policy be pursued towards China, it would tend to endanger the present possessions of the British empire." This might be the case if the attempt should be unwisely or untimely made. But if a gradual course be pursued, as we maintain it ought, then the people would be prepared to welcome our rule by the benefits they would perceive arise from it. We need scarcely remind our readers that the policy we advocate has already been inaugurated in the possession of the island of Hong Kong. "Part of China is part of our own country. The British sceptre stretches over to that wondrous country. We have colonized it, and have set up there our government and our laws." And our earnest prayer is, that our present and future connection with this interesting nation may be productive of the highest mutual good.

The beneficial commercial results which would flow from such a

policy as this, as stated by B. S., have not been controverted; and those higher blessings of Christianity which would follow, none will, we are sure, in these pages undervalue, though into the fullest consideration of these we must not enter. We purposely limit our remarks to the spheres of justice and policy, without adverting to the higher motives which should actuate a christian man, thinking it quite sufficient that these lower motives should alone be called upon to substantiate the justice of British policy in India, and, by analogy, the same policy in China. Without doubt, the higher morals of the christian revelation would support and enforce the reciprocal relations of right and duty between nations as between individuals; for the powers that be are ordained of God, and, as such, are subject to the principles of His moral government. J. M. S.

#### NEGATIVE REPLY.

CONSEQUENT on the absence of the negative opener of this debate, it now becomes our duty to reply to the various writers on the affirmative side of the question under discussion. Before, however, addressing ourselves to this duty, it will be necessary to make a general statement of the grounds on which we found our position and conclusions.

Undoubtedly, for magnitude, the empire of Great Britain remains at present unequalled. The addition, as proposed, of a territory equal, or nearly equal, in extent to its own, would be attended with danger to its own safety, and with disturbance to its own peace. The proposition that this small island of ours, with 30,000,000 inhabitants, already governing one-sixth, should have dominion over one-half of the human race, appears to us utterly inconsistent with a due attention to our own domestic interests, or with a long continuance of our national greatness. Take ancient Rome as an example. A chief cause of her fall was, that by an undue extension of territory, her troops were scattered in various quarters of her dominions; and, consequently, Italy itself was rendered indefensible. Other examples might be adduced, which point to the same truth. One-third of our army it is necessary constantly to be in India; double the number, we opine, would be required for the occupation of China. The supply of this arm of our service, at present, is exceedingly disproportionate to the magnitude of our other interests concerned: and the drain which the continued occupation of China would cause, would indeed be an element of no inconsiderable danger to our domestic safety and peace. Considered only in this light, the annexation of China by England would exceed all bounds of prudence and forethought.

Whatever might have been urged as to the possibility of annexation, taking national safety as an element into our calculation, there is nothing to sanction the forcible control of one civilized nation over another, though that other possess a civilization of a totally different kind. We know that Britain was benefited by the reign of the Romans, and that recently India has been benefited by that



of our own; but in both cases it must be observed that the nations governed were totally destitute of civilization. In nothing does their case resemble that of China; for to a certain extent it may be said to be civilized. Newspapers, books, &c., are constantly published in their own tongue. Their ingenuity and proficiency in many arts and sciences is sufficiently obvious to the traveller taking a walk through Peking and other first-class cities. Reasons which may be adduced for the justification of the conquest of Britain and India cannot therefore be extended, in like manner, to that of China. We have no right to accept the government of a people so civilized, except at their own request; and even if that were made, we have shown that the act would be in the highest degree rash and inconsiderate on our part. By the same plea of possessing a higher *civilization*, England would be justified in the annexation of Greece, Persia, and many other countries of like *status*. Hence, again, we think it is quite evident that the annexation of China would be totally unjustifiable.

If we are to pursue the path of conquest—which, with our now extensive possessions, is obviously unsafe—why would not central Africa, Sumatra, Java, and other barbarous countries, be better entitled recipients of our exuberant bounty? The following paragraph by B. S., we submit, would more justly apply to those peoples:—"Be it ours, then, when Providence shall appear to open the way, to accept the task of governing, and so raising, these down-trodden and helpless races. To stand aside will be a mockery of philanthropy in the name of pretended fraternity." "A mockery of philanthropy!" truly. The inhabitants of the Cannibal Islands, we submit, ought first to share our compassion, ascending in gradations till we arrive at the inhabitants of the Celestial country. Enough, however, has been said to show the utter inutility of arguments founded on our supposed superabundant means of exercising philanthropy.

B. S. asserts that, in the discussion of Indian affairs, Parliament has been perpetually in danger of a count out. What, then, must be the chance of Parliamentary attention to Chinese affairs? Would any one be bold enough to introduce the subject? In all probability, any speech thereon would be cut short by the simultaneous exit of members. The Government, we opine, would exist entire and uncontrolled in the hands of our resident representatives. A system of misrule would inevitably commence, and disorder become everywhere prevalent. This would only be the natural result of the attempt of so arbitrary and irresponsible a government to exercise control over 300,000,000 inhabitants. As an example, we point to India in the time of Clive and Warren Hastings. No further proof need be given of its extreme immorality and injustice.

One point to which B. S. attaches much importance is, that by annexation the commerce of China will receive its full development. This we do not allow. We admit that it may be followed by a great increase: but commerce will never acquire that elasticity, nor

attain that full development, which a long course of independent rule always gives. If increase of commerce, however, be a plea for annexation, we have no doubt that the acquisition of the South American Continent would produce that effect. Who, however, for that reason, would recommend it? An augmentation in our naval expenditure would, by such a step, be rendered necessary; and the production of the annual budget would present a formidable task to the most accomplished of chancellors of exchequer. Our merchants would be quite as much benefited by our acquisition of China, as the fish was by that of Jonah—their gains would have to be given forth again. B. S. again observes,—“It is easy to foresee, and almost impossible to doubt, that the intercourse with Europeans, the commerce and enterprise which the treaties of Tien-tsin force upon China, will speedily work the complete overthrow of her present internal system.” The results of an increased commerce, as far as our experience leads us to judge, are rather favourable to a better change of government than otherwise. One of the most obvious distinctions betwixt civilization and barbarism is the greater degree of mercantile enterprise existent in the former over the latter. England, for instance, enjoys the foremost place amongst civilized nations, and possesses the most extensive commerce; whilst amongst barbarous nations commerce is either non-existent or at its lowest ebb. With the latter, the gratification of mere animal desires forms the *summa totalis* of their existence. Intestine war, again, is another trait especially common in barbarous nations. Commerce hence, by engaging the minds of men in a worthy pursuit, calms down animosities, and ever acts as a safeguard to the welfare and quietude of a state. It likewise acts as a pioneer to the various arts and sciences. Consequently, it appears rather singular to be told that the civilization of the Chinese should be in danger from this very cause. Any change, we repeat, that the extension of commerce might produce, would be distinctly for the better: at any rate, the change effected would not, as B. S. asserts, have the result of destroying the very agency that produced it. The increase of mercantile enterprise, we are informed, would cause the government and institutions of China to “fall to pieces. Three hundred millions of mankind would become the prey of anarchy—the anarchy, not so much of tumult, which defies authority and order, but *anarchy of the lowest state of barbarism*. In such a case *our commerce would sink*, and add the motives of self-interest to the claims of humanity in taking up the sovereign power in those districts most connected with us by essential ties.” On the mountains of the Brocken a person may, at times, observe a gigantic spectre at some considerable distance. On close examination, however, he will find that the ghost apparent is merely the magnified shadow of himself. Another spectre of the Brocken has frightened B. S.—viz., his own magnified fears. It is impossible to point out a single case in which commerce has been the cause of a revolution, or where the results of that

revolution—even supposing there to have been one—have been the production of anarchy and barbarism.

The changes which commerce effects take place gradually and continually; not by a sudden and violent effort. Hence the foundation of B. S.'s argumentative edifice is thoroughly untenable; and the whole superstructure cannot fail to be involved in irretrievable ruin. R. R. is of opinion that newly discovered territories ought not, without right of interference, to be allowed to "become the seat of barbarism, superstition, and tyranny." Our friend is evidently desirous that England should make a general annexation of all uncivilized nations; we trust, however, that, in his thirsty aspirations, he will not allow her to commence at the wrong end. Annexation, however, in any case, we repeat is extremely impolitic. "L'Ouvrier" endeavours to establish a similarity between the rights of nations and those of individuals. Were we to allow the comparison, the injured individual would have no right to exact, as a reparation, the continual dependence and servitude of the offender. Annexation, therefore, by "L'Ouvrier's" comparison, would be quite indefensible. Almost the whole remainder of "L'Ouvrier's" paper consists in the vindication of our subjugation of India. As a negative debater, it is certainly unnecessary either to prove the justifiableness or unjustifiableness of the annexation; independent of such considerations, our position is perfectly established, on the grounds we have previously laid down, viz., widely differing circumstances and conditions. We shall, therefore, pass on to notice "Delta's" paper. Alluding to the danger of further annexation, "Delta" takes occasion to observe: "With unrestricted freedom of the press we need not fear, in happy England, that any statesman will venture upon annexations dangerous to our present possessions." So that, after all, respecting one of the major points in the discussion, "Delta" is undecided. If there be any question of danger, and if this question is to be allowed to be handed over to the daily press, this debate ought never to have invaded these pages. To enable "Delta" to arrive at a right decision, we advise him attentively to peruse the admirable articles of "Cato," C. C., W. H. S., and G. A. H. E., on this and other important sections of the debate.

Again, is it to be supposed that America and the European powers will calmly look on, while we double our present extent of territory? Is it to be supposed that they will quietly acquiesce in our monopoly of Chinese commerce, for such, indeed, would be the case? Our relations with the European powers, already delicate and complicated, would, by this proceeding, be brought to an entire rupture. War, with all its horrors, would speedily follow. Nothing, we opine, could be more rash, more destructive to our own interests, and more opposed to those of humanity, than the adoption of such an indefensible course. May we ever be saved from its commission.

The opening up of the Yang-tse-kiang to European commerce will, undoubtedly, give a wonderful impulse to the commercial enterprise

of the Chinese. As commerce increases, civil war will cease, the arts and sciences advance, and Christianity obtain a chance of taking root. Commerce never arrives at its full development, civilization never attains its true maturity, unless a nation is unshackled by a foreign yoke. Whatever may be pleaded in justification of the control of a foreign but enlightened power over a barbarous people, it certainly has no weight when that people are in any degree civilized. Hence China, by remaining independent, has the greatest probability of arriving at the acme of civilization and commerce, and of attaining European excellence. The true interests of England, of the Continent, and of all nations, would be best consulted by an eschewal of the policy involved in the affirmative of this discussion. We are assured that it would be an act of injustice to the Chinese themselves. We are assured that it would be prejudicial to our own financial interests. We are assured that it would be dangerous to European peace. The true welfare of the Chinese, the true welfare of England and of Europe, would be best promoted by the free and unrestrained exercise of that commerce and civilization with which they have each separately been gifted.

*Micklehurst.*

S. E. L.

## The Essayist.

### THE POETRY OF PAINTING.

NOTHING marks more strongly the progress of refinement in the tastes of the people than the encouragement which is now being given to the artist to pursue, with hopes of public support and approbation, his delightful calling. When the tide of civilization is at a low ebb, the fine arts are neglected, as flowers are by the gardener whose mind has sunk into indolence and dissipation, and who allows weeds, rank and noisome, to spring up and check the growth of those beautiful objects which require the fostering hand of refined taste to develop and bring to perfection.

In proportion to the advance of intelligence, of general enlightenment, of improvement, moral and social, in the condition of the people, will the artist's labours be appreciated and rewarded. When we find, therefore, that our annual exhibitions of the fine arts are so extensively patronized by all classes of society, our associations for their promotion so liberally supported by members yearly increasing in numbers, and our artists finding such ready sale for their works, when they are really worthy of admiration, and of being desired, we may argue that, notwithstanding the prevalence of many vices which still exist in, and which we would wish to see speedily removed from, society, the public taste is improving; and with it

also, we trust, the habits, moral and social, of a large proportion of our fellow-countrymen. There can be no doubt as to the practical utility of the artist's labours, or the real benefits which they confer upon society; for in addition to the pleasing influence which his pictures exercise over the mind of the beholder, and the lessons of morality he may thereby address to the human heart, teaching it at once the love of moral and material beauty, the fine arts, from their simplest rudiments to their most elaborated and finished productions, are united more or less with every branch of human industry, and are indispensable to science.

In illustrating the various branches of natural philosophy, diagrams do more at a single glance to teach the inquiring mind the nature and forms of the subjects treated of, than many sentences of descriptive words are capable of conveying to the understanding. Architecture, engineering, and geographical illustration, would make but slow progress without the assistance of the artist's pencil; while innumerable useful articles, which are the produce of manual art, could not be manufactured as they now are, were it not for the help of drawing and colouring.

To speak, therefore, of the fine arts as a simple luxury, which might be dispensed with, without doing injury to society, is to reason falsely, as they contribute largely to the edification and refinement, the social and domestic comfort of mankind. It is not of the benefits derivable from the application of the ornamental to the useful arts, however, that we desire to confine our attention in the present article; we have another end in view. While duly appreciating their inestimable value in connection with manufactures, we wish to rise to a higher altitude,—from the material to the mental,—from the gross and tangible to the ideal and poetical, in the artist's work, and to remark upon what we think ought to be his highest aim.

If we were to ask those who are conversant with the works of the great masters of antiquity, whose noble paintings are still extant, while the hands which wrought them have rested for centuries in the dust,—to what, in those marvellous productions, do they owe their renown and preservation from destruction—their subjects, or the manner in which they have been represented?—the reply to such a query would, undoubtedly, be—"To both." A great conception, imperfectly realized, whether on canvas or in marble, may awaken interest in the mind of the beholder, who might give the author credit for the originality of the idea, but it will fail to move the public voice to rapturous acclaim, or to demand its preservation; while, on the contrary, great labour, correct drawing, spirited and harmonious colouring, bestowed upon pictures, the subjects of which are mean, common-place, and without interest, is talent wasted, time and labour lost. The great masters were no less poets than artists: while they amused themselves occasionally by portraying scenes and incidents which were comparatively of a trivial nature, and intended sometimes to excite to mirth rather than to awaken awe or

admiration, they disdained to rest their fame on the production of such alone; but, fired with the poet's inspiration, their busy fancy winged its flight to higher and nobler subjects, while their depicting hands gave palpable form to conceptions, the originality, grandeur, and powerful organization of which astonished the mental world, and stamped their names with imperishable honour.

Poetry is a term which embraces in its signification more than that which appears in literature, or as it emanates from the mind of the literary bard. Its nature is difficult satisfactorily to define; but as we are treating of the poetry of the fine arts, we think it necessary to make an observation or two upon this interesting subject, in order the better to convey our sentiments to the minds of others, and to show how necessary it is for the painter to be endowed with the capacity of exercising the functions of poetic composition, and how much the spirit of poesy should live and exercise its captivating influence in his works.

Our mental constitution is such that we are susceptible of impressions from external causes, which operate upon the imagination and finer feelings, through the medium of the eye and ear; such impressions varying in their nature, intensity, and durability, according to the nature of the causes which produce them.

These influencing causes exist in the worlds of matter and of mind, in the varied beauties and other soul-moving phenomena of nature; in the works of art, and in the no less interesting phenomena manifested in the varied aspects of the human character and actions. Now it is in the influencing principle subsisting in the different appearances of nature, animate and inanimate, that poetry has its being, and may be defined simply as that name which is given to the language expressed in the aspects of all that we feel to be sublime and lovely in the universe, and which is heard in the emotions excited within us, when viewed in their endless variety of forms.

Inspired by it, a Homer, a Virgil, and a Milton, poured forth those noble strains; while a Titian, a Claude Lorraine, a Raphael, and a Rubens, painted those magnificent pictures which elevate the mind, and produce the most pleasing astonishment. Inspired by it, the lover of nature flings behind him the cares and sorrows of life, plunges into her deepest recesses, and

“Exults in joys to grosser minds unknown,—  
A wealth exhaustless, and a world his own.”

Poetry is the voice of nature emanating from a thousand interesting objects, all of which, with as many tongues, proclaim unceasingly the wisdom, power, and goodness of their great Creator; this voice the poet hears with rapture, and drinks into his soul with such effect, that he is constrained to echo it back from his bosom, in such strains as are calculated to awaken emotions in the mind of others similar to those which he himself experienced in the actual contemplation of what he portrays.

As it is with the literary, so is it with the artist poet; he seeks out and drinks deep at the cheering fountains of nature's beauty; listens passionately to the voice which moves him to the contemplation and love of her charms; and with his soul filled with the conception and admiration of all that is captivating in the moral and material universe, draws and paints to the life his gushing fancies and feelings, streaming to his pencil's point, mingling with his colours, and on his glowing canvas reflecting back to nature, in truth and faithfulness, her bright and beautiful image.

There is a deep and indescribable joy in wandering among, and giving up our whole soul to, that subtle and fascinating influence pervading those glorious objects which decorate the gorgeous temple of nature,—an influence which steals o'er the senses,—silent, but all-conquering, and leads us impassioned worshippers to beauty's every shrine. And there is a high and noble power in the mind and hand of him who can catch up and retain, in potent form, the true resemblance of nature's ever-changing features, ere a variable climate destroys an ephemeral beauty, chases away a vernal smile, or pales the crimson lips of fragile flowers, which open but for a little to speak their Maker's praise, and then are closed for ever.

Nature's aspects are never long the same: to-day the hues of every verdant thing are different from those which marked them yesterday; and to-morrow the pencil of climate will paint them of other tones than those which now they wear. Hence the artist's magic power, who, when the finest seasons of the year are past, when spring has merged into summer, and it has been succeeded by autumn and winter, leaving us nothing but the memory of those glorious scenes which characterized their presence, can, by the instrumentality of his charming landscapes,—those portraitures painted when the parent earth was clothed in her richest robes, and bloomed in her freshest charms,—recall to the delighted eye, in palpable form, the images of objects received with joy at former periods; thus not only renewing and prolonging the mental feast, but heightening, by the colours with which the fancy decorates the memory's recollections, making the ideal to blend with forms of the true, and rendering the world of the fancy, if possible, more interesting than that of reality.

If the pleasure we experience in the contemplation of such striking representations of its varied interesting features is similar to that we realize in the view of nature itself, and if we apply the term *poetry* to the soul-moving phenomena manifested in the works of creation,—no less worthy of that appellation is the spell which fascinates the eye, and charms so potently the heart, in the noble productions of the painter.

The influence which nature exercises over the mind of man, moving it pleasingly or powerfully within him, is *poetry*. The truthful depiction of its most striking features, producing an effect upon the fine feelings similar to that experienced when viewed

in person, is poetry; and if so, what shall we say of those works of art which present the deeply interesting phenomena of the mental and moral worlds, the varied manifestations of human character and passion, the humane and heroic, the beautiful and great, the awe-inspiring and other passion-exciting features in man's character and actions, but that they, too, are full of poetry, of the most touching and edifying description?

Of such a character is the interest with which the artist invests his illustrations of human history, if he is endowed with a fine appreciation of those traits of moral character, and incidents in human life, which in their nature are calculated to awaken sympathy and excite interest: and if he is also endowed with the capacity of depicting such events with truthfulness and power, giving to his subjects a natural expression in feature and attitude, and making his minor scenic details harmonize with and help to illustrate more forcibly the story he describes, that he may compose pictures which will thrill the inmost chords of the human heart, and cause the beholder to admit that his works are not only poems, but such as move as powerfully the feelings, and excite as strongly the imagination, as would the depiction of the same events in the strongest terms of literature. Nor need his pencil be confined to the illustration of real events alone,—it is on the composition of the ideal, as much as it is in the depiction of the true, that the poet shows the force, fertility, and originality of his conceptive powers. Nay, it is in such compositions, more than in the copying from nature, as it presents its varied aspects to the physical eye, that the artist has the opportunity of displaying to the mental world how much of the poet's soul he is endowed with.

Most artists have the poet's love of nature: many of them possess the power of portraying its features faithfully and wonderfully; but to heighten the attractions of the attractive, to elaborate the choicest parts of the sublime and beautiful into new and more interesting forms of beauty and sublimity, to perceive analogies, and out of the finest parts of objects in nature which resemble each other, form such combinations, such original unities, as will awaken our admiration at the novelty, as well as beauty, of their forms and groupings, discovers a power above that possessed by ordinary minds, and constitutes in the artist one of the highest attributes of the poet.

In literature, it is not the bard who has the finest susceptibility of impressions from, or the greatest felicity in describing, the true and natural that stands highest in the estimation of his readers; but he who, in conjunction with those high qualifications, is endowed with the comparatively rare one of conceiving, and giving forcible expression to, fancies novel and striking, of carrying us away in imagination into his own bright, ideal world, and exciting our astonishment at the development of new, strange, and fascinating beings, scenery, and incidents. And as it is with the literary, so is it also with the artist poet. We admire, with a feeling of deep earnest-



ness, the genius of him who is able to portray landscapes with truthfulness and power. It is a rare and enviable endowment; but, while we give to the artist who confines his studies to landscape painting alone, the honour which is his due, we humbly think that, in order to reach the highest rank in his profession, the painter should not only be a poet in his love of nature, and in his capacity to depict its varied aspects with such effect as to move the beholder of his pictures with pleasure and admiration, but that he ought to be one, also, in his power to conceive ideal and original forms of the beautiful and sublime. He should not rest satisfied with the consciousness of being able to delineate, even with much success, portraiture of nature as it actually is, but should aspire to the power of imagining and depicting scenes and forms of beings which are indeed the combined properties of existing realities, but modified and presented in his compositions in such forms and groups as have no existence anywhere else, save in his pictures.

Much as landscapes, and certain other forms of sketches from nature, please the public taste, and much as they are calculated to elevate as well as please the mind, there are many pretty landscapes, and pictures representing commonplace subjects, exhibited annually in our galleries, which are seen, approved, and spoken favourably of by those who witnessed them for a season; but which, when they are removed from the rooms, are remembered by the majority of their visitors no more.

These make not for the artist a name that will live when he himself has passed away from earth; or are such as will be sought after with eagerness, and prized by those who delight in searching out, and treasuring up in their cabinets, specimens of the rare and wonderful in art. No; it is the daring, the original, and the marvellous in design, as well as in the execution of their subjects, which stirs the public mind and voice to applauding acclamation.

Those pictures, the subjects of which are not only faultlessly and powerfully delineated, but such as breathe forth the language of poetry—which at once attract the eye, and entrance, spell-bound, the mind, exciting deep interest and intense admiration, becoming, for the moment, the possessors of the whole soul's rapt attention, riveted upon which the mental, with the physical eye, perceives no other objects around them, being conscious of the character of their details alone,—these are the pictures which make their painters famous; which all hasten to see, and delight to speak of; and which, being once beheld, are engraved upon the memory's tablet for ever. This is a fact worthy the consideration of every artist who aspires to eminence; for nothing is more certain than that the subjects of his works, as much as the manner of their treatment, influences the minds of their beholders in their opinion regarding the painter's merit; while, unquestionably, they go far to determine the nature of the feelings with which his pictures are received.

We wonder much at the timidity of many of our artists, who, although possessed of undoubted capacity to accomplish greater

works, seem afraid of attempting to design a higher class of subjects than those they have accustomed themselves to paint. They confine their labours not only to the dimensions of miserable little squares of canvass, but seem contented to abide by subjects which have been handled so often that, unless they are characterized in their treatment by drawing, grouping, and colouring of surpassing excellence—showing, in fact, the genius of the artist, in his being able to make hacknied and commonplace subjects assume an appearance of more than usual interest—they fail to yield him either credit or profit.

Let us suppose, for amusement's sake, that we see an artist (one of a very numerous class) seated in his studio, engaged in deep meditation upon the all-absorbing question of what is to be the subject he is to paint, and astonish the world with at the next annual exhibition of the fine arts. There he reclines upon his couch, with his arms folded across his heaving chest, his head inclined slightly forward, and his countenance expressive of strong mental emotion; his creative fancy teems with imagery, which rise in varied forms and groups before his mental eye—landscapes, sea-pieces, illustrations of history, sacred and profane, and of every phase of human life and human passion. Now he is among the heavens; then he is on the earth; this moment chasing the clouds; the next, perhaps, the fallow deer. Anon he is on the deep; and again he traverses the earth in search of an interesting subject; mingling in every class of society, civil and military, while in panoramic order appear successively before him picturesque groups of the peoples of all nations—roving Arabs, Italian banditti, Spanish zingari, Swiss minstrel-shepherds, tattooed savage Indians, &c., &c., all having varied claims upon his attention; so that in a few minutes he has sped, on imagination's wings, around the world, and scanned with curious eye the forms, costumes, and habits of many nations. Well, what is the result? Why, see his fine eye flashes with the fire of sudden emotion, his lips quiver, his nostrils become inflated, and every feature of his countenance is eloquent in expression. He has conceived a fine idea; he rises from his seat, and paces his studio with unequal steps; he is already at work in his imagination, and sees, in mental perspective, his striking conception embodied in a picture which is the admired of all the admirers of the fine arts. He is enraptured and impatient to commence; canvas, charcoal, pencil, brush, and colours are therefore put into operation, and the work begins. It progresses day by day, is finished, and given to the world; when, lo! the world beholds, as the fruit of all this labour so zealously performed, what? Perhaps the representation of a street ballad singer! or a Newhaven fishwoman! or, it may be, a shoe cobbler, sitting at work, engaged in the double acts of mending soles and whistling a solo to a blackbird, seen through the bars of a conspicuous wicker cage!

Now, these subjects are all good enough in their way; such as have been painted many a time with much success, and are likely

to be so again; and although they are not very poetical, we find no fault with them, if ably delineated, but only mention such as a class; to these we may add a certain description of cottage and other interiors, giving domestic life illustrations, which have been too much adhered to by artists who have talents which might be employed with greater credit and profit to themselves, and also with higher pleasure-giving effects to those by whom their works are viewed.

How often have we been pained, when visiting our annual exhibitions, to see pictures most carefully and elaborately finished, correct in drawing, naturally and beautifully coloured; and yet, simply because of the unpoetical nature of the scene represented, attracting very little notice from the visitors; while the picture hanging next to it, although, perhaps, displaying less artistic skill on the part of the painter, was gaining greater attention, by reason of the higher and more interesting character of the subject represented.

Hence the necessity for the artist cultivating, to the utmost degree, his imaginary as well as his perceptive powers; of expanding and exalting his ideas of the sublime, beautiful, and interesting, in animated and inanimate existences. If Nature has not endowed him with a fertile imagination; or if his position in life is such as to deprive him of the advantages of obtaining extensive practical knowledge of those scenes and incidents in the physical and moral worlds, which furnish to the poet such abundant themes for spirit-moving song—poetical literature will be of the most important service to him. With the works of those great poets, Homer, Virgil, Milton, and Shakspeare, every artist should be thoroughly conversant; and not with these only, but also with those of every poet worthy of the name. Constant intercourse with the Muses' favoured sons cannot fail to refine and elevate the tastes of their admirers; while to the artist, especially, they are of the greatest value, as they suggest ideas which, without such helps to the imagination, might not occur to his mind.

Most of the finest pictures now extant have their subjects drawn from poetical literature, the artist giving a material form, and presenting to the *physical*, that which the bard could only picture to the *mental*, eye; the one thus efficiently assisting the other in the noble work of pleasing and edifying the minds, and of cultivating and improving the tastes, of their fellow creatures.

But the Creator has given to every man a mental as well as a physical constitution peculiar to himself, having its own distinguishing features and characteristics; so that it is as impossible to find any two persons who think, feel, and act exactly alike, as it would be to find two perfect counterparts in countenance, stature, and bodily shape. Literary men differ as much in the character of their handwriting as they do in their thoughts. No two individuals write exactly alike; and as certainly no two design, draw, and paint alike.

Let every artist, therefore, follow the bent of his own mind. If

Nature has given one a taste for landscape, another for figure, and a third for marine scenery painting, let them adhere to it, as their inclinations prompt them; only let them aim high in that department they have chosen, not refusing to be taught by those whose superior works are calculated to convey instruction to the student, and not adhering slavishly to one class of subjects, bearing a similar character and appearance.

We have artists who exhibit annually landscape painting, so like each other in their general aspect, that we identify them at once as the works of those with whose peculiar style we have become familiar. The same cast of skies, the same character of scenery, the same appearances of nature, as if every picture had been painted not only in a fixed month in the year, but with the like favourable condition of weather, &c., &c.

Now, although this cannot be found fault with, it cannot be highly commended. Nature has its clouds as well as its sunshine; its winter as well as its spring; autumn and summer; its times of elemental war, as well as its seasons of tranquillity and peace: and there is poetry in the aspects of them all.

When the summer has arrived, with its merry train of gay and gorgeous attendants; when the glorious sun in unclouded majesty diffuses his radiant splendours from his azure throne; when the fertile meads are clothed with their emerald coloured verdure, and adorned with those beauteous offspring of Flora, which please the eye with their delicate forms, while they embalm the air with their fragrant perfume; when the woods resound with the music of nature's feathered songsters, and the bleating flocks and herds sport joyfully on hill and plain; when no discordant winds howl through the sylvan groves, or ruffle the glassy surface of the lakes and ocean, which mirror forth the splendours of the firmament; while throughout all that we see around us there pervades joy, order, and peace. No doubt the scene is beautiful, full of soul-moving poetry, and well calculated to seduce the artist to the painting of such alone.

But, again, when the storm king for a time has got the reins of disorder put into his reckless hands; when the wild winds have been let loose from their prison caves, to play their freaks of madness over the earth and ocean; when the blue, ethereal concave has been darkened into gloom, and the bleak, dense, dismal clouds speed over head in dread and drear array, driven like a flying and panic-stricken host before a conquering and pursuing enemy; when the raging tempest, gathering up its strength, comes rushing over the land with irresistible fury, overturning the stoutest oaks, and shattering to fragments the frail works of man; when the stream has become swollen into a torrent, and speeds leaping, dashing, and foaming to the main, which, roused from its slumbers by the storm king's violence, swells up in wrath, and surging heaves its mountain billows to the clouds; when the lurid lightnings flash and quiver, and all around is dread, magnificent disorder; then, in such a

scene, there is much poetry too, and to such we would have the artist sometimes turn his attention.

Of sculpture we would speak in nearly the same terms as those we have employed to describe the poetry of painting. The sculptor, no less than the painter, is a poet, the productions of whose genius contribute in a high degree to delight and instruct his fellow-creatures. The materials upon which he labours, and out of which he has to strike his mental creations, are of a more stubborn description than those employed by the notary of the palette and pencil, and from its very nature limits the number of his achievements in art, as also his sphere of usefulness in the work of moral and intellectual improvement accomplished thereby. Yet with the painter and the literary poet his object is the same; the only difference being in the means employed in order to effect the end desired, the literary poet appeals to our finer feelings through the medium of words; the artistical one through that of material forms and colour. The conceptions of the first can only be realized by the aid of the imagination, while those of the second assume a visible appearance, and have only to be looked upon in order to be understood and appreciated; in fine, the one presents his works to the eye of the mind, the other to that of the body, while the admirable and praiseworthy aim of both is to soften down and polish the rude features of the human mind, and inspire in it a taste for those higher and purer pleasures which improve while they delight, and give it that amiable simplicity which is pleasing alike in the sight of God and man.

J. D.

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### ON REVIEW AND ESSAY WRITING, AS A LITERARY DEVELOPMENT OF THE LAST FIFTY YEARS; WITH SOME REMARKS UPON THEIR DISTINCTIVE FEATURES AND VALUE.

IMAGINE Addison, who was, according to Burke, "the finest talker in the world," and that tender-hearted, soft-headed blade, Sir Richard Steele, whom Macaulay has so aptly designated as "a rake among scholars, and a scholar among rakes," in company, if that were possible, with the ponderous Dr. Johnson at a railway book stall. Addison, "the Spectator," with the benignant calmness of conscious superiority, which so well became him in his little senate at Button's, would approach with modest diffidence to examine the incongruous mixture of coloured articles there lying, to be tossed about contemptuously by the luxuriant swell, criticised, or rather scrutinized, by the highly-scented lady authoress, pined after by the needy book-worm, or curiously scanned at a respectful distance of six feet by the simple-minded, wondering countryman. Steele, that volatile and versatile "Tattler," would inspect with amazement, mingled with derision, the books in their various dresses of blue, yellow, green, brown, or crimson, "ringstreaked, speckled, and spotted," the backs and sides of many grinning with the grotesque cari-

catures of Cruickshank, others crowded with wild scenery, utterly guiltless of the remotest approximation to perspective, all indeed more or less besmeared with sketches of a most execrable, disorderly, anti-pre-Raphaelite character; and as the two worthy critics turned to the great lexicographer, who had just let fall from his mighty hand, in silent disgust and bewilderment, a sixpenny diamond edition of his dictionary, the eyes of the trio would suddenly be transfixed by the open page of *Punch*, with the representation of some hapless member of the "bloated haristocracy" writhing under the inflictions of a Leech. Would not their involuntary exclamation be, What a change from the ancient tome!

"That weight of wood, with leathern coat o'erlaid,  
Those ample clasps of solid metal made;  
The close-press'd leaves, unoped for many an age,  
The dull red edging of the well-fill'd page;  
On the broad back the stubborn ridges roll'd,  
Where yet the title stands in tarnish'd gold."

Nor has the change in the character of the books—caused in great measure by the change in their readers—been less than in their appearance; and we are sorry to add that the change in appearance and titles of many modern books is sufficiently indicated by the change in their character; for now-a-days one may almost judge of books as of sentient beings (of course we don't refer to the ladies)—hem!—by their outside appearance; books have been already "got up" in watered and shot silks, velvet, and brown holland, and we should not be surprised if among the novels or novelties of the ensuing season a book in so many flounces instead of volumes were to be announced; of the probability of such a prodigious absurdity, we may say with the gruff old Doctor, who on hearing a concerto played, which he was informed was "very difficult," replied, "he wished with all his heart it had been impossible."

The rapid advances which have been made in the sciences and arts since the birth of the century which is now in its sixtieth year, have been very remarkable; and in the world of letters, in which we are more particularly interested, the attentive observer will be aware that the changes, revolutions, and developments have been no less wonderful and important; indeed, review writing itself may fairly be regarded as one of the most distinctive features of modern literature, and this brings us to the essay, which is an equally characteristic development of the last fifty years, growing out of that system of reviewing which the *Edinburgh* and *Quarterly*, both established before the century was ten years old, gave rise to, strengthened and matured. It may, however, be well to bear in mind that the term *essay* is of much earlier date, having been first applied by Bacon to that incomparable collection of philosophy and wisdom which, enriched with the annotations of Whately, will continue to instruct and delight succeeding generations to the end of time. Moreover, all our readers will be familiar with the "British Essayists," pro-

perly so called, comprising Steele, Addison, and many other members of the renowned Kit-Cat Club, a society in which were collected all the tried talents and accomplishments which gave lustre to the Whig party during the early part of the reign of Queen Anne; their productions appeared in the pages of the *Tattler*, *Spectator*, and *Guardian*, and contributed much to the amusement and instruction of our ancestors for many years. We will now briefly refer to the system of modern essay writing, and endeavour to show one or two of its peculiarities, with some of its uses to thoughtful and studiously disposed young men, to which class belong the generality of our intelligent readers. Let us remark by the way, lest such should be shocked with the prospect of a moth-eaten, waste paper looking library, that there is no necessity for rummaging through the back numbers of the reviews, since nearly all the best essays have been collected, revised, and published in separate forms. Those that have passed the crucible of the review, and received the stamp of public approbation, now living in their 10th or 12th edition, may well be regarded as first class reading. The convenience of possessing the cream of the review in a separate volume is as manifold as it is manifest; for many of our most influential organs seem to wander into discussions of business and detail, either of a transient or local character, which may be useful in the narrow circles of official and merely political society, but are scarcely suited to the perusal of thoughtful men throughout the country, whose occupations prevent their following the minutiae of transitory discussion, but who wish to be guided to general conclusions on important topics, and whose incalculable influence on public opinion makes it most important to give them the means of arriving at just conclusions. We have said review writing is one of the features of modern literature; for many able men, who never think of writing a book themselves, give up their time to the task (congenial enough certainly) of reviewing the productions of others; and as in many modern pulpits it is not so much the text as the subject that guides the sermon, so is the review essay, often written on a subject that has occupied the writer's thoughts perhaps accidentally, and some book or books bearing thereon are affixed to the article almost as the last thing, a reference to which is of course made condemnatory or commendatory, as the case may require.

If it were understood by all our readers that many of the review essays are not mere dry, synoptical tables of contents of elaborate treatises on subjects in which they can take no interest, but rather concise, racy, and very often highly entertaining expositions of familiar and sometimes curious subjects; that they were indeed supplied by some of the greatest masters of science and language in our country; they would far more willingly devote their time to the productions of scholars, than to the flimsy and often mischievous trash of the modern book-makers. How nearly the increase of a nation's material prosperity is allied with the growth of its literature is singularly exemplified in our own history during the last half cen-

tury. How it must have astonished the old Tory gentry when the first Edinburgh reviewers dashed off their spirited theories, using *such* expressions that more than one noble Lord pushed up his spectacles on to his venerable headpiece, applied his silk handkerchief to his patriotic proboscis, and ejaculated, "very clever, but not at all sound." The reviewers and essay writers have had plenty to do since then to chronicle and comment upon the innovations, inventions, and improvements which their own temperament and style must have greatly accelerated, and in writing the history of contemporary men and manners. Owing partly to the "increase of business," and partly to the competitive spirit of the age, many others have sprung into existence, and fresh announcements are constantly being made. So that the field that was for a long time occupied by two, then by three and four, is now divided among upwards of a dozen, each claiming for itself a distinct individuality, and loudly proclaiming, on its introduction, that it has discovered the only principle on which a review can be effectively conducted; and with a self-complacency, not perhaps altogether peculiar to anonymous writers, challenging the world to look on and admire, while it carries out the brilliant conceptions so recently evolved by its excited projectors! It will at this rate soon be found necessary to establish a review on universal principles to review the reviews. Again, the rate at which business is now done effectually precludes nine-tenths of our business men—unless indeed they utterly ignore all domestic responsibilities—from entering into literary pursuits with that thoroughness which is necessary to their satisfactory advancement; and here the review steps in, furnishes a succinct account of the history of the quarter, treating of and explaining scientific subjects, without using the forms of science or the technicalities of scholars. In subjects of a religious character, the appeal is made not to the fictions of recluse schoolmen, in the laboured phraseology of Jeremy Taylor, showing in twenty inconceivable ways what a thing is not, but utterly abjuring all the tedious forms of exhaustive discussion, dashing direct at the main point, like Sydney Smith would have done, the "thunder of whose declamation never seemed ashamed to roll," they appeal to the feelings, the conscience, and the heart, securing a result which no outward display of logical acumen or profound research could secure to itself.

Much as we are apt to laugh at the *old coaches* of the last generation, and to applaud Thackeray's epigrammatic line, "We arrive at places now, but we travel no longer," yet we think many of our busiest writers would be puzzled to accomplish more than did some of the first hands on the Edinburgh staff. For instance, in the first twenty-four numbers, Jeffrey himself contributed seventy-nine articles; and in the next twenty-four he wrote forty. This reminds us of the Herculean powers of Brougham, that hoary relic of the past, who on one occasion, after having practised all day as a barrister, went to the House of Commons, where he was



engaged in active debate throughout the night till three o'clock in the morning. He then returned home, wrote an article for the "Edinburgh Review," spent the next day in court, practising law, and the succeeding night in the House of Commons; returned to his lodgings at three o'clock in the morning, and retired simply because he had nothing else to do.

Before concluding, a word upon what may be designated a little sharp practice on the part of some reviewers. They often take advantage of a stock-plea known as the "our limits" dodge, of which, by-the-bye, we are about reluctantly to avail ourselves. It often happens that a reviewer spends his first and best pages on the parts of a subject on which he wishes to write, as we used to say at school,—the easy, comfortable parts, with which he is pretty familiar;—the formidable difficulties which he owns, you foresee, by a strange fatality, he will only reach two pages before the end, and, to his great grief, there is really no opportunity for discussing them. Like the young gentleman at the India House examination, who wrote "Time up" on nine unfinished papers in succession,—so you may occasionally read a whole review, in every article of which the principal difficulty of each successive question is about to be reached at the conclusion.

But, to be serious, the following extract from a work by a modern writer on modern writing, although a little involved in its construction, and reminding us of Milton's long-winded sentences, will be found, upon investigation, to apply with singular force to that valuable department of modern literature to which we are anxious to direct the attention of our readers.

"There is exactly the difference between the books of this age and those of a more laborious age that we feel between the lecture of a professor and the talk of a man of the world,—the former profound, systematic, suggesting all arguments, analyzing all difficulties, discussing all doubts, very admirable, a little tedious, slowly winding an elaborate way, the characteristic effort of one who has hived wisdom during many studious years, agreeable to such as he is, anything but agreeable to such as he is not;—the latter the talk of the manifold talker, glancing lightly from topic to topic, suggesting deep things in a jest, unfolding unanswerable arguments in an absurd illustration, expounding nothing, completing nothing, exhausting nothing,—yet really suggesting the lessons of a wider experience, embodying the results of a more finely-tested philosophy, passing with a more Shakspearian transition, connecting topics with a more subtle link, refining on them with an acuter perception, and what is more to the purpose—pleasing all that hear him, charming high and low, in season and out of season, with a word of illustration for each, and a touch of humour intelligible to all; fragmentary, yet imparting what he says; allusive, yet explaining what he intends; disconnected, yet impressing what he maintains."

This is the very model of our modern writing; for if the man of

the modern world is obliged to speak what the modern world will hear, the writer of the modern world must write what that world will indulgently and pleasantly peruse.

We think nearly all our best essays will be found in the following list:—Lord Jeffrey's *Essays on Miscellaneous Subjects*; Rev. Sydney Smith's *Essays on Miscellaneous Subjects*; Lord Brougham's *Essays*, chiefly on Political and Legal Questions; Lord Macaulay's *Historical, Biographical, and Critical Essays*; Sir James Stephen's *Essays on Ecclesiastical Biography*,—of great merit; Sir John Herschell's *Essays on the Mechanism of the Heavens, Terrestrial Magnetism, Kosmos, and kindred subjects*; Professor Henry Rogers' *Essays on Political, Philological, and Historical Subjects*,—of which we cannot speak too highly; John Forster's *Essays on Historical and Biographical Subjects*—display great ability and research; Professor David Masson's *Essays*, chiefly on the English Poets,—these are charming and instructive reading; Professor Wilson's *Critical and Imaginative Essays*; Thomas Carlyle's *Essays on Biographical and Miscellaneous Subjects*,—of singular power, depth, and originality; *Essays*, by the late George Brimley, on Poetical and other subjects, deserve to be better known; Archdeacon Williams's *Essays on Archæological, Philological, and Ethnological Subjects*; *Essays in Philosophy*, by Alexander Campbell Fraser; *Essays on Political and Social Science*, by W. R. Greg; *Essays* by the late lamented Rev. R. A. Vaughan,—of rare merit, beauty, and perspicacity. To these may be added those of John Foster, originally contributed to the "*Eclectic Review*;" and, lastly, *Essays, Biographical, Critical, and Miscellaneous*, by P. Bayne, all of considerable refinement and ability. We were about to speak of the Oxford, Cambridge, and Edinburgh series of essays, many of which, though on recondite subjects, are valuable and entertaining reading, but "our limits"—

S. E.

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## Poetic Section.

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### ORIGINAL POETRY.

#### LEONA.

##### A LEGEND OF TRUE LOVE.

THE distant hills, bathed deep in burnisht gold,  
Bent low their forest-wreathed coronets,  
And waved to the retiring sire of worlds  
A sweet good night.

And the queen of heaven unveiled  
Orion and the Pleiades evolved  
Their mystic rays, the star-writ hieroglyphs  
All gold embossed on heaven's enamelled blue,

Spoke to earth's faithful messages of peace.  
 How fair a palace is that home above!  
 How grand the portals of the halls of love!  
 The winds were hushed, it was a summer night.

On a sharp shelf of beetling, sea-worn rock,  
 Watching the blushing day, that smiling died—  
 As good men smile who go from their mother earth  
 Fire-charioted up to their Father God;  
 Watching the sleepless stars, sleepless as they,  
 Stood one who, lonelier than the lone sea bird  
 That on the crested wave composure seeks,  
 Sought solitude in loneliness.

His bosom bared to woo the northern blast,  
 His flowing ebon locks flung fiercely back,  
 A glance half man, half maniac, in his eye  
 Together with the posture of despair  
 Made him, back'd with the strong relief of night  
 And towering rock, and firmament and stars,  
 More like the Satan of some blighted world  
 Than human.

"Great world," he cried, "I hate thee!  
 False, cunning gamester thou, who with gilt lures  
 Dost win from man his unresisting soul,  
 And then, when all that makes life dear is claspt,  
 And El Dorados grew beneath our feet,  
 When love seems willing to be called our slave,  
 And greatness—dazzling greatness—the fawning praise  
 Of multitudes of vulgar poor is ours,  
 With power to sway, and rule, and subjugate;  
 With liberty to range where pleasure prompts,  
 With golden keys to unlock life's dear delights,—  
 Then, with a stern, cold smile of conscious power,  
 The withered, shattered fool who trusted thee  
 Is cast upon the rocks of conscience, time,  
 And memory his follies to digest,  
 And die!

Oh, how we nerveless cowards fret  
 With impotent, yet loudest rage, when foiled  
 In each attempt to storm the embattled tower  
 Of pleasure or of passion. We are thrown,  
 With fierce recoil, discomfited upon  
 The tender mercies of our fellow-men.  
 Oh, kind mankind, oh, most gentle mercy!

I would that memory did not haunt my heart.  
 Memory! that everlasting quicksand, where  
 Lie strewn the ghostly shrouds, and storm-reft hulks  
 Of earth-born dreams, shadows of shattered hopes,  
 Skeleton semblances of joys once clothed  
 With beauty—aye, with *all* but truthfulness;  
 Wrecks all of them! wrecks, that seen from afar  
 Seemed lovely as those changing courtier clouds

That glow with glory in the sun's warm ray,  
 But change to shrouds when night looks o'er the sky;  
 Ghostliest wrecks that haunt the heart's wide sea,  
 And triumph in its storms—they so storm proof.  
 Oh, memory! warder of the halls of time!  
 Say, will the soul-stains I have cast on thee  
 For ever glare with such distinctive glow?  
 Or when this earth lets go my weary soul,  
 Will life's atrocities die with the dead,  
 And I fly fetterless to God's pure heaven?  
 If it be thus—aye, if—then better die  
 This night, such estimable boon to gain,  
 Than cling to life, and die incessantly.

Oh, I have loved the world a world too much,  
 Whene'er self spoke, I gave most earnest heed,  
 I climbed the ladder to ambition's heights,  
 At each step trampling on a human heart.  
 Hot sweat, and burning tears dropt in my path,  
 And I grew rich.

I wooed a woman, and won;  
 I flattered her with costly diamond wreaths  
 Bought with the gold prest out from bleeding hands,  
 She said she loved me! oh, most powerful gold!  
 The world is false to those who love her most.  
 I loved the world, and sought for happiness  
 In her embrace, and now she calls me fool,  
 Oh, hollow world! oh, treacherous embrace!  
 My soul is earth'd so deep it sees not heaven.  
 I dare not speak a prayer, for God is pure,  
 And I a blotted page torn from His book,  
 And in the marble cloisters of my heart  
 Lie love and hope stone dead, confined in fears."

He ceased, then from him cast his cloak, that he  
 Might go with one great leap, from life to death,  
 And woo the waves to weave his winding sheet;  
 Then—with dark death before his dauntless soul,  
 He raised his eyes to heaven; those eyes that once  
 Had looked, when lisping childhood's faltering prayer,  
 Up from a mother's knee into that mother's eyes,  
 Thinking that they were heaven because so blue.  
 And his soul prayed, and as his parched lips moved,  
 Angels and fiends seemed warring for a life.—  
 And *then* the eagle, startled from her shelter, shrieked,  
 The severed air a hollow requiem sang,  
 The hoary, froth-lipped wave mounted aloft  
 Expectantly—

A sigh, a moan, a splash,  
 And then, an awful, shuddering solitude.

Sadly the silver moon swept o'er the sea,  
 The blue waves wept upon the rocky strand,  
 Deep dew fell spirit-like on flower and tree,  
 Men slept, and earth was peace; no voice uprose

Save Philomel's weeping the vesper star.  
The storm had passed, it was a summer night.

The ambient morn came blushing from the east,  
And kissed the dewy world, a hymn of joy  
Sprang from the cloistered woods. The murmuring sea,  
Releasing from her depths the mirrored stars,  
Embraced the morn, and rippled forth a psalm;  
The ample beach seemed like a field of gold,  
And Cornwall's crags, invincible old knights,  
Defying envious fees, whom Britain scorn!—

"He is gone! for ever and for ever!  
And this the wreck of that once noble soul;  
My father! Godfrey! oh, it cannot be  
That thou art dead! speak, father! move, look, breathe!  
Can you not hear your own Leona's voice?  
Will you not look? ah no! dead, dead, for ever;  
And I—oh God! friendless and fatherless."  
So spake the weeping maid, and by the corpse  
Knelt down, and pressed her tearful face to his,  
Smoothed back the raven tresses from his brow,  
Closed with religious care his soulless eyes,  
And then, as though her heart would break, she sobbed,  
As though her soul would scale its feeble walls  
And weep its way to heaven. Oh, how she wept!  
And wreathed her arms around his marble neck  
Like a wild rose clinging to a blasted thorn.

"He kissed me so sadly last night," she said,  
"I felt that his sorrows were deepening,  
He said—"Leona, the world is all false,  
And I am tired of bearding the strong beast,  
And bleed to death, wounded in head and heart.  
Your mother's shade seems beckoning me to go  
Into futurity. Perchance I dream,  
But, Leona, I think the end is at hand—  
Sorrow is not everlasting; I deem  
That some relief may come, perchance to-morrow,"  
And then he clasped me fervently, and left me.  
This is that morrow, and the dark relief  
That freed his spirit, breaks my orphan'd heart."

Whilst yet she spake, the treacherous sea crept up  
And compassed her, at first with a fawning kiss  
Touching her trembling knees, then eddying  
More rapidly, then madly triumphant,  
Dancing the dance of death.

Leona wept;  
Still clinging to her father's corpse. A wave  
Struck her fair bosom, then she sadly shrieked,  
And weakly strove to bear her burden forth;  
"I will not leave thee, father," still she cried.  
On sped the soulless sea,—another wave  
That first drew back, like a lion for a leap,

Sprang swiftly forward with a sudden bound,  
 And curling round the living and the dead,  
 Drew them both back in its insatiate arms;  
 Then was a cry of agony, and there  
 Locked in the warm embrace of life, lay death;  
 The pale young face still pressed the icy brow,  
 The tender arms still wreathed the rigid neck,  
 And a prayer went up to heaven. "Oh God of love,  
 Grant that in death we may be undivided."

That sinless prayer was heard, that sad, sweet prayer,  
 Earth lost an angel, and heaven gained a saint.

The coral grottoes of the deep—the caves,  
 Where sparkle gems too bright for mortal eyes,  
 Where silver currents flow o'er golden sands,  
 No earth-born treasure is so dearly prized  
 By the mermaid goddesses of Neptune's court,  
 As this day's gleanings. They call Leona  
 The daughter of the dead.

On summer nights,  
 When the winds are sleeping, and the sea is glassed,  
 And gleaming stars send down their reflex lamps  
 To light the halls of ocean, you may see  
 A pale girl sitting by a lifeless man,  
 And hear a voice, like the murmur of a shell,  
 Say, "Mortal! learn that love can never die."—**PANIOTA.**

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TO—

WHEN admiration of a noble heart  
 Is the high theme of humble minstrelsy,  
 Inadequate is all the poet's art  
 To weave such worship into poesy.

Great thoughts and guileless nestling in the soul,  
 Brighten with glory their possessor's brow,  
 The elixir that brims the golden bowl  
 Exhausts not in its ever deepening flow.

On each pure effort to achieve a good  
 Blessings like dews descend, in gentlest showers.  
 The germ enlarges, earth enshrines the bud,  
 And heaven, admiring, gathers up the flowers.  
 Years roll o'er years, each one its wisdom brings,  
 The past dies but in its follies, real good  
 Will never die, but soars on spirit wings  
 Into a future ark'd above time's flood.

Cycles of cares binding around our hearts  
 The cypress wreaths pluckt from the tree of sin,  
 Furrow the frescoes of the earthly pile,  
 But leave in joy unscathed the god within.

The puritan pansy and the laughing rose  
 Strew the still grave, or grace the heaving breast,

And every tide of life that ebbs or flows,  
Speaks life to one, and to another rest.

Heaven arches over all—and God is ours;  
Life here is shadowed, life *up there* is clear,  
And when the sun shines, or the tempest lours,  
The bow of promise beams behind the tear.—F. G.

## ODE.

WHISPER low,—  
Soft and cool the autumn breeze  
Murmurs through the arched trees,  
Soft and slow,  
Few the birds, and low their song,  
And the streamlet steals along,  
Silent in its flow.

Very bright  
Shone the spring sun in this place,  
Woods and hills were robed with grace,  
And the light  
Shone as warmly in my heart,  
Nestling from the world apart,  
In its lone delight.

Queenly calm  
Two fair Hopes to me then came,  
One of love, and one of fame;  
One brought balm  
For my heart that oft had bled,  
And the other crowned my head,  
And brought a victory palm.

So their wings  
Angel-bright, and dark eyes clear  
Flushed a glorious light down here,  
Murmurings  
From their voices gave my soul  
Rapturous thoughts beyond control,  
Gleams of heavenly things.

Whisper low,—  
This is autumn now, and chill,  
Spring-time winds are not so still;

Soft and slow  
These are, and their quiet breath  
Tells us of the coming death,  
Tells the earth of woe.  
By this stream,  
'Neath the heavy-foliaged trees,  
Letting golden fancies seize  
My heart, that dream  
Of blessed hopes oft gladdened me,  
And many a glory made me see,  
All mine, they bade me deem.

By it, now,  
Have I made two graves, to lay  
These pale forms of Hopes away;  
With calm brow  
Do I bury those so dear  
Once to my lone heart, and here  
Make to *peace* my vow.

Whisper low,—  
Fitful is each bird's low song,  
Burial days are sad and long,  
Sad and slow,  
And my heart is still and cold,  
Though it moans not, as of old,  
With this weight of woe.

Now 'tis o'er,  
Buried, buried are the dead,  
Yet they haunt this forest dread,  
This forest hoar,  
Now with their first wings of light,  
Now in shrouds of ghastly night,  
Haunt me evermore.—J. M. S. T.

## SONNET.

## HOPE.

WERE it not for the blackness of the night,  
We would not know the brightness of the star  
Were it not for the long-unmoved bars,  
We scarce should prize our hardly-won delight:—  
Felt we not winter's storms, the charms of June  
In all its light and wealth exuberant  
Would never seem so fair,—then make no haunt  
For gaunt fears in thy heart, whose richest tune

They will make discord of. Look forward still  
 To the bright unknown future, light it hath  
 Certainly for thee, howsoe'er thy path  
 May now be dark and rough with grief and ill,  
 'Twill be the lovelier for each painful thrill,  
 Like the sweet calm following the tempest's wrath.—J. M. S. T.

## The Inquirer.

### QUESTIONS TO WHICH ANSWERS ARE SOLICITED.

32. I should be much obliged if one of your readers, who is better up in such subjects than myself, could either give or refer me to some information on the origin of newspapers. The question was asked in my company recently, and I was annoyed that I could not give the information which I doubt not some of your contributors can supply.—T. DAWES.

33. If S. A. M., who in March last answered my question as to the origin of the words "tantalize and tribulation," could supply me with the origin of the word "teetotal," I should esteem it a favour, for in these days of temperance agitation, "Band of Hope unions," and the like, one ought to know the correct origin of a word of which there are several accounts afloat.—NEMO.

34. Will some of your readers kindly inform me if the fact of a young man being married would preclude the possibility of his entrance into St. Bees' College?—LAMBDA.

35. Some of the readers of the *British Controversialist* will oblige by explaining the origin and meaning of the following proverbs, which I have found in one of the Messrs. Chambers' tracts. The explanation will, doubtless, be found interesting to the general reader. 1. To dine with Duke Humphrey. (To go without dinner.) 2. That's Halkerston's cow. (A story told the reverse of the real circumstances.) 3. He that will to Cupar, maun to Cupar. 4. He looks like the far end o' a French fiddle.—ADOLESCENS.

### ANSWERS TO QUESTIONS.

27. *The principal Ministerial Colleges*

*in connection with the Independent and Baptist denomination, are the following:*

—Independent: New College, St. John's Wood, London; Lancashire College, Manchester; Spring Hill College, Birmingham; Western College, Plymouth; Aindale College, Bradford. Baptist: The College in London; Horton College, Bradford. The studies taught in all of these institutions are pretty nearly the same; classics, mathematics, Hebrew, philosophy, theology, church history. At New College, London, there is a chair for natural science, and the Hebrew professor gives regular instruction in German. Besides the lectures prescribed for the College curriculum, in some of the colleges the professors give lectures on different subjects, the attendance of the students being optional.—J. H. G.

32. *Origin of Newspapers.*—That indefatigable collector and compiler of literary odds and ends, John Timbs, in his popular work, "School Days of Eminent Men," has a short notice on the subject of T. Dawes's inquiry; and in Disraeli's "Curiosities of Literature" there is an article on the same question; but as he may not have ready access to that valuable work, we will extract just sufficient to enable him to express himself with authority the next time he finds himself in talkative society. The origin of the Fourth Estate is, moreover, a subject of general interest. "We are indebted," says Disraeli, "to the Italians for the idea of newspapers. The title of their *Gazzetta* was, perhaps, derived from their *Gazerra*, a magpie or chatterer; or, more probably, from a farthing coin, peculiar to the city of Venice, called *Gazetta*, which was the common



price of the newspapers. Newspapers, then, took their birth in Italy, and under the government of that aristocratical republic, Venice. The first paper was a Venetian one, and only monthly, but it was merely the newspaper of the government. Other governments afterwards adopted the Venetian plan of a newspaper, with the Venetian name; and, from a solitary government gazette, an inundation of newspapers has burst upon us. We are indebted to the wisdom of Elizabeth, and the prudence of Burleigh, for the first newspaper. The epoch of the Spanish armada is also the epoch of a genuine newspaper. In the British Museum are several newspapers which were printed while the Spanish fleet was in the Channel, during the year 1588. It was a wise policy to prevent, during a moment of general anxiety, the danger of false reports by publishing real information. Periodical papers seem first to have been more generally used by the English during the civil wars of Cromwell, to disseminate amongst the people the sentiments of loyalty or rebellion, according as their authors were disposed. At the restoration (1660), the proceedings of Parliament were interdicted to be pub-

lished, unless by authority; and the first daily paper after the Revolution (1688) took the popular title of the 'Orange Intelligencer.' In the reign of Queen Anne there was but one daily paper; the others were weekly.—S. E.

33. *Origin of the word 'teetotal.'*—The word teetotal originated with a Lancashire working man, who, being unused to public speaking, and wishing to pronounce the word 'total,' in connection with 'abstinence from intoxicating liquors,' hesitated, and pronounced the first letter by itself, and the word after it, making altogether t-total. This fact it is well to be acquainted with, because it sufficiently refutes the vulgar notion that *tee* has reference to *tea*.—S. A. M.

34. *Married Men at College.*—In answer to the question proposed by *Lambda*, I think I can say, with tolerable certainty, that the fact of a young man being married will present no obstacle whatever to his entrance, either at St. Bees', or St. Aidan's Colleges. I never saw a rule forbidding the entrance of married men; and I have seen married men who have passed through these colleges as such.—H. B.

## The Topic.

### ARE JOHN BRIGHT'S VIEWS RESPECTING THE PEERAGE OF A REVOLUTIONARY TENDENCY? AFFIRMATIVE.

WHAT are the peculiar views of Mr. Bright to which this question refers? We would not willingly misrepresent him, therefore give them in his own words, at a public meeting held in the city of Manchester, March 25th, 1859. Mr. Bright, speaking of the now ex-prime minister, said:—"This Lord Derby treats this question of Reform as he treats the people—with absolute contempt. We know perfectly that there is no monopoly of loyalty in his (Lord Derby's) order. We know perfectly

well that the time may come when his order and ours may come in closer conflict. If his alone were left in these islands, where would be the British nation? Our order may be left here, and left alone, and the British nation may be as great and free as it has ever been. If Lord Derby chooses from the floor of the House of Lords to cast his taunts upon us, upon our order, upon the people in the United Kingdom, let me tell him from this floor, that there is a power greater than his power." If this be not plain and decisive as to the views of Mr. Bright, hear him again as he declares. "We know, everybody knows, and nobody knows it

better than the peers, that a *house of hereditary legislation cannot be a permanent institution in a free country;*" while the bench of bishops he designates "peers of adulterous birth," he objects to the "salary" of the Archbishop of Canterbury, and speaks of "that portion of the public revenue which for the present is entrusted to the Established Church."

Such, then, are the views of Mr. Bright, as expressed by himself, and every thoughtful man must admit that they are of a revolutionary, if not of a very dangerous tendency.—X.

In stating the *Topic* for the present month, I think you did well to apply the word *tendency* to Mr. Bright's views respecting the peerage. His views, as stated by himself, are sufficiently antagonistic to the peerage, but the *tendency* of his remarks are evidently more so;—take the following extract from a recent speech:—"Why is it that all this (misery) exists in this country, with our magnificent power of production, with our ability to invite in from every clime under heaven the surplus of every people, to add to luxury and the comfort of every home in England? Is it heaven that is in fault? Has God forgotten to be gracious? Is it the Creator, omnipotent and benevolent, or is it man, with his crimes and his blunders, that has occasioned these evils? Who have been your rulers for generations back? Who have squandered your money? Who have shed your blood? For whom have the people of England toiled and sweated and bled for generations back, and with what result? Why, to be insulted in the year 1859, and told with a lordly arrogance, that it is not fitting that they should be admitted to the franchise in this kingdom. Why, I am charged with stating unpleasant facts with regard to the aristocracy of this country. We have had them our rulers for long periods, and we see the result." Now the tendency of such remarks as these cannot be misunderstood, and the judgment of every impar-

tial man must endorse the declaration of a writer in a recent No. of the *Saturday Review*, who says, "He is a man who, by reckless misrepresentation, seeks to excite the passions, and to mislead the judgment, of an ignorant and excitable mob. For the gratification of his personal vanity, and under the impulse of his own individual jealousies and spites, he labours to shake the fabric, not of political only, but of civil society, by bounding on the poor against the rich, and seeking to instal into the hearts of all classes sentiments of mutual hatred and distrust."—R. S.

The House of Lords affords a standard of culture and position from which, in gradations, the various classes may decline, or up to which the aspiring may ascend. There is a high utility in keeping something before the eye requiring a bold aim, and not unattainable by one who ventures eagerly and earnestly.—B. N.

The Corinthian column of the State cannot be dwarfed and disproportioned by a change like that proposed by Mr. Bright, without such an unsettlement as may cause the architrave to slip and imbed even the pediment in ruins.—ARCH.

Cautious innovation is not foreign to our habits, but rash change is much to be dreaded. The Upper House is performing its right function when it demands that no act shall receive the sanction of the Sovereign until it be tested by argument and approved of by *bonâ fide* agitation; and it would ill-suit our country to be without a restraint upon the rash, speculative, and unguarded haste of premature legislation.—S. Q.

The chief and prime object of legislation is to get at the best form of government for *all*. Each class must be represented, and therefore the Lords or you must have none. But is this possible? Would not the purse and the mill take the place of the coronet?—WATCH.

Grace and ornament, the decent shows and decorations of life, are not

surely all to be consigned to annihilation before the Juggernaut of utility; or we must quarrel with the sun for touching the hill-tops with radiance while the valleys lie in shade; or the flower, that the root and the stalk are not decked in the garments of beauty.

—QUIRE.

The currents of party run through the House of Commons, and bear along their separate courses most of its members; but there is in the House of Lords a freedom from the influences of party, which enables its members to give calm deliberation to the proposals set before them, and to decide on their fitness, without the fear of a constituency before their eyes.—W. A.

In the open ocean there would be many dangers were there no calm havens where anchorage could be had, till time and circumstances conjoined to make it advisable to set sail again. So in the wide sea of politics there is needed a place of lull and calm, where the winds of popular clamour do not act, and the waves of demagogueism do not fling and threaten; and this is to be had in the House of Lords.—BRISK.

#### NEGATIVE.

Birth, breeding, brains, and business habits, are not natural concomitants, and hence, an hereditary legislative house is an unnatural, and therefore false and injurious form of parliament.—TOKAY.

God gives wisdom, a Sovereign public honour; if the latter only ratified on earth by his distinctions that which had already been conferred by the will of the Highest, perhaps all would have been right; but this is rarely the case, and hence, Bright is right.—H. L.

Catalogue the works of noble authors in any field where there is no favour shown, and compare them with similar works by the uncrowned, and you will soon see that there is no damming up of any talent in any family or set of families, but that, like God's air, it is free and patent to all. Race does not give grace.—C. T.

The State machine has undergone

some repair and adaptation in the lower, why not also in the upper house? Even the top and crown of all has changed with changing time, why not extend the improvement to the body, as well as to the head and legs?—TOUCHSTONE.

The House of Lords only occasions delay in legislation, and hence incites irritation and discontent.—P.

The House of Lords can only act detrimentally on the public service, for rivalry rather than harmony must arise between the upper few and the representatives of the many.—S.

The true test of legislation is a majority; but a real majority of the legislature may decide in favour of a course of action, and yet a minority rebut that, this is made possible only by the existence of the House of Lords.—L. M.

Origination is the work of the Commons; resistance seems to be the only use of the Lords; "therefore, I'll none of it."—B. C.

The supreme court of legislature is cut off by its very constitution from sympathy with progress and improvement, and is in its very nature conservative and power-grasping; its utility must therefore consist in retarding reform, and holding back from effective operation any measure which, by innovation, threatens change.—F. R.

No monopoly of talent is possible; common sense even is not hereditary; why should a race be stereotyped as law-givers, unless a guarantee can also be given that by the impartial ordinances of heaven, the free gift of wisdom is to accompany descent, and be bestowed only on the heirs of a name and a fame gone by?—THOUGHTS.

However fierce the political enemies of John Bright may be against him, and however adverse to the views which he holds, they cannot fail to perceive that he is working for the (as he considers) good of the state, by the elevation of the working classes. The nobility, as a body, do not wish to enfranchise the lower orders, fearing lest they (i. e., the nobility) should lose

some of their importance in the State. Hence J. B. regards them as the adversaries of reform after his own particular way of thinking; and so as many a politician has done before, and very likely will continue to do, he uses language which we attribute to nothing but the *fervour of political enthusiasm, and not to the wicked machinations of a revolutionist*; we, therefore, though disliking the views which he has expressed in so ungentlemanly a manner, recognize in him not a plotter against the State, but an honest Englishman, whose mind is actuated by political differences.—MARCUS.

Decidedly not. Mr. Bright has again and again declared that he has not the slightest wish to overthrow the institutions of this country, or interfere with the constitution, as at present existing, in any shape, form, or way whatever; and moreover his principles as a "peace" man are utterly opposed to any such supposition as that which his opponents indulge in. All he asks for is the correction of radical abuses (and this has been alone demanded by Reformers from the days of Cartwright to our own time); and remembering that whatever Mr. Bright has affirmed respecting the aristocracy may be multiplied a hundred-fold if necessary, and can be substantiated by evidence of the most conclusive character, and that though it *may be* his statements have been *denied, they have not been refuted*. I, for one, do not see how,—unless his opponents admit the correctness of Mr. Bright's charges against the peerage, in which case the entire order *deserves* extermination,—that his views can consistently and conscientiously be called revolutionary.—G. A. H. E.

Adjudging Mr. Bright by the enunciation of his conception on the constitutional and inherent rights of the Upper House, as a *branch* of the *law-giving* portion of the community, the decisions of reason, uninfluenced by the bitterness of party spirit, cannot affirm that he is *revolutionary*. His animadversions (viewed cursorily) are calcu-

lated to indicate a slight degree of tendency to change; but after a temperate criticism, I think a negative will be the most appropriate reply to the question under consideration. Mr. Bright seems to imagine, if I judge rightly, that the House of Peers does not, on all occasions, display traits of wisdom. I think his representation of the peerage as a body politic is, that it does not contribute so much to the prosperity of the nation by its industry and moral efficacy as the other branch of the legislative authority. He does not openly say that any mutations in the peers' traditional functions or rights are needed, or that any reconstruction would benefit any portion of the community. His allusion to the peers' opposition to the exercise of the prerogative of the Crown, in the case of the Wensleydale peerage (which was attempted first as a life peerage, to render the appellate jurisdiction efficient in all cases of emergency, by having a competent number of law lords), when he is, as the peers, ideally addressing the Crown and the House of Commons, is to indicate their disposition.

I think it cannot be said that his views are of a revolutionary tendency, but the exponents of *improvement* have not yet sufficiently developed the theorem so as to render it applicable to the solution of the mystic problem, which he does not presume to *moot*. I confess there are expressions which indicate the existence of misgivings in his mind as to the real principles of representation. But his final *resolve* is, that the body should exist as of *yore*; and therefore I cannot see that any other construction can be put upon his representation of that august body, than the version I have here given.—S. F. T.

One may speak of the faults of others, and yet not have any wish to deprive them of the position they may hold in the social scale. In like manner, John Bright speaks of the peerage. While doing so, his language does not imply overthrow, but improvement. He only shows how little good, or,

rather, how much harm has arisen from the unprogressive and obstructive policy adopted and pursued by our "Hereditary House of Lawgivers;" how their shortcomings are behind the spirit of the age; that while they multiply honours to themselves, and may add a faint dignity to the Crown, they neither take the initiative in improving our institutions, nor in accelerating measures passed for that purpose by the more popular "House of Commons." While doing so, his aim was entirely void of a "revolutionary tendency." Though it certainly means that some change ought to take place, whereby the "House of Peers" would be so organized as to be more beneficial to the country at large,—not a mere appendage to the Crown,—and the exponent of the rights

and privileges of the "accident of birth," the elect of their own voice, the retarders of free progress in the institutions of the country, because they consider all such as infringements made on the time-honoured rights of their order. The advancement and freedom of this great country (great in spite of the peerage) must not be sacrificed, that a few peers may remain in the full possession of place, patronage, and power. The idea is unworthy the genius of the age; and a fitting theme for that fearless and honest exponent of the popular feelings, John Bright. But though he sees much to blame, many errors to correct, and abuses to abolish, yet his expressed language contains nothing to warrant a conclusion of a revolutionary tendency to the peerage.—D. R. R.

## The Societies' Section.

*The Amateur Literary Society.*—This neophyte society, the formation of which we noticed in our last, numbers as yet, we learn, but few subscribers. The applications, however, for prospectuses, and letters of approval from men of standing, have been so numerous, that it has been deemed advisable to commence active operations at once, in spite of the disparaging paucity of members. Accordingly, rules, which contain full directions as to the system, as well as an opening address from the president, are in course of circulation. The advantages which must, sooner or later, accrue from a connection with this society will not, we trust, be lost sight of by those young men who are anxious for distinction in intellectual accomplishments. By reference to our advertisement columns for this month (July), it will be found that gentlemen desirous of joining this literary fraternity must apply to the secretary *pro tem.*, William Whyte, Esq., 28, St. Vincent Place, Glasgow.

*Huddersfield Excelsior Mutual Improvement Association.*—This association held its first annual *soirée* on

Saturday, the 19th of March, at Mr. Sykes' Temperance Hotel. After a most substantial repast had been partaken of by the members and friends then assembled in honour of the occasion, the vice-president, Mr. James Hartley (who presided in the absence of the president, Mr. G. A. McEwen), opened the meeting with an appropriate speech, dwelling forcibly upon the benefits to be derived from debating societies, which, he said, gave a stimulus to exertions in search of knowledge; served to sharpen the intellectual abilities; and bring into useful action genius and talent, which otherwise might have lain dormant. He then called upon the secretary, Mr. J. J. Hollingworth, to read the report, which showed the association to be in a very flourishing condition, both mentally and financially, although it had only been in existence a year. The origin of this association dates from the 27th of February, 1858, when a preliminary meeting, to consider the propriety of forming a society for mutual improvement, was held in Mr. Senior's schoolroom. It was then resolved, "That the persons present form

themselves into an association, in order to carry out the aforesaid purpose." The first general meeting of the association was held in Mr. Wild's Temperance Hotel on the 6th of March, when office-bearers were elected, rules drawn up, and other arrangements made for the management of the association. The meetings are held fortnightly, at which essays and debates alternately are given. During the past year the subjects have been selected from philosophy, social economy, history, politics, literature, and science, comprising eleven debates and twelve essays. Although the first few meetings exhibited that hesitancy which usually characterizes the first attempts that attend the expression of original thought, yet the members have gradually acquired that self-command which enables them to express their opinions with deliberation. The adoption of the report was moved by Mr. Joseph Child, and seconded by Mr. William Kilner, after which short addresses were delivered, as follows:—"England," by Mr. Newby; "Mutual Improvement Societies," by Mr. North; "The Press," by Mr. R. H. Holroyde; and "The Town and Trade of Huddersfield," by Mr. D. Hirst. These were very agreeably interspersed with songs, recitations, and glees, in which the following members took part:—Messrs. Child, Charlesworth, Heppenstall, Haigh, Kendall, Booth, Stocks, Jessop, Hollingworth, Holroyde, Marsden, Hallitt, and Kilner, Mr. A. Child presiding at the pianoforte. After the usual votes of thanks, this very agreeable meeting was brought to a close by singing the national anthem.—J. J. HOLLINGWORTH, *Secretary*.

*South Molton Young Men's Mutual Improvement Society.*—This society was established January, 1858, from a private class, meeting weekly at the residence of the president, the Rev. C. Harrison. It numbers at present about twenty young men of various denominations, who meet on Monday and Friday, for the purpose of mutual improvement. The Monday evening class is presided over by the president, and

that of Friday evening by W. J. Tapp, Esq., one of the vice-presidents. The classes are discontinued throughout the principal of the summer months. A programme of the business during the last session, viz., from September to March, will give some idea of our manner of procedure. Essays have been read before the class by members, on the following subjects:—"Oliver Cromwell," and "Falsehood," by Mr. J. S. Hodge; "The Honey Bee and its Cells," by Mr. John Widjery; "The Anglo-Saxons," by Mr. H. A. Tepper; "Mohammed," and "The Beauties of the Creation," by Mr. J. Locke; "The Crusades," by Mr. Bawden; "The Bible," by Mr. Bowden; "The Improvement of Time," by Mr. James Widjery; and "William the Conqueror," by Mr. R. Thorne. Some of the other subjects which engrossed the attention of the class are:—"The Prophet of Horeb," Horton's "Poem on Heaven," "John Bunyan," "The Land of Hills and Valleys," &c., &c. We have had some few debates, among which were—"The Use of Alcoholic Drinks," and "Defensive War." Six lectures have been delivered for the instruction of the members and the benefit of the funds of the society:—"The Power of Knowledge," by the Rev. C. Harrison; "The Dignity of Labour," by Mr. W. Oram, jun.; "The Four Regions of Man's Being," by the Rev. — Young, of Braunton; "On Milton as a Man, a Poet, and a Statesman," by Mr. H. Fry, of Bideford; on "Atmospherical Phenomena," by Mr. Norman; and on "The Relative Claims of Religion and Science," by W. J. Tapp, Esq. We recently held our first annual meeting, at which tea and supper were provided for members and friends. After tea, the chair was taken by the Rev. C. Harrison. Two essays were read, and several pieces recited. After having partaken of a good supper, and passed several votes of thanks, the meeting closed with prayer.—MARCUS.

*Newfoundland.—St. John's Young Men's Literary and Scientific Institute.*—The annual meeting of the Institute

was held on Friday, February 11th, at the Institute rooms; the Hon. N. Stabb in the chair; when the following report was read and adopted:—"In submitting the first annual report of the St. John's Young Men's Literary and Scientific Institute, the committee have to congratulate the members on the success which has attended the institute during the first year of its existence. Its organization being somewhat different from anything hitherto attempted, the past year must be looked upon as purely an experimental one, and, as such, the progress made has exceeded the committee's most sanguine expectations. The primary object of the Institute being to afford means for intellectual improvement and enjoyment to members, the committee are happy to state that they have been enabled to open up three sources for the accomplishment of the desired aim—1st. A large and commodious reading room, supplied with a judicious selection from the first-class literature of the day, consisting of over forty publications, newspapers, magazines, &c., the latest dates of which are regularly received. 2nd. Classes have been formed, four in number, which are going on most satisfactorily. The Spanish class meets twice a week during the present session. A vocal music class, for the practice of glees and sacred music, meets weekly. An instrumental class meets once a week. An architectural and landscape drawing class meets also weekly. The committee hope that the music classes may be the means of fostering a love for the divine art, so cheering and elevating in its tendency, and that ere long they will be able to favour the Institute with a musical entertainment. The 3rd source is public lectures, of which the committee have made arrangements for a course. The number of members now on the roll is 208. The income for the year has been £211 3s. 4d., the expenditure, £204 4s. 8d, particulars of which will appear in the treasurer's report; leaving a balance in favour of the institute of £6 18s. 8d. In review-

ing the past year, the committee cannot but refer to the memory of the late W. H. Ellis, Esq., who took a warm interest in the formation of the Institute, and occupied such a prominent place at our first meeting, but who, ere two months elapsed, had gone to his reward, giving us a startling illustration of the uncertainty of life. The committee have not lost sight of the formation of a library, but sufficient funds have not yet been realized to warrant them in commencing the undertaking, but trust that their intended application to the legislature may be successful, and enable them or their successors in office to do so as soon as possible. They also confidently hope that by next summer a gymnasium may be added to the Institute, so that the physical as well as mental faculties may have free scope. Before closing the report, the committee would recommend that a petition be presented to the legislature, praying for a grant of money to the Institute. Also, that the thanks of the Institute are due to the gentlemen who, by their donations, have added to the funds of the Institute for the past year; to the respective editors of the newspapers, for the liberal encouragement given to the Institute during the past year; to Adam Scott, Esq., for the use of the Protestant Academy for the instrumental class; to James N. Neilson, Esq., for the use of St. Andrew's school-room for the vocal class; to Mr. E. Brace, conductor of the vocal class; and Mr. H. Smith; and to the lecturers for session 1859.

"ALEXANDER TAYLOR, *Secretary*."

It was proposed, seconded, and unanimously carried, "That the thanks of the Institute be given to the office-bearers and committee for their efficient services during the past year." The election of office-bearers for the ensuing year was then proceeded with. A vote of thanks to the chairman was afterwards proposed, and accorded unanimously.

Our correspondent, who sends us the foregoing report, adds—"I may state that colonial life is different from that

of the old country. The only time we (young men) have for recreation and study occurs in June, July, and August in the summer; and January, February, and March, in the winter; the other portion of the year being devoted altogether to business, when the hours are from seven A.M. until eleven P.M., and often till midnight. Such hours seem quite unavoidable,

able, too, in the present state of the colony. The reason is, at those seasons the inhabitants who live in the out-harbours, as we call them—that is, on the coast and bays of the island at a distance from St. John's—come for supplies in the spring to carry on the fisheries, and bring the produce of their summer's voyage to the merchants for sale in the fall."

## LITERARY NOTES.

The Polish poet Mickiewicz has had a monument raised to his memory in St. Martin's church place at Posen.

MSS. journals of the Genoese navigators, T. DORIO and U. Vivaldi, have been discovered by M. PERTZ, at Berlin, which show that the Cape of Good Hope was doubled 207 years before Vasco di Gama's success, viz., in 1290.

HENRY REEVE, Esq., clerk to the Judicial Committee of the Privy Council, is Editor of "*The Edinburgh Review*."

"Jack Sheppard" has been interdicted by the new licenser of plays, W. B. DONNE, author of *Essays on the Drama*.

J. W. COLE edits Charles Kean's *Life and Times*.

The Literary Fund Committee, by a majority of 13 unliterary members against 7 of its literary ones, has, for the present, rejected the offer of 17,000 volumes and £10,000 to add to them and preserve them.

£6,400 have been subscribed in America to enable M. Agassiz to publish his natural history of the west coast of the U.S.

Signor Somma's new tragedy, *Cassandra*, has succeeded.

J. C. BUCKMILL, editor of "*The Journal of Mental Science*," has become a SHAKESPEARE commentator in two works—*The Psychology of Shakespeare*, and *Shakespeare's Medical Knowledge*.

REV. CHARLES KINGSLEY is to edit and preface Bunyan's *Pilgrim's Progress* (illustrated by Bennet).

SAMUEL ROGERS' "Recollections" has been published under the editorship of his Nephew, Mr. William Sharpe.

CARLETON, the Irish novelist, is about to give readings of his works.

Messrs. MacMillan, of Cambridge are said to have a new volume of poems in the press from the pen of ALEXANDER SMITH.

MR. JEFFS is about to issue a weekly journal in English, French, and Italian, whose title, *Indipendenza Italiana*, indicates its purpose.

VILLEMAIN'S *Essay on Lyric Poetry*, prefixed to a criticism of Pindar, is causing considerable stir in Paris on account of its finely-veiled critiques on modern imperialism.

Cowley, Selden, Lord Howe, and the Duke of Ormond, have had their pictured likenesses added to the National Portrait Gallery.

JACOB VAN MAERLANT, the Flemish poet, is to have a monument erected in his birth-place, Dummie.

LEIGH HUNT announces "an absolutely final collection" of his poems as forthcoming.

Lord CAMPBELL, author of "*Lives of the Chancellors*," has now become a personal supplement to his own volumes.

HUMBOLDT has entered a protest against the republication of any of his youthful writings, or the issue of any of his private letters.

HERR HACKLANDER is appointed war-historiographer for Austria.

Shakespeare's bequest for the pre-



servation of the house of the Swan of Avon, and the formation of a museum therein, has been thrown into Chancery.

A letter-book of JAMES I. was recently discovered in Holland.

The following literary men, among others, adorn the present House of Commons:—Disraeli, Bulwer Lytton, Gladstone, Monckton Milnes, Lord John Russell, Sir G. C. Lewis, Kinglake (*Eothen*), Justice Haliburton, Mr. Stirling (Scotland's only literary contribution), and Mr. Whiteside. Samuel Warren is gone to the Lunacy court. The fourth estate numbers among its representatives in the *third*, i.e., in the house not in the gallery—the proprietor of the *Times* (Mr. Walter), *Illustrated London News* (Mr. Ingram), *Leeds Mercury* (Mr. Baines), and *The Cork Examiner* (Mr. Maguire). While upon this subject we may mention that Mr. Vernon Harcourt, one of the ablest contributors to the "*Saturday Review*," and the defeated candidate for Fife, in Scotland, has ceased to be on the staff of that organ,—whether because defeated or for disclosing anonymity, or because disappointed at not finding support in its pages, deponent knoweth not.

The hat has been sent round in behalf of Mr. Liggins, of Attleborough, as the "Simon Pure," George Elliot, author of "Adam Bede," as in most straitened circumstances, resulting from a publisher's niggardly dealing. Messrs. Blackwood deny such treatment, and prove the falsehood of the statement, and assert that Mr. Liggins is *not* the sketcher of "Scenes from Clerical Life," &c.

Dr. R. Pauli takes the chair of History in the University of Tübingen, *vice* his professorship at Rostock.

OTTO HUEBNER was released—being pardoned—after an imprisonment of ten years for translating English "leaders" on Constitutionalism on the Continent into German.

Roach Smith's "Illustrations of Roman London" are nearly completed.

Professor Olmsted, the astronomer, died 13th May.

The Literary Fund is to have a companion picture hung in the hall of England's Charities—a Scientific Fund.

"*The Alpine Club*" has published a volume entitled, "*Peaks, Passes, and Glaciers*."

THE REV. JAMES PATERSON, of Hope Street Church, Glasgow, is the editor of "*The Scottish Review*."

Mr. Dawson Turner's unique MS. library was sold in the early part of last month, and the British Museum secured the chief lots.

Ritchie's colossal statue of HUGH MILLER, the Scottish Geologist, is nearly completed, and is to be set up in his birth-place, Cromarty.

THOMAS COOPER, the chartist, author of *The Purgatory of Suicides, &c.*, who had been an infidel lecturer, has become *orthodox*, was baptized at Leicester last month by his old school-fellow, F. J. Winks, editor of the "*Baptist Repository*," and has now turned preacher.

An academy of moral and political science has been instituted in Spain.

In one of the churches in Seville a monument has been erected to MURILLO, the painter.

David Cox, a native of Birmingham, the Gainsborough of water-colourists, and author of "*Lessons on Colour and Effect*," died early in last month.

R. B. BROUGH, the *burlesquist*, gave select readings from his works in Marylebone successfully.

Napoleon III. is not to want a Homer! The "*Il(i)ad*" of Austria is already begun! "*Napoleon en Italie*" is the title of a poem now publishing weekly in instalments (chants) of sixteen quarto pages. The author is M. MERY. It derives its inspiration from the Imperial bulletins.

The proprietors of the "*Amateur's Magazine*" announce its decease, aged 9 months.

A testimonial is about to be presented to Mr. Russell, editor of the *Scotsman*, for his political services. About £1,000 has been subscribed.

## Epoch Men.

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### IGNATIUS LOYOLA—JESUITISM.

THE spectacle of a noble spirit earnestly struggling, however mistakenly, after inward purity, and honestly yearning after "newness of life," is one of the sublimest that the world can look upon, if the interests and issues involved be taken into view.

"Men only see  
The stars when night o'ersadoweth the earth;  
And only when dark sorrow dims the glare  
Of earthly vanities and gaudy hopes,  
Shines the mild splendour of all heavenly truth:"—

and in the convalescent Loyola such a transformation now took place as has but seldom been paralleled in the romance of reality. His quick, high, haughty, and soldierly pride was turned from the brilliant mockeries of war; his vividly imaginative and intensely emotional nature,—strained rather than trained by the course and matter of his reading and passionate contemplation,—was touched into perilous activity; his nervous system, shattered by suffering, was keenly and easily susceptible of impressions; his ideas, unknit from their customary associations and combinations, ranged uncontrolled by reason, and uncurbed by the pressure of the actual. His piety—sincere, though more the effect of habit than conviction—was stirred to depths before unfathomed in his soul; while his mind, never disciplined to rigorous or protracted thought, and little accustomed to acute or concentrated reflection, was now under the excitement of subtle argumentation, with which the critical powers of his judgment were then unable to cope. In this state the illusions of fancy brightened into actuality before him; and in this condition of thought, the glow of ecstasy so overspread the fleeting, floating fictions of a brain surcharged with the romance of chivalry and the myths of sainthood, as to

"Make modern and familiar things  
Seem supernatural and causeless."

It does not appear that the simple spirituality of the scriptural narrative of the life of Christ was at first so welcome to his taste as the gaudy, fripperied, and miracle-mongering stories of St. Dominic and St. Francis. Hence the earliest breathing of his new ambition was towards an emulation of the lives and doings of these originators of the Blackfriars and the Greyfriars. Yet the world was not easily forsaken, and many and keen were the contests in his soul between

the passions which bound him to the earth, and those which drew him heavenward. He became a psychologist in the school of suffering, and on his "bed-rid couch" he studied the phenomenology of mind. The fruits of those days of struggle, and nights of tense anguish, or torpid exhaustion, appear in his "Spiritual Exercises,"\*—perhaps the most singular exposition of the method of attaining to "the life of the righteous," and its "end," that the world has yet seen.

The warfare of the soul with sin is an idea as scriptural as it is picturesque. How fascinating to one imbued with the fine enthusiasm of chivalry must such a *form* of thought as this have been! How readily adaptable, by the excited fancy, first as the symbol, thereafter as the type and model, of a new Christian knighthood! and then that hidden, hopeless love—what is his vehement adoration of the Virgin but a transformed and spiritualized revivification of that blighted earthly passion? *That* thrills Loyola's pulse—that floods his arteries,—that, in the interval between his dreams and wakings, incites him to rise during the night's solemnity, and cast himself before the image of the blessed Virgin, and pour out the most fervent protestations of love and service,—until his overwrought fancy represented with the utmost vividness the mother-maid, with her glorified child, as appearing to him in the radiant benignity of heavenliness, and accepting his proffered devotion. Living in an inward world of miracle, which seemed to place him in relationship with the things invisible to every eye save that of faith, Loyola felt a wholesome distaste for the honours and pleasures earth could yield operating within him, and he began to see, with anguish of soul, that the past was indeed only a record of a life of sin. The need of expiation became not a mere article of his creed, but an earnest and practical conviction of his very heart. The era of the Crusades was, indeed, past, but the influence of that time yet exerted itself in the sacredness of a pilgrimage. Loyola resolved, as one means of gaining communion with God, on taking the palmer's staff, and risking all perils in a barefoot journey to Jerusalem, during the course of which he would beat himself with many stripes, so soon as his sore-shattered frame could endure motion. To engage his mind, and keep his thoughts fixed in their holy purpose, he employed himself in transcribing and describing the chief acts of Christ, the Virgin, and the saints. And thus, as health quickened within him, and the convalescent's hopefulness pulsed in his heart, his resolve became more decided, and his piety more intense. His elder brother—now Lord of Loyola—saw in his griefs, despairs, extasies, so many signs of derangement, and sought by kindly entreaties, mingled with harsher remonstrances and rebukes, to bring him back to the enjoyment of the world, and submission to its modes, fashions, and laws. But a change was wrought in the

\* Translated into English by Charles Seager, M.A., and published with a preface from the pen of Cardinal Wiseman, in 1847.

texture of his ambition, and a glory higher than earth's ordinary renown seemed ready to irradiate the future of his being. To crucify the heart's holiest feelings appeared a fitting first oblation to lay upon the altar of his God. Under the pretext of spending some time with his former patron, the Duke of Najara, he left his brother's house, accompanied by two attendants. Having paid his visit, he dismissed the servants, and began the life of asceticism and austerity by which he purposed to propitiate the favour of heaven. Full of religious longings, animated by a desire to achieve some deed equal in renown to those of the earlier saints, and not untouched by superstition, he resolved, on his way to Barcelona—whence he intended to embark for Palestine—to break his journey at the shrine of the Virgin, in the Benedictine monastery of Montserrat. On his route he met a Moor. The conversation naturally turned upon the worshipful lady, in the direction of whose shrine they were wending. The Moor vehemently maintained the negative of the mystery of the "immaculate conception," the affirmative of which Loyola as enthusiastically expressed his belief in. They parted in anger; and Loyola was afraid he had done wrong in permitting the blaspheming Moor to escape without some token of his chivalrous devotion to the lady of his affection. Laying the reins upon his mule's neck, he let it go whither it would, resolved that if it followed the path taken by the Moor, he would regard it as a divine intimation that the blood of the Moor was demanded at his hands, and that he should stab him to the heart. The mule went in a contrary direction, and the knight of the Virgin sighed, "He may escape!" This temptation to blood-guiltiness avoided, he pressed forward to the many-chapelled hill of the Benedictine anchorets.

Having reached a village at the base of the mountain, he divested himself of the garb of this world's knighthood, and clad his limbs in the coarse hempen cloak, girt round the waist by a rope, the broom-matting shoes, and the loose tunic of a pilgrim. The palmer's staff and the drinking cup were not forgotten. He clomb the steepes of Montserrat, and on the very eve of the Annunciation—22nd March, 1522—prostrated himself before the seventy-five-lamped altar of "The Queen of Angels," and dedicated himself to her service by an irrevocable vow of chastity,—from which time "the lust of the flesh" assaulted him no more. He hung his arms and accoutrements upon the altar, and took upon himself the vows of a new knighthood,—constant obedience to the commands of God, and unhesitating fidelity to His church. Though he had chastised his flesh with lash-thongs unsparingly each night since he had quitted home, on this particular night he redoubled his macerations and penances austere. To one of the Benedictine brothers, John Chanones, he opened his soul in confession, and during three long days detailed the most secret sins of his past life, probing into the very inmost recesses of his consciousness, that nothing might be left undragged from darkness into light. Renouncing thus "the world,

and the world's ways," he at the same time announced his future purpose of living wholly in the service of God, and "of the blessed mother of God."

In the Christian warfare he beheld two armies pitched in the great field of Time, whose hostile leaders contended for the dominion of Eternity. By this solemn enlistment he had chosen his part, and was determined, with like bravery and zeal as he had shown in the wars of his birth-land, to rush "to the help of the Lord,—to the help of the Lord against the mighty." Confession made, vows registered, penances endured, and a gracious assurance of acceptance having insinuated itself into his being, he set forth on his journey, Barcelona-wards. Coarsely clad, footsore, uncouth, unkempt, penance-worn, and vigil-spent, the once gay and gallant Biscayan noble plodded along the out-of-the-way paths which led to the chief Spanish port in the Mediterranean, lest he should be discovered by his relatives, and carried home as a confirmed lunatic, whom long disease had robbed of all his wits. Barcelona was at this time plague-smitten, and he turned aside into the village of Manresa. There, laden with a chain about his loins, he begged sustenance, and ate bread mixed with ashes. In a Dominican's cell he each day spent seven hours in private devotion; thrice a day did he attend at public prayers, and scourge his shoulders with smartly laid-on thongs. Sometimes in a cavern here, to which the light of the sun with difficulty reached, for days he struggles with the hard impenitence of his heart, foodless; or lies, in alternate swoons and exhaustion, on the brink of a stream. This revolting abasement, these extremities of suffering, are unavailing all; peace of conscience does not reach him, and his subtle self-torturings almost overcome him. The tempter suggests a return to his former life, or suicide. He rejects both. Perplexity and pain cannot subdue him; he will contend with his sorrow until it bless him. He renews his confession, re-investigates his conscience, lest some forgotten and unacknowledged crime still stain it. He can find none, and his agony, becomes, all but, insupportable. Where—where is peace to be found? He wrestles with his very nature, refuses food, and persists in abstinence, until his confessor threatens the withdrawal of the communion of the Eucharist, unless he shall cease this grappling with the appalling shadows of an awakened conscience. The Almighty's wrath is not thus to be overcome. There is pride at the very root and core of such contrition, and God requires an "humble" as well as a "contrite" heart. Loyola submits, takes food, finds his tranquillity restored! but, questioning himself again in the night-watch silences, he suspects that this, even this calmness, pure though it seem, is of diabolic contrivance, and he set himself to criticize this thought, that he might find a test for determining the species of his ideas, whether Satanic or Deific in their origin or end. At length he conceived he had found a mode of determining this in an axiom to the effect, that "All that truly cheers and comforts the soul is from God; and all

that harasses and distracts it comes from Satan." On attaining this criterion, he found, or thought he found, at once that the torturing "mystery of confession," in which he had trusted, was futile for his purpose, and he resolved to forget the past,—to open up its hideous secrets no more—but to live a new life, and to be tempted no more by the unconsoling asceticism to which he had given himself over. Soon after this, the mystery of the Divine Trinity was, or seemed to be, revealed to him in vision. Refreshed by this inward conviction of special favour with God, he felt himself a mightier man; he believed himself called upon to do something; what that was, he knew not, but he knew that, be it what it might, he would work out the life-task allotted to him, whenever, however, and wherever it was given him to do.

For ten months he abode in Manresa, working piously for behoof of souls, and winning a celebrity that vanquished even the degradation of his rags and sores, and made him the object of universal admiration. Afraid of being tempted to the indulgence of vain-glory, and hearing that the plague had abated in its virulence, he set out for Barcelona, and thence embarked for Rome. There he waited for a few days to receive the blessing of Pope Adrian VI. on his intended pilgrimage. He then set out on foot, asking alms on his way through Padua towards Venice. Thence, by the goodness of a miraculously-found friend, he got the favour of a passage to Cyprus. Though Rhodes had just been captured by the Turks, and many intending pilgrims delayed their embarkation till "a more convenient season," Loyola persisted in *his* resolve, and in spite of an illness threatening death, went on board. He recovered rapidly, and employed the interval of the voyage in striving to convert the sailors and passengers. Insult, contumely, and offence, were all but the only results. From Cyprus he sailed to Joppa, and on 4th Sept., 1523, he first set foot on the sacred streetways of Jerusalem,—an event after which his soul had panted as a hart for the water-brooks. His feelings were overcome by the very intoxication of devotion, and the pulses of a high purpose beat within him. With the fervid romanticism of a pilgrim, there was within him the lofty purpose and the holy resolution of an apostle; and *his* intention was only beginning to form, and shoot forth the spring-leaves of desire, when most of his self-satisfied companions were feeling that they had seen "an end of all perfection," and went off to purchase (tourists') memorials of their visit to the chosen city.

Inspired by

"A deep contrition—feelings new,—  
Grief, touched with awe, affection, mixed with dread,"

Loyola "barefoot treads the consecrated way," and feels an impulse—bolder and nobler than the dream of crusader—to attempt to bring the Turks to "adore aright the one Supernal Cause." For this end he applied, first to the superior of a Franciscan convent, thereafter to the Provincial Primate of the Church, for permission

to remain in Jerusalem some time beyond the stinted days allotted to the commonplace pilgrims among whom he came. The Primate refused. Loyola was inclined to be stubborn, and only on being threatened with excommunication did he yield. But though on the morrow his party were to depart, an irresistible longing seized him to behold again the mount of the Ascension, where Jesus "reassumed the skies." Guideless, and in secret, he set off, and bribed the door-keepers with a pocket knife to let him pass; then he went to Bethphage, and when there, remembered that he had not so accurately noted the footprints of his Lord on the Mount of Olives as to know in what direction the Son of Mary had turned his face when about to ascend to His Father and God. He hurried back, parted with his scissiors, and got in again. But by this time the pilgrim muster-roll had been called, and he, apparently contumacious, was found missing. A search was begun, and he was caught slowly descending the Mount. An officer seized him, and dragged him away to join his company; and he and they were packed off. As they ploughed the Levant, and the Orient faded from their sight, a strong sadness fell upon Loyola's soul, as he thought how luckless he had been in his attempts to labour in the vineyard of the Lord.

In January, 1524, he regained Venice, and thence bent his course towards Barcelona. Passing on his way, he required to traverse the lines of the hostile armies of the Empire and France; he was taken by the French as a spy, seriously maltreated, and only dismissed in contempt because they thought him a fool, if not a madman. In sailing from Genoa to Barcelona, the vessel which carried him narrowly escaped capture by Andrea Doria, the pirate. These deliverances convinced him more than ever that he was destined to fulfil some design, and determined him to prepare for the duty to be given him to do. The conversion of men, he felt, could not be effectively set about, unless by one possessed of more learning than he had. A pious lady, Isabella Rossella, whose goodwill he had gained, undertook to find him the means of support while he studied, and the schoolmaster of the city, Jerome Ardebala, generously supplied him with education without fee. Among the children he, a man of thirty-three, took his seat and his grammar, and began, with the energy of a determined nature, a severe course of study. But his ever-active and excitable mind could not be pinioned down by Latin conjugation and construing; but flew off, by inadvertence, often into religious contemplations and acts of devotion—for such misdemeanours he is reported to have sought and received the usual chastisements of the time. "The Christian Soldier's Handbook," a valuable treatise on practical religion, written by Erasmus, then (1521-9) resident at Basle, was put into his hands as an advisable book to study in the acquisition of an elegant Latin style of writing, but its contents displeased him, and he preferred infinitely the work attributed to Thomas à Kempis, "On the Imitation of Christ." In one of the

reunions of Barcelona some irregularities had occurred, and Loyola, having exerted himself for their rectification and punishment, brought upon himself much odium and hate. This was excited to frenzy when, in fulfilment of his vow to the Virgin, he attempted the reform of some of those professional ladies of Barcelona whose sexual ethics are less to be depended on for correctness than the multiplication table. He was driven from the city with rudeness, and amid reproach.

His enthusiasm had not left him altogether unfriended. Four disciples, three Spaniards and one Frenchman, followed him. They went to Alcalá, where Cardinal Ximenes had recently (1510) founded and endowed the University of *Complutum*, for the study of languages, astronomy, law, and divinity. Besides continuing here the study of languages, he was grounded in the keen Dialectic of Duns Scotus, the industrious compilations of Albertus Magnus on Physics, and the treasures of thought contained in the four "Books of Sentences" of Peter Lombard. Loyola and his friends supported themselves by alms-seeking—of which he did the larger share, and under his direction they engaged in what were then termed "spiritual exercises;" besides which, they wandered about the streets and lanes, holding conversations with the passers by, if by any means they might thereby bring back any lost soul to the fold of the church. It was an ominous time; the "German schism" had roused the jealousy of "the Holy Office," and had made its officials cautious and watchful regarding innovations; they therefore made suitable investigations regarding the enthusiastic Loyola, ordered his dismissal from the university, and enjoined upon him and his followers a four years' course of study. They left Alcalá for Salamanca, where they continued to conduct themselves in a similar manner—a sort of combination of Socratic colloquiality and apostolic fervour, earnestness, and zeal for the worship of God. For this they were imprisoned, tried, and virtually, acquitted of entertaining or diffusing heresy, but the four years' restraint from teaching, and devotion to study, was re-affirmed. This determined Loyola to forsake Spain, and commence his studies at Paris—then the *intellectual* centre of Christendom. His disciples failed him, and withdrew; his friends exhausted all possible dissuasives; he remained resolved. Accepting a little money, and a few letters of credit, he laded a panniered ass with his college books and a few necessities; and thus guideless, in the severe winter of the opening days of 1528, he set out on his journey to Paris, which occupied him about a month. Here he matriculated at Montagne College, where he continued, subsisting on charity, during four years; at the end of which time he took the degree of Bachelor of Philosophy, and two years afterwards, that of Master of Arts. We get a curious glimpse into the structure of his mind in the fact that he brought himself to think of the principal of his college as Christ, and his teachers as the apostles, and hence subdued the inclination to rebellion against his tasks which he could not avoid feeling. During



these six important years, though abstaining from public preaching, he was not idle; nor did he suffer the great scheme of his life to lie in abeyance. On the contrary, he employed every possible means to initiate discipleship among his compeers. The earnest, insinuating suavity of his manner, the grace and charm of his mien, the combined affability and magisteriality of his address, and the pertinacious dominion he invariably exercised over himself, gave him an unexampled ascendancy over sensitive minds. To be a master-mind was his vocation. To that, nature, position, education, circumstances, all led and converged, and his influence acted almost like fascination upon each one that came within his sphere. His companions did not long remain so; they gradually and imperceptibly merged the associate in the disciple. This was effected too—

“ With such a careless force, and forceless care,  
As if that luck—in very spite of cunning—  
Made him win all.”

There is an attractive though unsatisfying *something* about him which puzzles one. Earnest, yet unexcitable; slovenly and deformed, but almost statuesque in symmetry and bearing; kindly, though critical; humble, even while palpably the superior of his confreres; and solemn, even amid gaiety, he is indeed a mystery: and then his thoughts are so deep, so pure, so fresh, so penetrating, that men listen to learn, and then learn to listen, as the distilling baptism of faith freshens their souls, and leads them to consecrate him in their very hearts as one more lovable than a brother. It was thus with a young blue-eyed, auburn-haired, Navarrese tutor of philosophy in Beauvais College—Francis Xavier—a man of gentle, patrician, kingly descent, but, more than all, a nobleman in goodness; with an enthusiastic priest—Peter Faber—a Savoyard shepherd's son; with Diego Lainez—a native of New Castile, who while a student of Complutum, heard first of Loyola's fame; with Alphonso Salmeron—a Toledese friend and fellow-student of Lainez; with Simon Roderiquez—a Portuguese of lofty purity and missionary zeal, handsome, gentlemanly, and intelligent, a *protégé* of Joam III. of Portugal, the first temporal sovereign who patronized the Society of Jesus; with Nicholas Bobadilla—an indigent and unsuccessful teacher of Valladolid, of wonderful genius and acquirements. Gradually, and yet surely, as the Maelström sucks in the once-caught vessel, Loyola brought all these into the sweep of his spiritual intensity, and drew them to himself as to a centre.

The thought had certainly dawned on the mind of Loyola, and tinged it with dawn-light, during his illness, that he might yet be the leader of men in a holier warfare than that of old time, and win a nobler renown than had ever visioned itself to him while serving his earthly king. But a long process of maturing meditation, a close observance of the times, a correct experimental acquaintance with human nature, a protracted novitiate for his own soul, and a distinct plan and aim, were all needful, before he could consummate

the grand thought, whose light had risen in the hour of his life's darkness. Streaks, flashes, glares came first, and then at last the radiance gleamed along the whole horizon. Doubtless some glimpses of this great scheme—mysterious in its very vagueness, immensity, and seeming inaptitude, and yet fascinating by its fervour, zeal, and breadth of promise, were vouchsafed to those kindredly enkindled souls, whose eager anxieties were stirred towards the effectuation of some noble work, some glorious enterprise, favoured by heaven, and auspicious for man. The fervid enthusiasm which animated Loyola, having touched their souls into brotherhood of feeling, soon pressed them on to community of aim. Already united to him and with him in good works, spiritual sympathies, and the hot yearning of the soul for some defined mission, he seems thereafter to have felt that the hour was come when he might fully unfold the scheme which for long years he had been engaged in evolving. The grand panoramic sweep of that measure, circling the world in its vastness, captivated them at once. It incorporated all the excitements most in vogue at the time,—the crusader's heroism, the pilgrim's risks, the discoverer's glory, the monk's fraternization without his seclusion, the missionary's saintliness, the reformer's energy, the priest's power with the civilian's political influence, the Pope's blessing, and the people's prayers. Their ardent hearts longed for activity, and here was an exhaustless range exhibited before their mind's vision; here was a course as interesting as it was original. They embraced the proposal to band themselves together for holy purposes with eagerness; and Loyola determined upon initiating, by a religious solemnity, the taking of that irrevocable step by which they indicated their desire to turn aside from the ways of the world, and to walk together in community of faith, aim, and effort.

On the festival of the Assumption, 15th of August, 1534, the very year in which Luther supplied Germany with a free Bible, in a crypt in the church of Montmartre, Paris, Loyola and his companions solemnly dedicated themselves to the promotion of the interests of the church. Faber, who was at the time in "priest's orders," celebrated the sacramental act of the Eucharist, and put into their hands the symbolic bread and wine. They then knelt together in prayer, after which they bound themselves by an oath—prepared by Loyola for the occasion—henceforward, singly and unitedly, to profess poverty, renounce the world, devote themselves unconditionally to the service of God and the salvation of men; to endeavour to accomplish a mission to Palestine; or, failing in that, to cast themselves at the feet of the Holy Vicar of Christ, and offer themselves unreservedly, in the very fulness of faith, to do any service to which he might appoint them. It is related that, as soon as this vow was taken, Loyola lost his bodily senses, and saw, in a vision, the heavens opened, himself encircled by its glories, God the Father looking upon him with love, Christ the Son bearing his cross, and pointing to the marks of his passion, while he

uttered these memorable words: "I will be favourable to you at Rome." Hence the young association was named "The Society of Jesus."

The academical studies of some of the members of this brotherhood not being at this time finished, it was resolved that on the anniversary of the Assumption each year, they should each repeat and renew the solemn obligation then undertaken; that they should diligently, minutely, and continuously practise those "spiritual exercises" which Loyola prescribed; and that they should meet again in January of 1537 to give effect to the oath which they had taken.

The object of this man's life was now accomplished, the chivalry of the church was instituted, and a knighthood had been solemnly inaugurated,—

"That *was to be*, for love of God and men,  
And noble deeds, the flower of all the world."

Animated by an enthusiasm to which the very vagueness of the scheme, as yet, gave greater charm, because it permitted full scope to the visionary illusions and tentatives by which each one felt prompted, these men had leagued themselves together for enterprises which, though of great pith and moment in their own estimation, were even then, by the providence of God, becoming impossible; so that the conditional clause of their oath alone was that which afterwards demanded their cohesion. During the short space of fourteen years, what changes—working wondrously on the world's future—had been effected in and by one man! The chivalry of earth exchanged for a chivalry of nobler and higher aim—a series of intense and long-continued mental conflicts, ending in peace and yet tending to war—a burst out of the incarceration of asceticism into a freedom from the need of, yet a longing and liking for, its bondage as a moral agency—a soldier transformed into a churchman, yet carrying with him a soldier's tact, art, heroism, and fidelity—an ignorant fashionable metamorphosed into an acute, learned, and skilful theologian—a zealot in a pilgrimage, and a suppliant to the provincial of the order of St. Francis, himself now at the head of a new, though not officially recognized, order, whose efforts should throw the glories of Francis, and Dominic to boot, far in the shade. All this is but the preparation for the end, the establishment of the means, the bending of the efforts of the agencies into their specific directions, the ranging and arranging of an army for the church. How will it prosper? We shall see.

S. N.

## Religion.

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### ARE LITURGIES MORE CONDUCTIVE TO DEVOTION THAN EXTEMPORANEOUS PRAYER?

#### AFFIRMATIVE ARTICLE.—V.

IN the question under discussion, I understand the devotion referred to, to be that of the great body of the congregation, and to be that devotion which is consistent with the purposes of public worship, and embraces all which is essential to that worship.

With this interpretation of the term, I take my stand on the affirmative side of the question. I shall first state what I suppose to be necessary to ensure proper devotion during public worship; and then attempt to show the advantages of the one system, and the disadvantages of the other.

The first great essential in public prayer is, that the petitions should be such as all present may conscientiously join in; or, in other words, such as are consistent with the Holy Scriptures, and formed on the models which are given there. This will, I think, exclude all prayers which speak with great familiarity to the Almighty, and all very enthusiastic and impassioned prayer; for, as Paley well observes, we find in Christ's prayers, when on earth, no familiarity, no impassioned devotion, but meek, humble, and reverent addresses.

The prayers used in public worship should be so general, and universal, as to embrace the wants and necessities of all kinds and conditions of men, so that there may be no one present whose desires, if laudable, may not be expressed by them. They should also include confession, supplication, and thanksgiving; for else they cannot contain all that is essential to true devotion.

Lastly. The system of public worship should, I consider, be such that every one present might be able to take an *active* part, not only in the praises, but also in the prayers; and not be restricted to mere assent to the words of another.

Such, then, are, I conceive, some of the principal essentials of public prayer, considered as conducive to a spirit of pure devotion. And now let us consider how far—1st, a good liturgy, 2nd, a system of extemporaneous prayer, answers these requirements.

I take the liturgy of the Church of England as my example, since that is the one with which we are all best acquainted; and I base my preference of it to extemporaneous public prayer on the following grounds:—

Its scriptural language.

Its moderation and beauty.

Its universality.

Its embracing all the requisites of public worship.

And, lastly, its putting no great division between the minister and the people, and allowing all, with their hearts and voices also, to join in the service of God.

About the scriptural tone of its language all will, I suppose, agree: it contains the compositions of many of the most eminent Christians, from the death of Christ to comparatively modern times; and the beauty, force, and at the same time the reverent language, of the whole, are evident to any one who examines it. I repeat the question of R. D. R., "What bishop, what priest, what deacon, what dissenting minister, or what layman, could, by his own unaided powers, equal these devotional compositions?"

Look, again, at its completeness: no part of public worship is here neglected; no part, on the other hand, put into undue prominence. We have here confession, praise, prayer, and thanksgiving; and such prayers and such thanksgivings as can be joined in by all present: all classes, all conditions of men, are here considered; and all things necessary as well for the body as the soul.

Is any one sad, and borne down by the weight and consciousness of sin? He may, in the words of this glorious liturgy, confess that he has gone astray, and hear the pardon of God pronounced to all such as truly turn to Him. Are any glad, and full of joy for the mercies which God has vouchsafed them? They may here find words to express their feelings. In the house of God, high and low, saint and sinner, may kneel together at the throne of grace, and with one voice, in the words of our liturgy, make their humble supplications.

We have no great elevation of the priest above the people while in the performance of public worship; but together they pray, together they praise; the priest not regulating the devotions of the people, but both uniting, in a sound form of words, to present their petitions and their thanksgivings.

Let us now consider the case of extemporaneous public prayer. There is, I willingly grant, much decorum and great attention to the minister; but it seems to me that attention to his words is a great obstacle to devotion. There may be men who can outrun the current of the speaker's thoughts, and make them their own immediately they flow from his mouth; but this, I should consider, is not the case with the majority of his hearers, or even with many. We must reflect on the words spoken, before we make them our own; and reflection and listening cannot easily go on together; and the consequence is, that many give a mere *otiose* assent to what is said: and I think that a mere *otiose* assent to what another says can hardly merit the name of devotion.

On the other hand, in the service of the English church every one present may pray in words hallowed to him from childhood; in words which, next to those of the Bible, are imprinted most deeply on his heart.

The minister who prays extemporaneously may be gifted, learned, and eloquent; but even his eloquence is likely to produce a bad effect, and cause his hearers to admire, rather than to pray. If he is learned, his words may be—and, I should think, often are—intelligible to the majority of his hearers; and tend to leave the impression, "What a beautiful prayer!" rather than to excite humble and hearty devotion.

Again, if public prayer be extemporaneous, the minister is—especially if of an ardent temperament—apt to be carried away by the rushing current of his thoughts, and to give utterance to language to the Supreme Being bordering on familiarity, and tending to shock sensitive minds rather than to induce feelings of humble devotion.

This is checked by a good liturgy; the priest and people are both restrained to a sound form of words, which, while no one will charge it with coldness or apathy, is equally free from language beyond the bounds of moderation.

I now pass on to a short consideration of "Clement's" article. He says (p. 234, vol. i.):—"Thus, from the consideration of the nature of prayer, we learn the impropriety of attempting to confine the soul within the limits of prescribed forms." Now, if this were said of private prayer, I should gladly agree with him; but our concern is with public, not private prayer: and surely the above observation applies with much greater force to public extemporaneous prayer than to liturgical; for in the one case we are confined to the composition of one man; in the other, to the compositions of the most eminent Christians of many ages.

On page 235, "Clement" says:—"Since real prayer is the sincere language of the soul . . . it ought not to be confined to the use of any forms of prayer, but should be left to speak, both in public and private, as the Spirit gives it utterance; and that, *consequently*, extemporaneous prayer is the most conducive to the devotion of the worshipper." Now, even if we admitted his premises, we should by no means agree with his conclusion. The proper conclusion to be drawn from his premises seems to be, that there should be no community of prayer at all, but that each man should speak as the Spirit gave him utterance, and not be bound down to pray in the words of another.

His words about formalism appear to apply to hearing extemporaneous prayer, as well as to using the prayers of a liturgy: it is possible, but by no means necessary, to look upon either as a form.

"Clement's" third objection seems to me to be a great argument against the cause he advocates. If, as he says, "no liturgy, however perfect or scriptural, can by any possibility be compiled so as to contain prayers suited to all the various wants of men," how can it reasonably be expected that one man, in an extemporaneous prayer, should include more?

I would remind "Clement," also, that the prayers made by eminent servants of God, which he speaks of, are all private, not public

prayers, and therefore are not applicable to the present subject. His fourth argument carries but little weight, since it is a mere assertion, unsupported by evidence : and I think that the illustration he gives is hardly a fair one ; for I consider the great advantage of a liturgy to be, that the worshippers join in prayers to which they have always been accustomed, and, therefore, know beforehand what prayers they are to make. This, however, would not be the case with a person unacquainted with the liturgy entering the church ; for the reading of the prayers would be nothing more to him than would be the hearing of an extemporaneous prayer.

"Nemo" (p. 308) illustrates his view of the subject by the following paragraph :—

"The relationship existing between a Christian and God is very beautifully compared in Scripture to the relation existing between a parent and his child. Now would it not be absurd for a parent to prescribe a form of words, and require his child to use those words, and no others, in his intercourse with him ? It is evident such a form, however full, would be totally inadequate to express the thousand wants and wishes of the child."

We may show the inconclusiveness of this by another example. Suppose the above-mentioned parent to have not only one, but many children, each having thousands of wants and wishes which no form of words, however full, would be adequate to express ; and suppose also a person, without consultation with all the children, attempting to petition the father on their behalf ; is it probable—is it possible—that, in a moderate space of time, he could ask for a tithe of the things that each wanted ?

Now this, on a larger scale, is the case with the minister who delivers an extemporaneous prayer : he cannot go into the particular wants of each individual of his congregation, and of necessity he is compelled to speak in general terms, thus subjecting his prayer to the very objection which has so frequently in this debate been brought against liturgies—viz., that of generality.

Proceeding to "Saxon's" article, I will just notice his opinion on the uses and objects of public prayer. "Public prayer," he says, "is a means of creating and heightening devotional feelings ; of moving and influencing not God but ourselves. It is to produce an inward state, which is the fulfilling of those conditions on which alone God can consistently hearken and answer. The heart is to be touched, *emotion excited*, &c." Now if these were the chief objects of public prayer, I should be willing to grant that a fervent and eloquent extemporaneous prayer was more likely to produce them than a liturgy, however good. But few, I should think, would be ready to admit that these were the *chief* objects of public prayer ; I would rather say with "L'Ouvrier," whether of public or of private prayer, "Prayer is the sincere, truthful communion of the humble soul with God, confessing its sins and its weakness, making known its wants, seeking blessings, expressing its thankfulness, and ascribing praises for mercies received." And with this

definition before me, I am led to the conclusion that a sound scriptural liturgy is more conducive to devotion than the extemporaneous utterances of a man, however pious, learned, or eloquent he may be.

Passing over "Saxon's" abuse of the Church of England, as not bearing directly on the question under discussion, we come to the assertion, "Liturgies exert no power that discourages the propensity to honour God with the mouth, while the heart is far from Him." Let me ask whether "Saxon" can assert the reverse of this on behalf of extemporaneous prayer? Does not every one know how possible it is for the ear to receive the words of the speaker, and to listen to well-known expressions, while yet the mind is far away in very different occupations? We may add, by slightly altering, Martineau's words, which "Saxon" quotes, "Surely prayer by proxy is a very near approach to piety by act of parliament."

"L'Ouvrier" states that numbers are unable to participate in the service, in consequence of their inability to read: but even if they cannot read, they can listen, and thus be put on the same footing with the hearers of extemporaneous prayer, and take part in public worship in the same manner as the latter do.

We now come to the startling argument, "Liturgies are the productions of erring men; they partake of the qualities of their makers, and are, therefore, erroneous." In precisely the same manner we may argue, "An extemporaneous prayer is the production of an erring man; it partakes of the qualities of its maker, and is therefore erroneous, and therefore should not be tolerated in a house of worship."

The objection that liturgies foster the notion that priesthood is necessary, would, if of any weight, apply with much greater force to extemporaneous prayer; for while, with the former, both minister and people join in prayer to God, in the latter the minister is exalted into a kind of high priest, and the people are excluded from taking an active part in the service.

In private prayer it would be absurd to tie a man down to a particular form of words; but in public, where the wants not of one only, but of many, are to be considered, the prayers must be such that *all* can join in; for union is the essence of public prayer, and it is from this that its excellence is derived. Herbert well expresses this in his "Church Porch," where he says:—

"Though private prayer be a brave designe,  
Yet publick hath more promises, more love,  
And love's a weight to hearts, to eies a signe;  
*We all are but cold suitors; let us move  
Where it is warmest. Leave thy six and seven,  
Pray with the most, for where most pray is heaven."*

F. D. T.



## NEGATIVE ARTICLE.—V.

THE object of the present paper is not to advance any new arguments in behalf of extemporaneous prayer, but to examine the articles of the opposite writers, and, if possible, draw from them some reason for our dissent.

H. B. having confined himself to an attack upon Clement, we leave Clement to defend himself; a task he may well be spared if every reader will re-peruse his paper.

The other writers are R. D. R., S. D., and "Pope Gregory;" two Churchmen and a Papist.

The splendid sophistries of "Pope Gregory" must be read with caution. As an argument on behalf of the church to which he belongs, and the order of Jesuits of which he is possibly a member, it is forcible in the extreme.

He, however, thoughtlessly offers in the very first paragraph a curious proof of the character of his church; for while he is most careful to give a definition of the *form*-liturgy, he totally ignores the spirit-devotion.

Most of his assertions might be fairly questioned; but this no doubt arises from the fact of his having accepted as truth the teachings of the infallible church to which he belongs. The Rev. Dr. Gardner says that "the earliest known liturgy is the Clementine, found in the *Apostolical Constitution*, which is not supposed to date further back than the fourth century, Epiphanius being the first author who mentions such a production by name."

We are not disposed to doubt that the Romish liturgy was in use in the time of the Apostles. The priests of Jupiter and Bacchus may possibly have used it a thousand years before St. Paul was thought of; just as they walked about with shaven crowns, and worshipped the brazen "Peter" in the seven-hilled city. So far from being a "fulfilment of the law," the gorgeous ceremonial of the Romish church is essentially idolatrous.

Even the Mass was celebrated by the priests of Babylon and Nineveh in honour of Semiramis, who, under various names, was called "Queen of Heaven," "Mother of God," "Celestial Dove," "Hope of Mankind," &c., &c., and, with her son in her arms, was worshipped over all the East, from the Mediterranean to Japan. To her an unbloody sacrifice was offered. "Burning incense, drink offering, and incense." (Jer. xlv. 19.)

We have, however, to thank "Pope Gregory" for one good office. With the words of honest truth he has utterly extinguished R. D. R. and his "incomparable liturgy:" leaving the whole question to hinge upon the truth of Rome's claims to be "the Church of Christ."

A mighty weapon is truth, and the disciples of truth know well how to use it. At the beginning of the battle arrows are sufficient, and our Gregory draws the longbow with a vengeance; truth seems to be his last weapon, and when all others fail, he comes down like a

maul upon the head of his own ally. But, Gregory! Protestants are more used to this instrument than thou, and unless thy arm be pretty strong, thou shalt get mauled indeed.

Let us then throw away these fencing tricks, and have it out with leaden truth.

Is thine the true church? Then how is it that God's own daughter Liberty will not dwell within thy marble temples? Has thy church the power of the Apostles? Then why this misery in thy dominions? Is yon old man the vicegerent of God upon earth? Then why is his rotten chair \* supported by four French bayonets; thrust through the mouldy timbers with the points uppermost, galling the holy Father until he screeches out feeble threats of excommunication against his patrons?

Let R. D. R. and all earnest Churchmen ponder this truth of the Jesuits well. "The Church of England, in her forms, ceremonies, and government, is modeled after the Church of Rome." Dissenters think that, having discovered *that* church to be the great enemy of God and man, it becomes them to differ from her as much as possible: imagining that what belongs to her belongs to the world. Whether this idea is erroneous or not is not the present question; but there certainly is some appearance of reason in believing that God and the world have very little in common. However much Rome may err in premises, she is most logical in her deductions. Claiming to be the bodily personification of the Crucified One, she levies taxes for her own support, arrogates to herself the title and power of the Apostles, holds in her hand the eternal destinies of her children, and looks down upon all temporal authorities with a serene contempt. It is no wonder that *she* should take upon herself the office of mediator between God and man, and prescribe a set form of unintelligible prayer to be used by her worshippers.

That which is but the shadow of a religion can do very well with the mockery of a prayer. But true spiritual worship is something more than a decent form of speech; and no man is more egregiously mistaken than he who imagines that a surpliced priest is a fit and proper person to introduce him to the awful majesty of God.

This is the great ground of our opposition to all liturgies; they are an interference between the spirit of God and the soul of man. "A form of prayer according to law" is not prayer at all.

\* Of this chair a good story is told. "The Romans," says Bower, "had, as they thought till the year 1662, a pregnant proof not only of St. Peter's erecting their chair, but of his sitting in it himself; for, till that year, the very chair on which they believed he sat was shown, and exposed to public adoration on the 18th January, the festival of the said chair. But while it was cleaning, in order to set it up in some conspicuous place in the Vatican, the twelve labours of Hercules unluckily appeared upon it!"

If this chair came from the Pagans (with much more of their religion) the next did not, for when General Bonaparte took possession of Rome, in 1795, he found on the back of it, in Arabic, the well-known sentence,

"There is no God but God, and Mahomet is his prophet!"

We cannot congratulate the leader on the other side with the display of much sound argument. His reasons for the use of liturgies are curious; a prominent one being that they give the congregation an opportunity of "exercising their voices"!

A certain sect of dissenters are often taunted with hallooing as if they thought that —— was deaf,\* but the most rabid Churchman never went so far as to suggest that they do so for the purpose of strengthening their vocal powers.

We quite agree with R. D. R. when he says that the Book of Common Prayer was composed with a view to suit all parties, and we are inclined to think that *that* must be the reason why no one is satisfied with it. In our friend's first paragraph we are informed that in extemporaneous prayer it is impossible to hit the various moods of every member of the congregation; and that in the Prayer Book this difficulty is overcome by making every worshipper pass through every mood, giving him "appropriate expression of his feelings" as he goes along. The next sentence says that when a man knows what the prayer is to be, he "prepares" for it, while if he does not know, he cannot prepare. If the congregation were the persons to whom the prayer was addressed, and the whole of them as dull as ——, some "preparation" would certainly be desirable; but perhaps our opponent is afraid we shall, by our requests, take Providence by surprise, we are at a loss to know what he means.

He next asks, how there can be "absolute devotion where the congregation has first to wonder what the prayer will be, and next to listen to what it really is?"

So far as the "wonder" goes, we opine there is little of that, and if R. D. R. thinks it impossible to follow the minister's voice with our hearts' devotion, or as he would express it, "pray and listen too," we cannot help wondering how *he* manages who has to listen, pray, read, and keep up a running fire of responses all the time. By his return to the subject in the middle of his argument, our antagonist seems desperately offended because the prayer of one cannot suit a multitude; and in reply, we can only reiterate our admiration of the ingenuity by which the prayers of a multitude can be made to suit one. When in one sentence R. D. R. insists that all prayer is addressed to the "great Head of all," and then in the next that some extemporaneous prayers are too high flown to be understood by the illiterate, or too long to be remembered, does he mean to insinuate that the great Head of all is illiterate, or troubled with a defective memory? Both "Clement" and R. D. R. indulge in comparisons of their several places of worship, but as they did not sit together, they of course saw different pictures. In the following sentence the nonsense of this article reaches its climax. He says that dissenting ministers pray on behalf of the people—

\* Falstaff got his gruff voice "a hallooing and singing of anthems"—let R. D. R. take warning!

using capital letters for "behalf," and then in fear that we should not see the point of such a remarkable assertion, he adds, "What a wonderful prerogative!"

For R. D. R.'s information we will say that we never yet saw the inconsistency of one man praying for another. The assertion, that dissenting ministers have "unlimited control," is untrue; and the news that an "individual" is "lord over all" does not want "blessed for evermore" to make it downright blasphemy.

After this slight ebullition of feeling, our defender of liturgies settles down into his usual sameness; the only thing to relieve the mind in the next half-page being the interjectional—"happy fact!" which, coming in the middle of an extra heavy sentence, is irresistibly comical. In the tail of his argument, we are treated to R. D. R.'s definition of devotion, which, being taken from the "learned Walker," is probably worth more than all the rest of the article put together.

We do not care to inquire who "the learned Walker" is; but his definition of devotion is more comprehensive than exact. It is—1st. Piety; 2nd. Acts of religion; 3rd. An act of external worship; 4th. The state of the mind under a strong sense of dependence upon God; 5th. An act of reverence; 6th. An act of respect; 7th. An act of ceremony. It has just flashed into our mind that "the learned Walker" must be Walker, the dictionary man; and that R. D. R., in his utter ignorance of what devotion is, has been applying to the "Pronouncing Dictionary" to help him out of the difficulty. This supposition derives a strong confirmation from the concluding paragraph, in which our author insists upon it that extemporaneous prayer is a "gift," but that the exercise of it "*occasionally* (mark his italics) is beneficial." The gift, to R. D. R., must be remarkably precious, seeing he is so excessively stingy in the use of it; but we promise him that if he will use it always, and not put "*occasionally*" into italics, he will find the gift considerably enhanced in value. A friend suggests that R. D. R.'s beautiful system of devotion is but a slight improvement upon the praying box used by some Eastern nations. This box is simply a cylinder, or barrel, upon which the prayers are fixed, and then made to revolve by turning a handle, every turn counting as one prayer. By this happy expedient a little lad can get through the devotions of a whole family in an incredibly short space of time. In public worship, also, the invention is found to be invaluable, half a dozen of these machines being sufficient for a large congregation. There is much to admire in the simplicity of this system; it prevents all the inconveniences arising from a heated place of worship, and allows the happy worshipper to recline at his ease, or lie snoring upon his back, while his prayers are being churned by the officials. It is scarcely necessary to remark that this is real devotion, according to our friend's quotation of "the learned Walker." It agrees entirely with the second, third, fifth, sixth, and seventh definitions; but falls somewhat short of our ideas of the first and fourth.

In conclusion, we must say that our idea of devotion is something higher than this. Looking for an image, the stern figures of our glorious Puritan forefathers rise before us in all their devoted heroism. Men who marched victorious from sea to sea; who rose exulting on the battle-morn, sending up clear-voiced prayers to the God of armies, and then, with songs of joy upon their lips, and "The Lord! the Lord of hosts!" as a war-cry, stamped down the last enemies of freedom. Men who feared God, and feared nought else; whose devotion in the prayer meeting was only equalled by their devotion upon the battle-field, as they "flew upon the shoulders of the Philistines." Glorious their devotion; and we give them the verdict, in spite of all the pomp and show of an emasculated worship.

True devotion is an eruption of the soul, as the mighty power of God tears up by the roots the gigantic mountains of folly and sin, and allows the spirit-thought to stream, like burning lava-flame, towards the skies. Worship by liturgy is the candle-light and organ-pipe devotion of superstition—the sweet-smelling, ear-charming, eye-ravishing worship of the senses—the opium draught to a sickening soul:—

"The grandest liturgies that ever rolled  
Through Europe's great cathedrals, have but told  
Of affluence in language; in the fire  
That kindles pure devotion they expire."

"God is a Spirit, and they that worship *Him* must worship *Him* in spirit and in truth;" for our God is a consuming fire.

J. T. N.

## Philosophy.

### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### AFFIRMATIVE ARTICLE.—II.

THE promotion of the physical, moral, and intellectual welfare of man is the great problem of all ages. The constitution of the human being renders the study of human nature incumbent upon all, and enables all to pursue it with interest. Man is by nature morally and intellectually imperfect, and in most instances direct physical imperfection may be discovered in him, in consequence of which self-study is an imperative duty. Were man perfect as to his moral nature, this would still be his duty, in order to know what course of life would be best to pursue. The same remark applies to our intellectual nature, which, were it perfect, we should be enabled fully to understand, and provide for its wants. The imperfections of our phy-

sical nature are, however, too slight seriously to interfere with our comprehension of the constitution of man, so that we can readily study this important department of knowledge.

There is in the present day a dangerous tendency to pursue all investigations in a physical, sometimes called "positive" manner. This is directly opposite to the method of the ancients. They neglected and disdained the physical branch of human knowledge; and we are in danger of falling into the opposite error. The philosophers of the present day should remember that there is a vital, an all-important distinction between moral and physical science. Some appear inclined to disregard this, but it cannot be done with impunity. And, whenever it is attempted, we are sure to discover the following error. Mankind is looked upon as some vast fabric existing in connection with certain physical principles, which, when discovered, will enable one to predict the coming phases of social and historical existence. The constitution of man is regarded as mechanical: individuals, communities, and nationalities are looked upon as if the human will had no existence, and consequently a physical theory of social science is developed. Philosophies of history and theories of civilization are next concocted. Then this mistake generally appears in some obviously absurd conclusion, which is not, unfrequently, the denial that the course of past history could have been otherwise than it was. If the existence of the will is verbally acknowledged, it is said to act by certain laws, so that we are to suppose it could not have behaved itself otherwise than it has; but what is this but denying its freedom—in fact, its existence?—for to speak of a will unfree is a contradiction in terms, and consequently unmeaning. Thus moral are distinguished from physical laws by their dependence upon the human will; they appeal to our nature, but we are not absolutely constrained to obey them; while the laws of the natural world produce their effects irrespective of any choice on our part.

Perhaps, of all writers, George Combe has done the most to popularize the harmony existing between the moral and intellectual laws of human nature. His "Constitution of Man" is the most important of the author's writings, the best known, and the most extensively circulated. I therefore propose to consider its contents, in order thereby to contribute my quota to the discussion of the question at the head of this paper. After stating his general plans, the author remarks that "as the same God presides over both the temporal and the eternal interests of the human race, it seems demonstrably certain that what is conducive to the one will in no instance impede the other, but will in general be favourable to it also." This is an important sentence, nevertheless one which may be misunderstood. I see no objection to it, for it appears clear that if man has the virtues which will promote his temporal interests, he will also be led to attend to the concerns of eternity. In the introductory remarks the writer forestalls objections to the investigation of the causes and effects at work in great social revolutions, by re-

minding us, that as man possesses certain faculties, it is presumable that the government of the world accords with them. In considering man he says,—“The Creator has so arranged the material world, as to hold forth strong inducements to man to cultivate his higher powers. . . . We are surrounded by countless beings, inferior and equal to ourselves, whose qualities yield us the greatest happiness, or bring upon us the bitterest evil, according as we affect them agreeably or disagreeably by our conduct. To draw forth all their excellencies, and cause them to diffuse joy around us—to avoid touching the harsher springs of their constitution, and bringing painful discord to our feelings—it is necessary that we should know their nature, and act with an habitual regard to the relations established by the Creator between ourselves and them.” The latter remarks acknowledge the moral and physical laws of humanity. Our author now endeavours to show that prior to the discovery of phrenology, there existed no rational philosophy of the mind. “The philosophy of man,” he remarks, “was cultivated as a speculative and not as an inductive science; and even when attempts were made at induction, the manner in which they were conducted was at variance with the fundamental requisites of a sound philosophy.” Thus he endeavours to prove phrenology to be the practical philosophy of the mind, to show that man is influenced according to the relative developments of the various organs of the brain, and hence the practicability of ascertaining what every individual ought from natural fitness to pursue. There appears, however, to be some danger in attaching physical causes to moral imperfection. It will be thought by some that evil which results from physical organization must necessarily exist, and hence the idea of mental depravity will merge into mere corporeal imperfection. I by no means think that the author means this; he simply reminds us that every man has certain organs in excess, which he has inherited, and which fit him *par excellence* for a certain duty in life; perhaps he may unfortunately be naturally prone to some species of vice, which (and here is the point) is said to depend upon his organization, the predominance of that evil organ. Now, there is nothing false in this argument; for undoubtedly the vices of man, although at first springing from mental causes, do affect his organization. The organs of the brain correspond with the dispositions of the mind, yet the will and its practical exemplification develop the organs of the brain. This is proved by constant experience. A man given up to sensual gratification is always found to have these organs highly developed, but such a course of life is not obligatory because of his physical organization; he obeys his will, and thus is the direct cause of his peculiar organization. The author complains that divines have not applied science to any system of practical mental philosophy, which should harmonize with religion; and undoubtedly there is considerable reason for the censure. With regard to the alleged depravity of the human faculties, it is remarked “that man did not make the cerebral organs which he now possesses, nor bestow on them their

functions." This is not exactly correct; man has the development of these organs under his power, consequently, in an inferior sense, he can make them. Seeing this, they must not be trusted as the other organs of the body. The propensities are developed by ourselves, so that we cannot be certain concerning the right of these desires, as we are enabled to be with regard to the truth of any geometrical demonstration: for example, our reason for believing in such cases not being under our own control.

In considering the constitution of man, he is first looked at as a physical being. Here the evil arising from the infringement of physical laws is noticed. Next he is looked upon as an organized being. It is stated that for an organized being to be perfect, the germ from which it springs must be complete, that all the physical elements necessary for support must be supplied, and that all the various organs must be exercised. This latter proposition is shown in detail. With regard to the external world, the natural law is said to be that all must expend in labour the energy which they have received. The penalty for neglect is imperfect digestion and disturbed sleep, debility, bodily and mental lassitude; that from over-exertion we have exhaustion, mental incapacity, the desire of strong artificial stimulants (such as ardent spirits) general insensibility, grossness of feeling and perception, &c. Man is next considered as an animal, afterwards as a moral and intellectual being. After dividing the various faculties into orders and genera, they are compared with each other. It is said that every faculty is good in itself, but all are liable to be abused. This is obviously true; nevertheless, by the term faculties, mere propensities or fancies are not understood. Every faculty is a species of intelligence. And there are many intelligences or faculties, as number, locality, language, &c.

The third chapter treats of the sources of human happiness, and the conditions requisite for maintaining it. The question, whether intuitive knowledge would be more advantageous to man than the capacity for obtaining it, is discussed and answered negatively. The author says,—“If the first meal we had eaten had prevented the recurrence of hunger, it is obvious that all the pleasures of satisfying a healthy appetite would have been for ever at an end; and that this apparent bounty would have greatly abridged our enjoyment. In like manner, if (our faculties being constituted as at present) unerring desires had been impressed on the propensities and sentiments, and intuitive knowledge had been communicated to the understanding, so that, when an hour old, we should have been morally as wise and virtuous, and intellectually as thoroughly instructed, as we could ever become, a great provision for the sustained activity of our faculties would have been wanting.” I quite acquiesce in this conclusion. Certainly did perfection of knowledge accompany our birth, we should be at a loss how to employ our various faculties; practically, they would be useless, and a monstrous apathy would characterize our existence. It is then shown that many of the products of nature require study to ascertain their



use, and thus furnish food for the exercise of the intellectual faculties.

In applying the natural laws to the practical concerns of life, the author shows how a portion of every day should be devoted to the exercise of the various faculties with which man is endowed. Let health have a portion of our time; let the faculties of reflection and knowledge receive due exercise in the study of the external world. This, he adds, would furnish great pleasure, both animal and intellectual. The same remark is of vast importance when applied to our moral and religious sentiments. "Intellect," he says, "is barren of practical fruit, however rich it may be in knowledge, until it be fired and prompted to act by moral sentiments." These three rules are obviously excellent; they are intended to regulate the affairs of practical life, and are based both upon reason and experience. The author remarks that no faculty is bad, and this, as I have before affirmed, is evidently correct. The slight progress which man has made towards happiness is shown to depend upon his infringement of moral and natural laws; the more of these that are detected and complied with, the happier will man become. It is argued that happiness increases with knowledge; that the civilized man is happier than the savage, because among the latter class the animal passions have the predominance, which being the case, misery is found. Phrenology is appealed to in support of this, and undoubtedly it furnishes us with a plain proof of the predominance of one class of passions over the other, where misery is found. The author acknowledges man to be a social being, and—but I think very erroneously—adds, that "the precept, 'love thy neighbour as thyself,' is imprinted in his constitution."

In considering the miseries produced by the infringement of the laws of nature, we first meet with the physical causes. The adaptation of animals to their various necessities is shown, and the consideration directed to man. The law of gravitation is instanced, and it is proved that the study of the physical laws is incumbent, and serves to protect man when the teaching of instinct merely would be insufficient. This dogma is very important to the working classes of our land, who, as a rule, entirely neglect it. Many instances of grievous injury and death would be averted, if workmen would put a little more intellect and a little less instinct into their practical operations; evils would also be averted, and many new truths discovered, by which practical science would be enriched. Concerning organic laws, it is contended that they should be subject to reason; men are not to allow their propensities to riot in all the fierceness of blind animal instincts, inasmuch as such a course is inconsistent with reason and morality. Such indulgence produces physical deformity. It is maintained that the organized system of man allows the possibility of health, vigour, and organic enjoyment, during the full period of life; but I am inclined to think that hereditary physical defects of some kind appear in nearly, if not all, so that this assertion is incorrect; besides which, there is a great moral tendency in all to so

behave as to infringe the physical laws necessary for physical perfection. Men like to gratify their desires irrespective of their tendency to physical health; and thus, even did a person receive a perfect physical constitution, he would not so behave as not to violate the physical laws necessary for perfect physical health. It would be going too far to say that he could not so conduct himself, nevertheless it is lawful to affirm that man cannot preserve the moral law. The brain is now described, and the infringement of the organic laws illustrated by examples, in which some absurd notions of religious men are detected and refuted. Thus it is shown that disease may be prevented, and that when men carelessly suffer themselves to fall into danger, it is absurd and injurious to speak of it as occurring in the providence of God. This notion is indeed exceedingly prevalent, and any attempt to refute it is almost sure to be deemed by many hostile to true religion, while it really in no way opposes the precepts of the Bible. Undoubtedly the author acknowledges the workings of God in his providence; but this, let it be remembered, applies to the means at hand, and not to the careless use or entire neglect of them. Such a notion is a mere superstition, and is the best handle for infidels which can be found. Besides, it is a true one. The question of unfit marriages is discussed at large, in which it is shown that such an undertaking requires the greatest care, inasmuch as it is next to criminal, even humanely speaking, to be the means of producing unfortunate offspring. Speaking of death, the author says,—“Death appears to be the result of the constitution of all organized beings; for the very definition of the genus is, that the individuals grow, obtain maturity, decay, and die. . . . I am aware that, theologically, death is regarded as the punishment of sin, and that the attempt to reconcile our minds to it by reason is objected to as at once futile and dangerous. But I beg leave to observe, that death prevails among the lower animals, not only by natural decay, and the operation of physical forces, but by the express constitution of carnivorous creatures destined to prey on living beings; that man himself is carnivorous, and obviously framed by the Creator for a scene of death; that the inherent qualities of his organic constitution imply death as its termination; and that if these facts be admitted on the one hand, and we are prohibited on the other from attempting to discover, from the records of creation itself, the whole adaptation of the human feelings and intellect to this state of things, neither the cause of religion nor that of reason can be benefited. . . . The true view of death, therefore, as a natural institution, is that it is an essential part of the system of organization; that birth, growth, and arrival at maturity, as completely imply decay and death in old age, as morning and noon imply evening and night, as spring and summer imply harvest, or as the source of a river implies its termination.” These views I certainly consider to be correct; man appears incapable of an infinite existence as now created; and as means for the propagation of the human race are provided, we have another reason for believing that death was

intended for all the world. It should not be thought that these views will not harmonize with the theological explanation of the matter. They will. Truly death was passed as a punishment for sin ; nevertheless some physical change may have taken place when this edict was pronounced, or God, knowing what would come to pass, may have created our first parents subject to decay, and not have done more than stated death as the result of transgression. It should be remarked that this explanation by no means encourages the absurd notions of fate which are sometimes met with ; it simply argues upon the ground of foreknowledge, and is thus, in every sense, legitimate. The author wisely remarks that if God had not intended death to at last baffle all physical care, He would probably have created a certain number of living creatures, which would remain without diminution or increase. It is considered that early death is the result of departure from the Creator's laws, which cannot be disputed ; nevertheless, man should consider the constitution he is endowed with, although resulting from physical and moral union, yet as in some sense the providential gift of the Creator. He has arranged matters from the beginning, and although men may, either from carelessness or ignorance, grossly infringe his laws, yet should every man consider his lot as designed and overruled by God.

Proceeding to the moral laws, the author endeavours to show, that obedience to the higher powers of the mind is rewarded with pleasing emotions in the mental faculties themselves, and brings the most beneficial external consequences, while disobedience produces painful feelings and great external evil. The truth of both these points is too obvious for much comment. Certainly the employment of the faculties in a legitimate manner must produce pleasure, and be of benefit to others ; and the converse is equally evident. The undue gratification of the sensual propensities, and the neglect of cultivating the intellectual powers, tends greatly to barbarize a people, and is thus a great barrier to civilization. The principle is said to be universal, that want of power and activity in every faculty is attended with depreciation of the pleasures attendant upon its vivacious exercise. Criminals and profligates of every description, therefore, from the very constitution of their nature, are excluded from great enjoyments attendant on virtue ; and this is the first natural punishment to which they are inevitably liable. Persons, also, who are ignorant of the constitution of their own minds, and the relations among external objects, not only suffer many direct evils on this account, but, through the consequent inactivity of their faculties, are besides deprived of many exalted enjoyments. What can be truer than these remarks ? Persons who from apathy will not make use of their faculties, cannot expect, at all events with any show of reason, to receive any enjoyment from them. If a man has the faculty of number in an eminent degree, he cannot hope to become a good arithmetician, or to receive any pleasure from the benefit, if he does not make use of it. And the same is true of any other either moral sentiment or intellectual faculty. Thus obedience

brings pleasing emotions in the faculties, but it also brings external advantages, and its infringement evil consequences, which is said to be the second natural punishment of immoral conduct. Political economists are said to have neglected teaching "that the world is arranged in accordance with the harmonious activity of all our faculties," which is no doubt the case. They are said to have "proceeded on the notion that the accumulation of wealth is the *summum bonum*; but," as the author states, "all history testifies that national happiness does not invariably increase in proportion to national riches; and until they shall teach that intelligence and morality are the foundation of all lasting prosperity, they will not interest the great body of mankind, nor give a practical direction to their efforts." Every day gives evidence that life is miserable if exclusively devoted to the accumulation of wealth. So to act infringes both the natural and the moral laws of the Creator, which it is impossible to set at defiance without misery and shame. Yet what numbers are solely engaged in the pursuit of riches, to the exclusion of everything besides! Their punishment accompanies them, however, as an inevitable consequence; but only a part, for the more severe awaits them, which the hand of death will let loose.

With regard to individuals and society, phrenology is practically made use of. By the aid of this, it can be shown what offices various men are naturally fitted for: thus one man has the organ of conscientiousness so small, that it would be quite unsafe to appoint him to any responsible situation. Another may not have the right kind of capacity (or in a very small degree) for the business he is engaged in; thus a lawyer may want causality, which would render him unfit to pursue that profession. The social law is infringed by people embarking in any undertaking, without considering the capacities and moral sentiments of the parties, yea, individuals, engaged in it. An illustration of the passengers of a vessel, inquiring into the qualities of the captain, is given as an example of this principle. It is said that if he obey the natural laws, he is safe. This is of course true; nevertheless there are some which he cannot foresee, as the law of storms, which the author admits, and the avoidance of which should, I imagine, in some instances, at present rank under the care of Providence, inasmuch as it is at present out of our power to detect and provide against them. If this is true, the discovery of natural and moral laws renders unnecessary the guidance of the Creator, for it is futile to suppose that man shall receive such help when it is in his power to assist himself. It would appear, that in cases where man cannot read what will occur, as in storms at sea, that his thoughts in some cases receive supernatural guidance. This, with the primary adjustment both of the natural and social world, appears to me to constitute the providence of the Creator, which I can understand in no other way. I have before stated my objection to the idea that a man cannot acquire any good habit, because the organ upon which it depends is small in him; let him have the will, and the organ will soon be developed.

Every man has the power to increase the size of any particular organ, so that it is quite out of place to affirm that any person is immoral or unconscientious because he does not possess, or only in a very limited degree, the organs necessary for the opposite acquisitions. Many who read the "Constitution of Man" may fall into this notion, which, however, it by no means inculcates. Phrenology tells us what men are, morality and theology what they ought to be. As regards the intellectual powers, it is obvious that a knowledge of our acquirements is of primary importance. Men may imagine themselves wiser than they are, and over-estimate their faculties. Phrenology, however, may be unable to say anything concerning acquirement, merely judging of natural ability, although if comparisons at certain periods were made, it appears to follow that the relative development of an organ, as compared with the same in other men, would indicate the amount of acquirement. Many examples of the infringement of the social laws are given; after which, is considered the effect of the moral law on national prosperity. The author says: "If the Creator has constituted the world in harmony with the dictates of the moral sentiments, the highest prosperity of each particular nation should be thoroughly compatible with that of every other. Hence England, by sedulously cultivating her own soil, pursuing her own courses of industry, and regulating her internal institutions and her external relations by the principles of benevolence, veneration, and justice, which imply abstinence from wars of aggression, from conquest, and from all selfish designs of commercial monopoly, should be in the highest condition of prosperity and enjoyment that nature admits of; and every step that she deviates from these principles should carry an inevitable punishment along with it. England, however, as a nation, has set this law at defiance. She has led the way in taking the propensities as her guides, in founding her laws and institutions on them, and in following them in her practical conduct." How far these and similar observations are correct, there are many opinions; nevertheless, it may safely be said that selfishness has strongly characterized the government of this country. It is remarked that the national debt has been contracted chiefly in war originating in commercial jealousy and thirst for conquest, and the question is asked, or rather answered, "If the twentieth part of the sums had been spent, namely, the annual taxation, in effecting objects recognized by the moral sentiments, how different would have been the present condition of the country?" This thought is certainly a sad one; it should impress every nation before entering on a war, when the reasons for this are purely selfish.

Concerning punishment, the author thinks that every natural law is instituted for the purpose of adding to the enjoyment of the creatures who are called to obey it. It is thought that the punishment inflicted for disobedience is to arrest the offender in his departure from the laws; which departure, if permitted to proceed to its natural termination, would involve him in tenfold greater

**miseries.** These sentiments can, I think, be fairly deduced from the slightest examination of physical facts, which show that pain is always intended to answer some good physical and moral end. Examples of the good physical ends of pain are given. It is shown, that in every case this sensation is needed both to warn man of danger, and as a punishment for infringing the Creator's physical laws; and the objection, that many persons, as children and aged men, suffer pain unavoidably, is met by reminding us that if the law of combustion did not apply to children and old people, they would be deprived of its pleasant effects, and that if no pain were felt when in the fire, such persons would not care to keep out of it. As an example of the good physical ends of pain, let us take the human body. If this sensation was not experienced, a man might rid himself of his various members, and even end his existence unconsciously. How short would be the life of the savage were it not for pain. As to the moral advantages of punishment, it is considered benevolent in the Deity to render them directly of service, and indirectly useful as to moral ends. The author speaks of individuals and sects, who choose to consider disease and want of prosperity not as punishments for infringing the physical and moral laws of nature, but particular manifestations of the love of the Creator towards themselves. They are rightly said to make slight inquiry into the natural causes of their miseries, and make little effort to remove them. I can agree with this as regards disease; nevertheless, respecting worldly prosperity I think that it cannot be said, inasmuch as men are not able to control the affairs of social life, under which worldly prosperity falls.

Many examples are given, showing the joint operation of the natural, organic, and moral laws. All of these, in combination, are often abused. Respecting the relation between science and Scripture, the author remarks, that if his views of human nature be untrue, the proper answer to them is a demonstration of their falsity. It is considered, also, that if any fact in physiology does actually and directly contradict any interpretation of Scripture, it is not difficult to perceive which must yield. "All existing interpretations of Scripture have been adopted in ignorance of the facts, that every person in whose brain the animal organs preponderate greatly over the moral and intellectual organs, has a native and instinctive tendency to immoral conduct, and *vice versâ*; and that the influence of organization is fundamental—that is to say, that no means are yet known, by which an ill-formed brain may be made to manifest the moral and intellectual faculties with the same success as a brain of an excellent configuration." Such are the author's words; nevertheless, they should not be taken to imply that the human will has no power over man's inherent tendencies, for such is by no means the case, although some men may inherit organs of such a degree of development as to tend to render their conduct immoral. Such people need to have the more check upon themselves, as less able to resist evil, as more apt to acquire vicious

habits from external circumstances. Thus he is right in affirming that the power of receiving and appreciating Christianity itself is modified by the condition of the brain, although many imagine that the supernatural influences of Christianity work apart from any considerations of cerebral development. This cannot be the case, for, as is stated, a man cannot become penetrated by the love of God, except through the aid of sound and efficient material organs. Idiots and madmen cannot be made Christians, notwithstanding their cerebral development. This chapter is concluded by the mention of the objection which has been made against the doctrine of the divine government of the world by established laws, as inconsistent with the belief of the active efficacy of prayer. Quotations are given, showing it to be the opinion of many who have considered the subject, that human power in prayer only enables the Creator to carry out his purposes towards us, by fitting us to receive them, and in no way changes His will, or alters what He had proposed to effect. This belief commends itself to all who look at the question in a philosophical manner, or even by the light of Scripture, which declares, that with God there is "no variableness, nor shadow of turning." Prayer does not make God alter his purpose, inasmuch as He knows beforehand what every man will do, and has adjusted His purposes accordingly. His ways are fixed, and prayer only practically determines them for man.

In the concluding chapter, the author remarks, that this work may be regarded as, in one sense, an introduction to an essay on education. I think that it may. As he remarks, a true theory of human nature is wanted, which shall enter into the practical bearings of society. And the question is, Must phrenology constitute its base? Undoubtedly this science should effect some part of the change; nevertheless, there is a danger of laying too much stress upon the capabilities, whether moral or intellectual, of man, as depending upon his physical organization; while, on the other hand, spiritual religion is generally preached and taught without any regard to the natural propensities of mankind, to the favourable or unfortunate development of each man's cerebral organization. On the whole, then, the doctrines taught appear to be correct, and vastly important to the welfare of man, although they are such as are in a high degree liable of abuse.

J. A. D.

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Acts of legislation are too momentous in their consequences to be debased by ostentatious courtesy, or wanton rudeness, to any members or any classes of the community. In the discussion of political topics, men of observation see only folly, or affectation, or flattery, in the profession of separating measures from men; and surely in the more solemn process of enacting penal laws, the framers of them ought to keep in view the possible imperfections of those who are to administer, as well as the actual malignity of those who may violate them.—*Dr. Parr.*

## Social Economy.

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### IS UNRESTRICTED COMPETITION INJURIOUS TO THE COMMUNITY?

#### AFFIRMATIVE ARTICLE—I.

OUR duty on the present occasion is limited to the consideration, not of an abstract theoretical question in political economy, but the application of a principle of political economy to the practical necessities of this commercial community in its present condition—the adaptability of a definite theory to the actuality of every day life. We doubt not our efforts will be crowned with success, and elicit the approbation of our readers, who will join with us in our thesis that unrestricted competition is injurious to the community.

For many centuries it has been the prevailing opinion of statesmen and merchants that it is the duty of the legislature to regulate the markets of this country, to step in between the buyer and seller, and say to them, you shall buy and sell only under such regulations as we shall in our wisdom think fit to enact.

However sound or unsound in principle this may be, with its theoretical qualities we have nothing to do; our business is of another character, we have to ascertain what *things are*, what *facts exist*, what *regulations dominate* the commercial world, what *vested interests* have arisen, and do now exist, by virtue of these regulations.

Restrictions are imposed upon commerce in many ways, *e. g.*, the granting of licences to sell, the imposition of taxes upon that article sold, and the concession of monopolies. Although the revenue derivable to the State from licences is very trifling, in a heavily taxed country like this, it is a matter of considerable difficulty for statesmen to find the means of income from a less objectionable source. The public morals are less outraged, and the cost to the community is far less than in many other modes of taxation. The licensing system is exceedingly valuable to the public morals and the social condition of the people when received as a system of Sumptuary Laws, placing obstacles in the way of the people obtaining those products of trade which are liable to abuse in their use by the body of the people. A familiar example is supplied to us in the case of ardent spirits and intoxicating drinks generally. It is an unquestionable fact that whatever tends to increase the price of these commodities, so far places them beyond the reach of a great portion of the population, who would be likely to abuse their health, destroy their moral character, and degrade their social condition by excessive use of these drinks if produced under the influence of unrestricted competition; because unrestricted competition would place these articles within the reach of the poorest person



to easily indulge in most injurious excess. The cost of licensing, by raising the price, limits the quantity sold, and the number of customers buying; in the former case, by entailing distress and privation, in addition to physical evils, it becomes a moral detergent, operating a prospective cure; in the latter case, by limiting the number of customers to the more opulent, the moral influence of superior education, and the social influence of the much-abused phrase, the respectability of the person, forbids the excessive indulgence or abuse of these drinks. Hence, unrestricted competition would be injurious to the community, if applied to the manufacture and sale of intoxicating drinks, as restricted competition is shown in this illustration to be beneficial to the moral and physical condition of the people. The imposition of taxes acts as a legislative restriction to competition, as, by raising the prices, the buyers become fewer in number, or more limited in amount. It may be argued that this restriction is injurious to the community, on the ground that it checks consumption, and, by consequence, limits production, thereby depriving certain portions of the community of the profits derivable from capital and the wages of labour, which would become necessities to meet the demand occasioned by increased consumption. It is necessary to pause here a moment to examine this objection, as its plausibility is calculated to mislead the casual observer. In a prosperous condition of the commercial world, the income and the expenditure of the country bear a fixed relation to the capital and labour of the country. The exigencies of the State in pecuniary matters is also a fixed relation to the income of the whole people. The expenditure of the nation is dominated by the income of the individuals aggregated. Hence, if a tax is laid upon any particular commodity, the production and consumption of that commodity may be restricted by that tax, but the expenditure of the whole people being governed by the amount of their income, is not affected by that restriction; the tax being a necessity of State must be paid by the people, and whether laid upon this one commodity, or paid direct by the people to the State, the same amount of expenditure would be made by the people; in one case it would be made in payment for tax and commodity both in one transaction, and in the other it would be separated into two transactions. It is of little consequence to the taxpayer in which mode he pays, his expenditure is really swallowed up, part by taxes, and part by the gratification of his desires in the possession of the commodity. If a particular article is arbitrarily and abruptly taxed by the legislature, an injury is inflicted on the traders and labourers concerned in the making and vending of that article, arising from the diminished consumption likely to ensue; but the whole community suffers only to the amount of the tax and the self-denial they voluntarily impose upon themselves, and which causes the diminished consumption. The taxpayers must pay the tax, and therefore their self-denial is a necessity; while the injured traders and labourers gradually withdraw their capital and labour

into other channels of industry, so that the productive powers of that class are speedily accommodated to the diminished consumption of the tax-paying community. Herein we see no injury to the community, but an injury inflicted upon a class, an evil which all prudent statesmen duly consider, and, if possible, avoid. Hence this objection is invalid and without effect upon the present question.

Monopolies, whether granted to individuals, to corporations, or to classes, are legislative restrictions, and although different in some of their features, possess the characteristic principle called in question on the present occasion, that of restriction to competition. Monopolies granted to individuals are for the most part limited to copyright in works of literature and art, and copyright in designs and manufactures, and these monopolies are conferred upon individuals for variable terms, according to the legislative estimate set upon their value to the community. The monopoly in these cases constitutes a species of rent charge upon the production, by which the producer of this original effect of skill, ingenuity, or industry, is remunerated for his special excellence; in fact, it operates as a premium for the exercise of the nation's abilities, and is a laudable inducement, acting upon individual self-interest, calculated to produce great benefits to the whole community.

This kind of monopoly has this advantage as a valuable set-off against the advance of price which the rent charge of the monopolist necessitates. This advance in price, and the consequent restriction it imposes, mutually rectify each other; for if the rent charge is exorbitant, the estimate formed by the public of its value will be below the price of the rent charge and the cost of production, and the commodity ceases to be saleable; hence it is valueless to the monopolist, the monopoly ceases to be a matter of public interest, and the monopolist alone is injured thereby, he reduces his rent charge, the article sells, and all are benefited.

Monopolies are granted to corporations for the attainment of benefits to the community, which require means far beyond the wealth and abilities of individuals. Familiar instances of this kind are patent to every observer, in the many wealthy trading and commercial companies broadcast o'er our native land; the East India Company, the Hudson's Bay Company, the many Railway, Gas, Water, and Insurance Companies, these all are beneficial to the community without question, and yet all are monuments of palpable prominence as restrictions to competition. Monopolies granted to classes are those of nobility, these being matters of mere titular and etiquettical nonsense, are harmless to the community; but the monopoly in land, created by the law of entail and primogeniture, is a question open to many grave objections, while much may be said in its favour; examples of the effects of unrestricted competition in land are found in the condition of France, and to some extent in Ireland; there the peculiar feature in its operation is said to be that it deprives society of its back-bone, its stamina,—its yeomanry: to a certain extent this allegation holds good, for in France there is

no landed gentry, no county squire, no wealthy farmer class, but a populous peasantry, always poor, and no prospect of improvement. On the contrary, in England this class forms a vast and influential portion of the community, of great wealth and social importance, taking active duty in the various social, municipal, and political requirements of the nation.

It is, then, quite evident that restricted competition, in every department of the commercial fabric wherein we now find it in our own highly-favoured land, is beneficial to the community, because it protects vested interests, both of labour and capital; it affords a convenient mode for collecting taxes in a more voluntary form than any other known manner; it encourages literature, art, science, and manufactures; while it has a tendency to promote the moral, physical, and social well-being of the great masses of the people; and by the imposition of differential duties on foreign commodities, it protects native industry, and fosters the domestic ability of the nation. In conclusion, we would observe this is not a question to be made the Shibboleth of political parties, it is a matter entirely of a moral and social character, which can be better studied by men of all parties, calmly and considerately, isolating it from the bitterness and acrimony of party feeling. All good men are so minded, and prudent statesmen are only compelled to deviate from this policy by the pressure of undue influence, calculated to clog and damage the working machinery of the State. Readers, carefully ponder the question of competition in all its bearings, before committing yourselves in political relations to a line of commercial politics calculated to damage the interests of your mother country,

"The first gem of the ocean,  
And pride of the sea."

DELTA.

#### NEGATIVE ARTICLE.—I.

"To suppose that commerce may be too free, is to suppose that labour may be turned into too productive channels; that the objects of demand may be too much multiplied, and their price too much reduced; it is like supposing that our agriculture may be too much improved, and our crops rendered too luxuriant."—*J. R. McCulloch*.

No one, we think, will deny that the primary object of the merchant is, not to accommodate the public, but to enrich himself as quickly as possible, by purchasing his goods on the most advantageous terms for himself, and selling again at the highest price he can obtain; and as long as a few merchants can keep any lucrative branch of trade in their own hands, a virtual monopoly exists, large fortunes being speedily amassed by the few, at the expense of the many. This state of things, however, does not last very long, if there be no restriction on the trade; its high profits, as well as other secrets, become known, and persons of enterprise, and possessed of capital, enter it, and thus the monopoly is soon at an end; the effects on competition become apparent in the reduction of prices,

and an impetus is given to the trade by the endeavours of rival dealers to secure or retain customers.

The purchaser, having now several sources from which to obtain supplies, will, in selecting one, be guided by his own interest, preferring to deal with the merchant who gives him some advantage, such as a better quality of goods, a lower price, longer credit, or greater discount, each and all being equivalent to so much money saved to the purchaser; and thus we see that the immediate effect of *healthy* competition is to reduce the *rate* of profit charged by the producer or seller in favour of the purchaser or consumer.

We have made use of the expression, "healthy competition;" let us, by a simple illustration, show what we mean by it. Suppose that some solitary spot, on the banks of a stream, should offer natural advantages for manufacture, and that upon it there be erected, say, a cotton mill, with houses for the workpeople. To supply their requirements, some one will soon open a shop for the sale of general goods; but, as the business at first must be very limited, the prices will, of course, be high; for in addition to charging a fair per-centage on the capital invested, the shopkeeper must also add to the price a charge for his time in attending to the business. Thus, though his prices may seem to be exorbitant, when compared with those in a large city, they may not, in reality, be so remunerative. But let us suppose a few years to have elapsed. In the interval, other manufactories have been established at the village, and the number of persons residing at it has been quadrupled; it will be evident that, if the shopkeeper, whom we will call Brown, continues to charge his goods as formerly, his profits must be quadrupled. But let a rival, Jones, open a shop, and to procure customers, he reduces the prices by charging only one-half the profit charged by his neighbour, it is plain that Brown must follow suite, if he does not wish to lose his trade.

If the trade be equally divided between them, as the profit has been reduced one-half, Brown and Jones will each derive from their businesses about the same amount of profit as the former did, when he began. The *community* will thus have reaped a benefit; Jones will have obtained a remunerative business; while the sole loser has been Brown, whose monopoly is now at an end. But the advantage does not end here; the requirements of the villagers being obtained at less cost than formerly, they will have a surplus of money, which, if expended by them, will cause the orders to wholesale houses to be greater from Brown and Jones than were formerly sent by Brown alone. The results have hitherto been beneficial to all save the monopolist, because there has been *healthy competition*. If, now, a third party, Robinson, allured by the success attending Jones, should open a shop in the village to oppose Brown and Jones, he cannot offer any advantage without rendering his own and the businesses of his rivals unprofitable; for, if he reduces the price, they must do so also; and even if he does not, and yet succeeds in securing a third of the trade, the result will be unsatis-

factory, for we have supposed that, before he began, the prices charged by Brown and Jones were at the lowest remunerating rate, and that the trade required to be about equally divided between them to make it pay. Let the trade be divided now how it may, one of the three must retire from it, and he who has least capital will be the one likely to do so, if he be a wise and honest man, unwilling to *abuse the credit* which wholesale dealers may be inclined to give him; and when he does so, the two that are left will drive a profitable business.

We thus see that competition, like water, if left alone, soon finds its own level. If we have shown the advantage of competition, although on a small scale, we have gained our point, for we believe the principle holds good when extended, however widely, and when it is not villages dealing with villages, but nation trading with nation. Here, however, there is diversity of opinion, and it is the purpose of the present paper particularly to consider this part of the subject.

Though nature has scattered her gifts with a most lavish hand, yet it must not be forgotten that they have been *scattered*, and that the people who would enjoy many of them must gather them from East and West; the wants of this, and every highly civilized country, being supplied from many sources. To our requirements the labour and produce of our own land contribute much, but *non omnia possumus*, those of foreign lands contribute still more.

With tea, we must supply ourselves from abroad; grapes and wine we may, but do not, as a rule, produce ourselves; but woollen goods we do manufacture. The first we must *import*, for we cannot produce it; the second we import, because we can do so at a twentieth of the cost we can raise or make them ourselves; but the last we do not import, because we have it cheaper at our doors. Now on most imports there is a duty, for the purpose of raising a revenue; but on such goods as are likely to be produced to some advantage by ourselves, when imported from abroad, there is, besides, a prohibitive duty, the object of which is to prevent the foreign goods competing in our market; and here lies the gist of the matter.

Now, we consider such prohibitive duties to be most unjust and impolitic—unjust, because the *community*, who consume articles so protected, have to pay a higher price to the home producer than they would to the foreign one; and, as we started with the remark, that the object of the merchant is not the benefit of the community, but of himself, we do not see why the *community* should have to make a sacrifice now in his favour. Further, it is most impolitic, because, 1st, the capital and labour employed in any trade, in which we cannot compete, could be employed to greater advantage in such as we excel other nations in; and the more capital is invested in those trades, the less will our revenue be; for “the annual revenue of every society is always precisely equal to the exchangeable value of the whole annual produce of its industry.” Adam Smith has the

following homely remarks upon this principle :—"It is the maxim of every prudent master of a family never to attempt to make at home what it will cost him more to make than to buy. The tailor does not attempt to make his own shoes, but buys them of the shoemaker; the shoemaker does not attempt to make his own clothes, but employs a tailor. The farmer attempts to make neither the one nor the other, but employs those different artificers. All of them find it for their interest to employ their whole industry in a way in which they have some advantage over their neighbours, and to purchase with a part of its produce, or, what is the same thing, with the price of a part of it, whatever else they have occasion for." 2nd,—Unless we purchase from the foreigner, he will not buy from us. It is scarcely to be expected that he will send his vessels to load such merchandise as we produce better or cheaper than himself, if he is not to get those goods, he can make cheaper or better, disposed of in our market. To the interest of a maritime nation like ours, this must be most prejudicial; for exports and imports being reduced, less shipping will be required. Nor is this all; when any trade is protected, many persons employed preparing other goods for export will be thrown out of employment. They cannot all be employed in the trade protected by the prohibitive duty; for the price of its products being now dearer, fewer of them will be required. 3rd.—If foreign goods are to be rendered incapable of competing with our own, when passed through the Custom House, then they will reach our shores through the agency of what has been denominated "God's knight-errand in defence of honest people against knaves and blockheads—the smuggler." To keep this contraband trade in check, a greater number of customs officers, coast-guards, &c, must be employed, and the expense of the preventive service, of course, increased. 4th.—Inducement is offered to protected trades to finish some of their own manufactures in imitation of foreign goods, and palm them off as such. Those engaged in the silk and soft goods trade know to what an extent British goods are disposed of as French. It is, of course, necessary to stick a foreign ticket on them, and quite as necessary to charge a foreign price for them, to do which the seller would never think of objecting; but we confess ourselves entirely ignorant of the advantage which the community (who is the victim) derives from the practice.

Such, then, are some of our reasons for believing unrestricted competition to be beneficial to the community; and we trust the simple language we have employed will make them intelligible to all.

We had intended, before closing, to have referred to some of the objections brought against these principles, but we think it better to allow them to be stated by those who profess to hold them, and who may come forward in the present debate as the opponents of free trade.

NONA.

## The Essayist.

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### A PICTURE AND ITS PAINTER.

A FAMOUS artist, Agostino Caracci, discoursing one day on the excellency of the ancient sculptures, was profuse in his praise of the Laocoon, and observing that his brother Annibale never spoke, nor seemed to take any notice of what he said, reproached him as not enough esteeming so masterly a work. He then went on describing every particular of that noble relic of antiquity. Annibale turned himself to the wall, and with a piece of charcoal drew the statue as exactly as if it had been before him. The rest of the company were surprised; and Agostino silenced, confessed that his brother had taken a more effectual way than himself to demonstrate the beauties of that wonderful piece of sculpture. "The poet paints with words, the painter speaks with works," said Annibale.

This, then, is an artist's definition of his art—"works." And that which he desires in the spectator who looks upon them, is understanding. An untutored savage may be struck with admiration at the sight of a picture by Raphael or Michael Angelo. A child may be amused by the contortions or false attitudes of an unskilful performance. But neither of them will be able to give any just idea of the causes in which consist either the beauty of the one, or the deformity of the other. "All that constitutes true beauty, harmony, refinement, grandeur," says Hazlitt, "is lost upon the common observer. But it is from this point that the delight, the glowing raptures of the true adept commence. The refinements not only of execution but of truth and nature are inaccessible to unpractised eyes. The exquisite gradations in a sky of Claude's are not perceived by such persons, and consequently the harmony cannot be felt. Where there is no conscious apprehension, there can be no conscious pleasure. Wonder at the first sight of works of art may be the effect of ignorance and novelty; but real admiration and permanent delight in them are the growth of taste and knowledge." Any one, therefore, expressing a distaste for pictures, has reason to suspect that he does not possess the requisite knowledge, or skill, needed to appreciate them. It does not follow, however, that because a man should express a dislike for *canvas* pictures, he has no love for pictures at all. He may have quite a picture gallery in his own mind, in which he may disport himself with exquisite satisfaction, in which he may have pictures of some piece of land which he hopes to make his own, of some house which he tells you he has "got his eye upon," of some eminence to which he craves to attain, of some fancied good which he desires to achieve. These pictures may be terrible distortions—the off-shoots of a prurient imagination, but they are pictures nevertheless. Castle-building of this

sort is a sad, effeminating occupation. A sober knowledge of the laws of the mind would have a strong tendency to prevent this utter waste and neglect of the mental powers. But this is ever the question—knowledge—that makes the difference between man and man. It seems a contradiction, but it is not the less true, that a man without knowledge is *not* a man! He may have the *form* of a man, just as you may have the form of a watch, with all its beautiful mechanism in confusion; but so long as its parts remain disconnected, or in disorder, it is not a watch.

When we say, therefore, that a man has no taste for pictures, we should be more correct in saying, "he has no *knowledge* of pictures." This knowledge, possessed in perfection by artists, is the reason why they are such enthusiastic admirers of paintings by the old masters. They see beauties which are unseen, because unknown, by the ordinary observer. To like pictures, to acquire taste and discrimination in their selection, is the result of industry and perseverance in the attainment of certain laws or principles. These once attained, and the pleasures of a picture gallery are enhanced to an almost unlimited extent. These principles are few in number, and are easily impressed upon the mind. They may be thus enumerated: the idea; detail; unity and concentration; arrangement; expression; colour; style; form; chiaroscuro. Now, in order to the better understanding of these terms, let us imagine ourselves artists, about to build up or paint a picture; when, if we do not see their importance before we have finished our task, our painting will be a daub, and not a picture of anything in heaven or upon the earth, and the sooner it is consigned to the "tomb of all the Capulets," the better.

The first thing, then, we have to consider, is the subject of the picture—the *idea*. The picture is intended, when finished, to excite attention and admiration; the idea, therefore, must be worthy of the care intended to be bestowed upon it. There may be a very faithful delineation of nature; but that selection of nature may be very meagre and commonplace; the result will be a meagre and commonplace picture. A true artist is a poet-painter, as a poet is a word-painter. One conveys his glowing thoughts to the canvas; the other gives life and immortality to the teemings of his brain, through the medium of verse. No poem will excite in us raptures, the theme or subject of which is low and commonplace, however elaborately finished the versification may be; neither do we care for pictures the subjects of which do not interest the mind and sway the feelings, although the execution may be faultless. The subject of any picture should be such as to evolve or create thought, represent principles, and enlarge the life of the onlooker. "Tongues" should be found in the trees of a picture as in the trees of the forest, "sermons" in the stones, and "books" in the running brooks. Dutch pictures and interiors, like those of Ostade, are valued as curiosities; they are not objects of much loving affection. The artist, who devotes his talent to their imitation, dissipates his powers, and has certainly mistaken his mission if not his vocation.



Having selected the subject, the next consideration is the *detail* of the picture; that is, the manner in which we intend to treat it. Of course we have now and always to say, the true manner is the manner of nature; and that the end to be attained by the artist is so forcible a presentation of nature, that the spectator will partially realise the sensations which the natural scenery would create. This object is attained, to some extent, in various ways. It is left to the artist to select that which, in his judgment, will lead most surely to the end desired. Of late it has become fashionable to exalt the manner styled the Pre-Raphaelite, which consists in the most laboured detail. With a few exceptions, the painters of this school have not succeeded in producing many striking pictures. In general, they arrest attention, but do not please. Nature is copied too servilely.

“ — If those charms too closely we define,  
Content to copy nature line for line,  
Our end is lost.”

In looking upon that natural scenery, we know that it is made up of minute objects, and that those objects have each a form, and are each perfect; but the painter's task is not to paint their portraits, but to so blend them in the mass as to produce the harmony which they certainly present to the eye in nature. “We will suppose Titian's bunch of grapes,” says Sir Joshua Reynolds, “placed so as to receive a broad light and shadow. Here, though each individual grape on the light side has its shadow and reflection, yet altogether they make but one broad mass of light; the slightest sketch, therefore, where this breadth is preserved, will have a better effect, will have more the appearance of coming from a master-hand; that is, in other words, will have more the characteristic and generale of nature than the most laborious finishing, where this breadth is lost or neglected.” The truth of this criticism was apparent in many of the Pre-Raphaelite pictures exhibited at the Manchester Art Treasures Exhibition. In the *genre* subjects the artists had remembered that the human hair is not a solid mass, but is composed of single hairs, which they had, in order to be true to nature, painted separately. The result is an appearance very much like clotted sand. In this instance, therefore, the eye is not deceived; the artist is subjected to an infinity of trouble, and a very lame result is attained. It has been said truly that in a storm at sea it is impossible for the eye to take in the details of any one wave or mass of foam as they rush past; we see only spray, the drifting vessel as a mass of dark amid the grey gloom of the scudding clouds overhead, with here and there a sea-gull as a speck of white; all of which can be expressed in art without the finish of a Dutch interior, if that were either possible or desirable to delineate.

The next matter of consideration in our picture is the *unity* and *concentration* of the subject. This must be so managed that the eye of the spectator will at the first glance rest upon the point of interest.

In painting a procession, for instance, the chief personages composing it would be selected to form the prominent feature or point of interest; while the secondary persons in the procession would be so painted, not as they would appear if the eye were directed to them, but as the eye would take them in when looking upon the chief group. If the same care and prominence are given to each figure, the mind is disordered; there can then be no true pleasure, because the picture is in confusion. But not only must there be concentration given to the chief objects in a picture, but every part of it, every detail, must have *its* unity and concentration also. A ray of light must not be uniform in brilliance—it must have its culminating spot, brighter than the rest. We do not mean that any part of a picture is to be neglected; that the indication of the background is all that is needed; for it frequently occurs that more talent is needed in its elaboration than the chief objects, which are very much more mechanical. The highest talent and labour must be devoted to the subordinate parts of a picture, not to make them prominent, but that even a judicious eye shall not at first perceive the marks of this subordinate assiduity. The greatest art is to conceal art.

This is not seen less in the *arrangement* of a picture than in any other part. Arrangement or disposition may be considered as a branch of invention, and consists in placing the objects, which the mind has imagined, in suitable and natural situations. When this is accomplished with success, the objects will appear unformal and easy; when the contrary of this is perceived, there are sure to be some of the objects placed at equal distances, dividing the picture into equal and therefore formal parts. Variety of position is the end aimed at by the painter of an historical picture; not as the old painters usually worked—marshalling their figures side by side, like so many couples in a procession; nor yet like some of the modern painters who bring a great number of persons into their pictures, as if they were going to fight. We are told that in the great composition of Paul Veronese, the marriage at Cana, there are nearly a hundred figures as large as life; yet the eye is neither distracted nor confused. The objects, whether consisting of lights, shadows, or figures, are disposed in large masses, and groups properly varied and contrasted. By the help of perspective, the groups are parted at proper distances. The light is supported by sufficient shadow; a certain proportion of ground is allotted to a certain amount of action; and the whole is conducted with as much apparent facility as if it were a small picture immediately under the eye. Fuseli said that the leading principle of Raphael's composition is that simple air, that artlessness which persuades us that his figures have been less composed by skill than grouped by nature; that the fact must have happened as we see it represented. Simplicity taught him to grasp his subject, to invest it with propriety, to give it character, and form, and perspicuity, to give it breadth and place.

But the crowning glory of the picture, if it have any glory at all, will be found in the very acme of the painter's art—expression. It

is this that constitutes the difference between the mechanic or the draughtsman, and the artist. The one may have drawn the object correctly, but it is the drawing of a corpse: the other draws it not more accurately, but he adds expression—gives it life. It is the difference between the stuffed animal in the museum, and the fleet hound just bounding away from the leash. Every object of nature is capable of receiving this crowning touch of the painter. A tree, a leaf, a flower, a blade of grass, in the hands of the master, may be instinct with expression, beaming with life. Catch the look of the child as it meets its returning parent, transfer that look to the canvas, and your picture *lives* with expression. A painting may be even very much out of drawing, as are many of the wood engravings of "Punch," but because they are full of expression, they can never fail to please. Did you ever see Webster's "Slide" and "Play-Ground?"—perhaps of all that vast assemblage of paintings at the Art Treasures Exhibition, of none is a more vivid remembrance retained by the tens of thousands whose eyes were gladdened and whose hearts were warmed with matchless "things of beauty," than of those two pictures. Every figure *lives*—sparkles with expression. You have been in a painter's studio and watched the progress of your friend's portrait—hour after hour the artist has worked on—you have been silent; you did not like to express your doubts, but in your own mind you had resolved that it was not like: the artist smiles at your incredulous face, when, as if by accident, the brush touches the canvas, and upon the instant you recognize the old look of the long familiar face. The last touch gave it expression—lit it up with soul.

Much of this effect is attributable to the power which the painter has in *colour*. By means of colour a flat surface is made to appear raised: an illusion is presented to the eye. This effect, however, should not be obtained by what is termed "loading" the picture—putting great dabs of paint in certain places; because, to effect a true illusion, the means to the desired end should not be too easily seen. It is true that Turner's pictures have this "loading;" and, doubtless, when first produced, the spectator, standing a proper distance from them, they realized nature in a most enchanting manner. But look at them now. The painting presented to the British nation by Turner, and hung between two Claudes, at his request, in the National Gallery, would seem to have been painted a hundred years before its companions, rather than more than a hundred years subsequently. Time and dirt have so affected the pigments, that only through the imagination can we realize the original brilliance of the picture. We shall do well to paint our picture smoothly; and then by a judicious blending of the colours we shall be enabled to produce any desired natural effect. Some painters paint in one tone or hue; Wilkie's pictures are always known by a peculiar *snuffy* colour. It is obvious that a painter will select that tone in which he is most successful; but as there is absolutely but one test—that of nature—the tone obviously is not a matter of caprice. But every eye cannot

distinguish colour, and hence so many mistakes of judgment are made. Every landscape is divided into the three primary colours: red in the foreground, then yellow, which merges into blue in the horizon. Some publishers, in order to assist the water colour student, have blended these colours on drawing boards; they have not been much used, as nature hates anything mechanical or uniform. To be able to judge truly in regard to colour, it is needful that we study nature at all times and in all seasons, otherwise our judgment may be very faulty. We may visit the scene of any picture, and pronounce confidently that the colour is entirely wrong, and so it may be; but it faithfully represents the colour of the landscape when the artist painted it. Our judgment is then at fault—not the painting.

*Style* is that peculiarity of a picture which enables the connoisseur to name the artist at first sight. Styles of pictures become fashionable, as bonnets, or the cut of a coat. Pictures are bought, not because they truly reflect nature, but because they are the productions of certain artists whose works happen to be the rage. Many painters constantly reproduce some happily conceived objects, whether they are in the landscape or not. We seldom, if ever, see a landscape by the elder Nasmyth without a certain clump of leaves in the foreground. Some painters paint so uniformly, that all their paintings seem but a continuation of the same scene. The Pre-Raphaelites tell us that for their style they copy nature. If they do, we certainly think they copy it at times most abominably. Claudio, in Hunt's picture of "Claudio and Isabelle," is a clod-hopper dressed in fine clothes; the hands remind the spectator of legs of mutton. Had Touchstone met him in the forest, he would have addressed him with his usual query,—“Hast ever been at court, shepherd?” Truly he would never have taken him for a courtier.

*Form*, as an element of the picture, must not be overlooked. Every object has form, but every object has not a beautiful form; and as it is the province of the artist to preserve only that which is beautiful, those objects only that have this beauty will be conveyed to the canvas. Hogarth and other painters have indicated the lines in which the *form* of beauty is continued. It is formed by the opposite arcs of two equal circles continued in one line; the arcs being formed from either end of any line with a radius of one-sixth of the circumscribing circle. This line of beauty is found in the human figure, and in the ocean wave. If this *form* does not largely prevail in any picture, it is sure to be ugly. If the picture is painted from nature, it must be beautiful, because nature abounds in the truest forms of beauty.

In the last place, our picture must be painted with due relation to the laws of light and shade, or what is termed “*chiaroscuro*.” Of all things in the world, the pictures painted by the Chinese are the most tame and vapid; like their women, they are senseless and unmeaning: the Chinese artist knows nothing of *chiaroscuro*. The splendid effects produced by the engraver, in re-presenting the most

celebrated painting, is achieved by the aid of chiaroscuro. There was a singular painting in the Arts Exhibition, by Francisco Zurbaran, of St. Francis, that could not fail to startle by its extreme novelty. The face of St. Francis is embedded within his cowl in the deepest shade, producing a wonderful effect, developing the resources of chiaroscuro, and creating at the same time a very ghostly figure. Pictures of this description must excite attention, but they ever fail to please. A painting by Correggio, in the same Exhibition, called "Egeria, or the Reading Madonna," has also the face in shade. This reclining figure—"too divine to love"—is a splendid illustration of the immense power possessed by the artist in chiaroscuro. There is a very lovely painting in the possession of John Lambe, Esq., Bowdon, painted by George Smith, of a young female in a devotional attitude, with the inscription,—*"Show me Thy ways, O LORD!"* which the engraver has rendered familiar to all of us, that owes its chief interest to chiaroscuro. It is one of those subjects upon which the eye rests long and fondly, and which may well cause us to exclaim with Cowper :—

"Blest be the art that can immortalize,  
The art that baffles Time's tyrannic claim  
To quench it."

To form a faithful judgment of chiaroscuro in any painting, we have only to imagine what parts must be thrown into shade, the light always coming in a certain direction in direct lines, in any landscape, or in the drapery of any figure. Greater judgment is needed in those paintings where there are cross lights, as the moon, and torchlight. As a rule, the habit of observing nature—the lights in a natural scene, will enable any one so inclined to form a correct opinion of chiaroscuro.

I have thus rapidly indicated the points of a picture, but have said nothing of the points in the artist. There is, perhaps, no art in which the resources of a cultivated intellect and an exalted genius find so great an outlet, as in painting. If this art were as widely diffused, as it deserves to be, the painter would become the moralist and the teacher. Means would be found to embellish every dead wall in our large cities with cartoons, "pointing a moral, and adorning a tale." The true artist, therefore, must have within him all that is lovely and beautiful. He must be familiar with history, know the human heart as a book, have an acquaintance with the manners, customs, and laws of all times, and have, withal, a purpose in his work, not bounded by the price of his picture. The true painter paints for use, as well as ornament. He greatly degrades this noble art who conceives of it only as a means of embellishment. Truly there seems to be a power in things merely elegant to communicate of their elegance to the mind; but things may be elegant, and also *meaning*. A man may use a very choice selection of words in his ordinary conversation, but unless they embellish thoughtful ideas, we should care little for them.

We have a very estranged idea of pictures if we view them only as luxuries. The man who will not permit them to enter his dwelling, because he can "see no use in them," can see no use in the daisy; and would laugh to see your eye wet with tears caused by some simple melody. There is the power of assimilation in the human mind which enables its possessor to become good or virtuous by associating with those who are good and virtuous; so, the same principle enables us to realize the use of pictures. May we not fairly surmise that the cartoons of the "Bottle," by George Cruikshank, have caused many to quit its deadening company? and that the divine look of Ary Scheffer's "Beatrice" has won to the contemplation of things holy and heavenly? The youth, who has just been "cleaned out" in Frith's now famous picture of the "Derby Day," must surely be a "caution" to all future youths who look upon the picture, to have no dealings with gamblers. We are told by Pope that—

"Vice is a monster of such frightful mien,  
As, to be hated, needs but to be seen."

And then, on the other hand, may not delineations of simple nature work in us a more simple and artless nature? Surely there was intention in the formation of the earth, with all its teeming beauty? Let our hearts be but recipient to sweet influences—susceptive to the impressions of a starlight night, the setting sun, waving corn, skipping lambs, the prancing horse, and we shall then know the use of paintings. We have all read those charming lines of Wordsworth, in which he paints in words one of nature's gladdest scenes, and its effects upon himself:—

"I wandered lonely as a cloud  
That floats on high o'er vales and hills,  
When all at once I saw a crowd,  
A host, of golden daffodils:  
Beside the lake, beneath the trees,  
Fluttering and dancing in the breeze.

"Continuous as the stars that shine  
And twinkle on the milky way,  
They stretched in never-ending line  
Along the margin of a bay:  
Ten thousand saw I at a glance,  
Tossing their heads in sprightly dance.

"The waves beside them danced; but they  
Out-did the sparkling waves in glee:  
A poet could not but be gay,  
In such a jocund company:  
I gazed—and gazed—but little thought  
What wealth the show to me had brought.

"For oft, when on my couch I lie  
In vacant, or in pensive mood,

They flash upon the inward eye  
Which is the bliss of solitude;  
And then my heart with pleasure fills,  
And dances with the daffodils."

That is the answer to the question, "What is the use of paintings?" They re-create scenes in our lives that, when seen, gladdened our hearts, or that would have done so, had we seen them. They are food to the man who "does not live by bread alone." They are intellectual stimulants, historical remembrancers, moral teachers, and lovely companions. In all our moods and changes of temper they look out upon us ever the same—beckoning to virtue, and warning from vice. With how much need have we, therefore, to join Richardson, when he says of painting,—“If there were no more reality in it than an innocent amusement—if it were only one of those sweets that the Divine Providence has bestowed upon us, to render the good of our present being superior to the evil of it, it ought to be considered as a bounty from heaven.” God be thanked, then, for the noble and ennobling art of painting! J. JOHNSON.

## The Reviewer.

*Suggestions for a Revision of the Prayer Book, with the Opinions of the Archbishop of Canterbury, the Bishops of St. Asaph, Chester, and Limerick, &c.* London: Hamilton, Adams, and Co.

*A Biblical Liturgy for the use of Evangelical Churches and Homes.* Compiled by the Rev. David Thomas, Stockwell. Part. I. London: Ward and Co.

THE importance of public worship to the well-being of a nation, in addition to its influence upon the piety of individuals, has always received the careful consideration of Christians in every age of the church. The result of this feeling has been the introduction of certain forms of prayer, sanctioned by good and pious men, by the various sections of the church, and by some christian governments. Tertullian calls the Lord's Prayer the prayer appointed by law (*legitima*). Justin Martyr mentions *common prayers (koinai euchai)*. Celsus speaks of *constituted prayers (euchai prostachtheisai)*. Cyprian has *Preces Solemnnes*. Eusebius says Constantine used in his court *authorized prayers (euchai euthesmoi)*. There are also forms of prayer attributed to Peter, Mark, and James; to Basil, Ambrose, and Chrysostom. The earliest forms of prayer used in Britain are said to have been the Gallican liturgy, derived, as is supposed, from John, or from his disciple, Polycarp, who sent Irenæus on missionary labours into Gaul; these were introduced sometime in the early part of the fifth century. What was called the Salisbury *Missal* was most extensively used during the middle ages in this country. Much

was transferred from this Missal in the forms of prayer, called *primers* by the reformers.

The first *primer* was published without authority by Archdeacon Marshall, in 1535. In 1537, the Bishops' Book, composed by a committee of convocation, was adopted. Bishop Hilsley's primer appeared in 1539. Afterwards succeeded prayers for processions and litanies, the King's Primer, a short communion service, and, in 1548, a full liturgy in English. The ordination service was sent forth in 1550, framed from that of the Church of Rome by a committee of divines. The incongruity necessarily arising from these detached and isolated compositions was perceived by Cranmer, and he, with the advice of Bucer, Peter Martyr, and other eminent divines, made a revision of the liturgy in 1552. The Act of Uniformity, passed in the first year of Elizabeth's reign, restored the second Prayer Book of Edward VI., with a few alterations, which were confirmed by the Act of Uniformity under Charles II. The Hampton Court conferences made further alterations in 1604, which were sanctioned by royal proclamation only. Archbishop Laud has received credit for some reactionary changes which appeared in the edition of the Prayer Book, published in 1638, wherein the word *minister* was almost in every case changed for *priest*. At the Restoration, convocation was authorized by the king's letter to review the Book of Common Prayer, and, in the year following, Parliament introduced still further changes. The spirit of the times, and the tendencies of William III., caused an attempt to be made to conciliate Protestant dissenters; immediately after the Revolution, a commission was issued to consider the necessary alterations, but it encountered such opposition in the lower house of convocation, that no change was effected. Since this time no revision has been attempted, although a strong body favourable to it has for some time existed in the church, and many worthy men among the dissenters have heartily wished for such changes,—changes which should virtually break down the middle wall of partition, separating good men from christian communion, who are agreed with each other on the essentials of Christianity, and who harmoniously labour together in the philanthropic work of evangelizing the world in many modes of voluntary organization.

We think—to use a German phrase, which, however, has now become acclimatized to the English tongue—that the *NATURAL HISTORY of the Book of Common Prayer establishes the propriety of revision*, according to the wants and necessities of the age; other facts, matters, and considerations to the contrary notwithstanding.

It is not our purpose to discuss the propriety or impropriety of forms of prayer, this topic being at the present time under debate in these pages; our remarks are necessarily limited to the propriety of revision, and the most suitable form of prayer. The former of these topics is admirably handled in the "Suggestions for a Revision," the latter, in the biblical liturgy, has a practical exhibition of improvement upon merely human forms, by a substitution of the words



of scripture for public worship. The "Suggestions" affirm that a revision of the Prayer Book affects four classes—1. The clergy; 2. Laymen wishing to take orders; 3. The laity; 4. Dissenters wishing to join the church. That the clergy feel they are affected by the present liturgy is evidenced by the fact that 4,000 clergymen signed a memorial, which was presented to the archbishops and bishops in June, 1851, praying for an effectual remedy against the indiscriminate use of the burial service, which they characterise as imposing "a heavy burden upon the consciences of the clergy," and as "the occasion of a grievous scandal to many christian people," p. 7. To this the archbishop replied, "the bishops generally sympathize with the memorialists," but the obstacles presented "appear to them, as at present advised, insuperable," p. 7. Thus the heavy burden must continue on their consciences, and the scandal still propagate its baneful influences to Christianity. The collection of names who have taken part in previous revisions includes the giants of the English church, and the opinions of contemporary divines is such as to satisfy the most timidly sceptical of all anti-revisionists.

The versatility of some consciences, the stolid formality and rigidity of others, is pointedly alluded to, and an admirable quotation from Archbishop Whately enforces the duty of obeying honest, heartfelt convictions of the truth. We cannot resist our desire to place this quotation before our reader, as it is capable of a very wide application. This worthy divine says,—“If we give way to a dread of danger from the inculcation of any truth, physical, moral, or religious, we manifest a want of faith in God’s power, or in the will to maintain His own cause. There may be danger attending on every truth, since there is none that may not be perverted by some, or that may not give offence to others; but in the case of anything which plainly appears to be truth, every danger must be braved. We must maintain the truth as we have received it, and trust to Him who is ‘*the Truth*,’ to prosper and defend it,” p. 15.

The proposed alterations are such as, we think, must be approved by most good Christians, because, without destroying the peculiar beauties of the English liturgy, they would certainly remove many of its defects. For instance, it is suggested to omit the names of saints from the Calendar, and the apocrypha from the daily lessons—the imperative "*shall*" to be substituted by the subjunctive "*may*," in the rubric preceeding the Athanasian creed, making it optional with the clergyman to use it or not. The term "*priest*" to be substituted by the word "*deacon*" or "*minister*, as the circumstances of each case where it is now used may require. The regeneration clauses of the baptismal services, and the sponsorial clauses also, to be omitted or modified, so as to avoid polemical questions arising, or tender consciences being pained thereby. The "order of confirmation," the burial services, "the communion," "the ordering of priests," and "the consecration of bishops," it is desired should receive analogous changes. Having thus far made

free remark with analytic spirit upon the contents of this *brochure*, we cannot do better than refer the reader to the work itself.

The "Biblical Liturgy" is a work worthy of praise, for it is composed of the exact words of scripture, arranged so as to lead the devotional element of a whole congregation in unison.

The part before us contains six separate services, and three parts complete the series. The subjects or central ideas of each service in this part are, God's unity, eternity, and unchangeableness, unsearchableness, power, majesty, wisdom, holiness. Without doubt this liturgy very nearly approaches the *ideal* of a christian form of prayer for public worship. We have oftentimes been much impressed with the beauty of language, and the devotional spirit of the liturgy of our Protestant church, but we think that a form of prayer in the very words of scripture would command greater reverence, create more true devotion, and be more saving in its use than any human composition, however faultless. DELTA.

*The Art of Extempore Speaking. Hints for the Pulpit, the Senate, and the Bar.* By M. BAUTAIN. London: Bosworth and Harrison. Price 4s. 6d.

In no other country of Europe, and at no previous period in our history, was the practice of public speaking so much in requisition as it is in Great Britain at the present day. This fact is not confined to any one department of social life; it is common to all; and hence the great importance of men of all positions and pursuits cultivating the ability to give public expression to their thoughts with facility and force. Actuated with a desire to foster this ability in the young men of our country, we commenced our editorial career, and in the first number of this serial, issued more than nine years ago, we published an essay, introductory to a series, on "The Art of Public Speaking"—a series which has been followed by many occasional papers on this and cognate subjects. It is, therefore, with much pleasure that we now direct the attention of our readers to a new elocutionary work, the title of which stands at the head of this notice. The author, M. Bautain, is "Vicar-General and Professor at the Sorbonne," and his book is translated from the French; it has, therefore, somewhat of a foreign air about its style and illustrations, but it is full of valuable hints and instructions to all aspirants at forensic ability.

By extemporaneous speaking the author means, "speaking on the first impulse, without a preliminary arrangement of words and phrases." Extemporization refers only to the form of words, and not the thoughts or feelings which the speaker may express. This kind of "speaking is an art, and the finest of arts; it should express the mind by form, ideas by words, feelings by sounds, all that the mind feels, thinks, and wishes, by signs and external action. To obtain skill in this art, therefore, there are some qualifications which regard the mind, and others which depend on the body. The dispositions of the mind are natural or acquired. The former are (1), *A lively*

*sensibility*, to receive and appropriate the impressions of things. Every man feels according to his sensitiveness; but all do not feel alike, and are not able to express what they feel in the same form or style. One delights to set forth ideas in their connection and gradations; another is constantly appealing to the feelings, affections, and passions; while a third can present truth with facility only under the forms of images and pictures. Different as these styles of speaking are, they must all arise from individual sensibility, vividly excited by ideas, feelings, or images. (2) *A penetrating intelligence*, to arrange his thoughts, clothe them in the right language, and to adapt all to the actual requirements of the occasion. (3) *Right reason or good sense*, to apply and modify the products of talent. (4) *Readiness of imagination*, to render metaphysical subjects plain and comprehensible. (5) *Firmness and decision of will*, to sustain effort. (6) *Expansiveness of character*, which will seize upon truth, wherever found, and embrace it with all the ardour of affection; and, (7) *Instinctive or natural love of speaking*, which art may develop, but cannot produce. The mental aptitudes for public speaking, capable of being acquired or formed by study, our author considers to be the possession of intellectual wealth, in the form of a collection of words, figures, and facts, and, above all, of ideas. Again, to know how to speak, it is necessary to know how to think and to write. Much also may be learnt from observation and study. The physical qualities of the orator refer to the voice, to utterance, and action, on each of which we have some useful remarks.

M. Bautain, having stated and illustrated the dispositions, natural and acquired, essential to the orator, proceeds in the second part of his work to present some important advice relative to the *modus operandi*. In treating upon the preparation of the plan of a discourse, he says:—

“You must begin, therefore, by methodizing what you know about the subject you wish to treat; and thus, in each discourse, you must adopt, as your centre or chief idea, the point to be explained; but subordinate to this idea all the rest in such a way, as to constitute a sort of organism, having its head, its organs, its main limbs, and all the means of connection and of circulation, by which the light of the paramount idea, emanating from the focus, may be communicated to the furthest parts, even to the last thought and the last word; as in the human body the blood emerges from the heart, and is spread throughout all the tissues, animating and colouring the surface of the skin. . . . Thus, only, will there be life in the discourse, because a true unity will reign in it. . . . The plan of a discourse is the order of the things which have to be unfolded. You must, therefore, begin by gathering these together, whether facts or ideas, and examining each separately, in their relation to the subject or purpose of the discourse, and in their mutual bearings with respect to it. Next, after having selected these, you must marshal them around the main idea, in such a way as to arrange them according to their rank and importance with respect to the result which you have in view. But, what is worth still more than even this composition or *synthesis* you should try, when possible, to draw forth, by analysis or deduction, the complete development of one single idea, which becomes not merely the centre, but the very principal of all the rest. This is the best manner of explaining, or developing,

because existences are thus produced in nature; and a discourse, to have its full value and full efficiency, should imitate her in her vital process, and should be perfected by idealizing that process."

After remarks on political and forensic speaking, speaking from the pulpit, and teaching, we have some suggestive chapters on the determination of the subject, and conception of the idea, of the discourse—formation and arrangement of ideas—arrangement and character of the plan. Under the latter head are some remarks, which may be useful to our junior readers:—

"The moment you feel that your idea is mature, and that you are master of it, in its centre and in its radiations, its main or trunk line—take the pen and throw upon paper, what you see, what you conceive in your mind. If you are young, or a novice, allow the pen to have its way, and the current of thought to flow on. There is always life in this first rush; and care should be taken not to check its impetus, or cool its ardour. Let the volcanic lava run; it will become fixed and crystalline of itself.

"Make your plan at the first heat, if you be impelled to do so, and follow your inspiration to the end; after which let things alone for a few days, or, at least, for several hours. Then read attentively what you have written, and give a new form to your plan; that is, re-write it from one end to the other, leaving only what is necessary—what is essential. Eliminate inemorably whatever is accessory or superfluous; and trace, engrave with care, the leading characteristics which determine the configuration of the discourse, and contain, within their demarcations, the parts which are to compose it. Only take pains to have the principal features well marked, vividly brought out, and strongly connected together, in order that the division of the discourse may be clear, and the links fairly welded."

Although dissenting from some of M. Bantain's views, we can with confidence recommend his work to the attention of our readers, feeling assured that its perusal will be attended with interest and profit.

*Idylls of the King.* By ALFRED TENNYSON, D.C.L. London: 1859.

THE Poet Laureate has again stepped forth with his singing robes about him. In his justly celebrated "In Memoriam" he seems ever standing on eternity's shore, interpreting to men the murmur of Futurity's waves, as now in music and now in moanings they come breaking on the strand of Time. In his new poem we have the opposite of this: he looks back into the land of shadows, far away into the dreamy reminiscences of a time that *may have been*, but of which we cannot say "it was;" and blending colours and grouping figures, like a true artist, he produces a rare piece of tapestry, charged with stories of the olden time.

A true poem is always instinct with idealism and imagery, that will bear dramatic realization. Such is this. In a year hence our academies will swarm with splendid paintings illustrative of the many splendid things here recorded. The poet's thought the diamond, the painter's art the setting.

"Idylls of the King" are four poems linked into one by a con-

tinued story. They are called Enid, Vivien, Elaine, and Guinevere, and form a complete Arthurian romance.

To appreciate the *labour* of the poet, the reader should first be acquainted with the romances and ballads relating to King Arthur; his beautiful but frail queen, Guinevere; his Knights of the Table Round; his wise, powerful, and cunning magician, Merlin.

To appreciate the *genius* of the poet, read his book. From a mass of crude, confused, and contradictory legends, he has framed the most beautiful poem of the age.

Why Mr. Tennyson has called his poems *Idylls* is unexplainable. An *Idyll* is, strictly, a pastoral poem, or "a little picture of common life:" a legend is a narrative poem, relating chiefly deeds of mystery, piety, and chivalry. These poems are more properly legends than *idylls*: but seeing that so great a master has the right, by virtue of his exalted intellectual position, to appropriate a name contrary to established usage, we must accept, unconditionally, the precedent now given.

Prince Geraint was a knight of Arthur's round table. He married Enid, who then became the bosom friend of Queen Guinevere; a rumour of the queen's frailty reaching Geraint, he with Enid left the court, and, in the retirement of his feudal halls, sought to protect himself from disgrace and his wife from blame. There he compassed Enid "with sweet observances," never leaving her.

"After a while the people  
Began to scoff and jeer and babble of him  
As of a prince whose manliness was gone,  
And molten down in mere uxoriousness."

Enid, who with pure and undivided heart loves her jealous and doubting husband, hears how his fame is abused, and fearing to tell him, weeps often in secret, and laments that he should, in idle luxury, lose his once notable name. One morning as he lay asleep, and she sat by his couch, looking on

"The knotted column of his throat,  
The massive square of his heroic breast,  
And arms on which the standing muscle sloped,  
As slopes a wild brook o'er a little stone,  
Running too vehemently to break upon it"—

she sadly exclaimed

"I cannot love my lord and not his name.  
Far liefer had I gird his harness on him,  
And ride with him to battle and stand by,  
And watch his mightful hand striking great blows  
At caitiffs and at wrongers of the world.  
Far better were I laid in the dark earth,  
Not hearing any more his noble voice,  
Not to be folded more in these dear arms,  
And darken'd from the high light in his eyes,  
Than that my lord thro' me should suffer shame.

Am I so bold, and could I so stand by,  
 And see my dear lord wounded in the strife,  
 Or may be pierced to death before mine eyes,  
 And yet not dare to tell him what I think,  
 And how men slur him, saying all his force  
 Is melted into mere effeminacy ?  
 O me, I fear that I am no true wife."

He, suddenly waking, heard only "fragments of her later words," and concluded in his own heart that Enid was "weeping for some gay knight in Arthur's hall." He arose, ordered his steed and her palfrey, and determined to go forth into the wilderness, telling Enid to ride before him, attired in her worst and meanest dress. She puts on a faded silk, which has a story of its own.

Geraint first saw her in that dress, and then deemed her too beautiful to be untrue. Arrayed in it she sat and watched, whilst he tilted in the court-yard of an insolent noble, and for her sake put forth all his prowess, and subdued the man who had insulted her. In it she sang that song of Fortune and her wheel on the first day they met:—

"Turn, Fortune, turn thy wheel and lower the proud;  
 Turn thy wild wheel thro' sunshine, storm, and cloud;  
 Thy wheel and thee we neither love nor hate.

"Turn, Fortune, turn thy wheel with smile or frown;  
 With that wild wheel we go not up or down;  
 Our hoard is little, but our hearts are great.

"Smile and we smile, the lords of many lands;  
 Frown and we smile, the lords of our own hands;  
 For man is man and master of his fate.

"Turn, turn thy wheel above the staring crowd;  
 Thy wheel and thou are shadows in the cloud;  
 Thy wheel and thee we neither love nor hate."

In it he took her to Guinevere, who then arrayed her "like the sun." So now she sadly, and without knowing in what she had offended her lord, drest in this faded silk, rode before him over hills and plains, through dense forests and dark glens. After many adventures, they come to an inn, sitting

"Apart by all the chamber's width, and mute  
 As creatures voiceless thro' the fault of birth,  
 Or two wild men supporters of a shield,  
 Painted, who stare at open space, nor glance  
 The one at other, parted by the shield."

Suddenly Earl Limours, an old suitor of Enid's, enters.

"Femininely fair and dissolutely pale," after supping with them, endeavours to persuade Enid to forsake Geraint and go with him. She, after being rid of him, tells Geraint; and early next morning they go silently from the village. After an adventure with Limours, who pursues them, and is killed in the encounter, Geraint, who is wounded, falls fainting. Earl Doorm, who,

"Broad-faced with under-fringe of russet beard,  
Bound on a foray, rolling eyes of prey,  
Came siding with a hundred lances up;"

finds Enid watching her lord, and orders them to be taken to his hall. The earl returns from the foray, and with roughness asks Enid to eat. She replies she cannot. Geraint feels her hot tears falling on his face, and says to his own heart, "She weeps for me;" but lies still, and feigns himself dead. The great earl again orders her to eat and drink: she will not. He tells her to rise and robe herself anew: she will not.

"He spoke, and one among his gentlewomen  
Display'd a splendid silk of foreign loom,  
Where like a shoaling sea the lovely blue  
Play'd into green, and thicker down the front  
With jewels than the sward with drops of dew,  
When all night long a cloud clings to the hill,  
And with the dawn ascending lets the day  
Strike where it clung: so thickly shone the gems.

"But Enid answer'd, harder to be moved  
Than hardest tyrants in their day of power,  
With life-long injuries burning unavenged,  
And now their hour has come; and Enid said:

"'In this poor gown my dear lord found me first,  
And loved me serving in my father's hall:  
In this poor gown I rode with him to court,  
And there the Queen array'd me like the sun:  
In this poor gown he made me clothe myself,  
When now we rode upon this fatal quest  
Of honour, where no honour can be gain'd:  
And this poor gown I will not cast aside  
Until himself arise a living man,  
And bid me cast it. I have griefs enough:  
Pray you be gentle, pray you let me be:  
I never loved, can never love but him:  
Yea, God, I pray you of your gentleness,  
He being as he is, to let me be.'"

The rude earl then smote her on the cheek.

"This heard Geraint, and grasping at his sword,  
(It lay beside him in the hollow shield),  
Made but a single bound, and with a sweep of it  
Shore thro' the swarthy neck, and like a ball  
The russet-bearded head roll'd on the floor.  
So died Earl Doorm by him he counted dead.  
And all the men and women in the hall  
Rose when they saw the dead man rise, and fled  
Yelling as from a spectre, and the two  
Were left alone together, and he said:

"'Enid, I have used you worse than that dead man;  
Done you more wrong: we both have undergone

That trouble which has left me thrice your own:  
 Henceforward I will rather die than doubt.  
 And here I lay this penance on myself,  
 Not, tho' mine own ears heard you yester-morn—  
 You thought me sleeping, but I heard you say,  
 I heard you say, that you were no true wife:  
 I swear I will not ask your meaning in it:  
 I do believe yourself against yourself,  
 And will henceforward rather die than doubt."

They both return to Arthur's court.

"Nor did he doubt her more  
 But rested in her fealty, till he crown'd  
 A happy life with a fair death, and fell  
 Against the heathen of the Northern Sea  
 In battle, fighting for the blameless King."

The second Idyll is "Vivien."

"A storm was coming, but the winds were still,  
 And in the wild woods of Broceliande,  
 Before an oak, so hollow huge and old  
 It look'd a tower of ruin'd masonwork,  
 At Merlin's feet the wily Vivien lay."

Merlin, who knew all the arts, and had built ships for the King, and was also bard, the people called wizard. Vivien was one of Guinevere's maids, and having tried all her wily arts upon the king, and failed, she determined to exert her whole influence on Merlin, and subdue him.

"There lay she all her length and kiss'd his feet,  
 As if in deepest reverence and in love.  
 A twist of gold was round her hair; a robe  
 Of samite without price, that more express'd  
 Than hid her, clung about her lissome limbs,  
 In colour like the satin-shining palm  
 On salmons in the windy gleams of March:  
 And while she kiss'd them, crying, 'Tempt me,  
 Dear feat, that I have follow'd thro' the world,  
 And I will pay you worship; tread me down  
 And I will kiss you for it; he was mute."

That morning he had left the court, and entered a little boat, and put out to sea. Vivien had stepped into it, but he mark'd her not."

Merlin had told her he knew a charm, which, if wrought on any, would make them lie as dead, and lost to life, and use, and name, and fame. Her object was to gain this.

Merlin upbraids himself with having confided to her that he possessed such a secret.

"Why will you never ask some other boon?  
 Yea, by God's reed, I trusted you too much."



" And Vivien, like the tenderest-hearted maid  
That ever bided tryst at village stile,  
Made answer, either eyelid wet with tears.  
' Nay, master, be not wrathful with your maid;  
Caress her: let her feel herself forgiven  
Who feels no heart to ask another boon.  
I think you hardly know the tender rhyme  
Of 'trust me not at all or all in all.'  
I heard the great Sir Lancelot sing it once,  
And it shall answer for me. Listen to it.

" In Love, if Love be Love, if Love be ours,  
Faith and unfaith can ne'er be equal powers:  
Unfaith in aught is want of faith in all.

" It is the little rift within the lute,  
That by and by will make the music mute,  
And ever widening slowly silence all.

" The little rift within the lover's lute,  
Or little pitted speck in garner'd fruit,  
That rotting inward slowly moulders all.

" It is not worth the keeping: let it go:  
But shall it? answer, darling, answer, no.  
And trust me not at all or all in all.'

" My name, once mine, now thine, is closelier mine,  
For fame, could fame be mine, that fame were thine,  
And shame, could shame be thine, that shame were mine.  
So trust me not at all or all in all."

Vivien, failing so far, proceeds to calumniate Arthur and his round table knights. Merlin, in terrible anger, muttered in himself,

" Tell *her* the charm!

I know the Table Round, my friends of old;  
All brave, and many generous, and some chaste.  
*I think she cloaks the wounds of loss with lies;*  
I do believe she tempted them and fail'd,  
She is so bitter: for fine plots may fail,  
Tho' harlots paint their talk as well as face  
With colours of the heart that are not theirs.  
I will not let her know: nine tithes of times  
Face-flatterers and backbiters are the same.  
And they, sweet soul, that most impute a crime  
Are pronest to it, and impute themselves,  
Wanting the mental range; or low desire  
Not to feel lowest makes them level all;  
Yea, they would pare the mountain to the plain,  
To leave an equal baseness; and in this  
Are harlots like the crowd, that if they find  
Some stain or blemish in a name of note,  
Not grieving that their greatest are so small,  
Inflate themselves with some insane delight,  
And judge all nature from her feet of clay,

Without the will to lift their eyes, and see  
Her godlike head crown'd with spiritual fire,  
And touching other worlds. I am weary of her.'"

Vivien, hearing his muttering, leapt from his lap, and stood "stiff as a frozen viper."

She, after many cunning tears and speeches, turned away and cried,

"O, what was once to me  
Mere matter of the fancy, now has grown  
The vast necessity of heart and life.  
Farewell; think kindly of me, for I fear  
My fate or fault, omitting gayer youth  
For one so old, must be to love you still.  
But ere I leave you let me swear once more  
That if I schemed against your peace in this,  
May you just heaven, that darkens o'er me, send  
One flash, that, missing all things else, may make  
My scheming brain a cinder, if I lie."

"Scarce had she ceased, when out of heaven a bolt  
(For now the storm was close above them) struck,  
Furrowing a giant oak, and javelining  
With darted spikes and splinters of the wood  
The dark earth round. He raised his eyes and saw  
The tree that shone white-listed thro' the gloom.  
But Vivien, fearing heaven had heard her oath,  
And dazzled by the livid-flickering fork,  
And deafen'd with the stammering cracks and claps  
That follow'd, flying back and crying out,  
'O Merlin, tho' you do not love me, save,  
Yet save me!' clung to him and hugg'd him close;  
And call'd him dear protector in her fright,  
Nor yet forgot her practice in her fright,  
But wrought upon his mood and hugg'd him close;  
The pale blood of the wizard at her touch  
Took gayer colours, like an opal warm'd.  
She blamed herself for telling hearsay tales:  
She shook from fear, and for her fault she wept  
Of petulancy; she call'd him lord and liege,  
Her seer, her bard, her silver star of eve,  
Her God, her Merlin, the one passionate love  
Of her whole life; and ever overhead  
Bellow'd the tempest, and the rotten branch  
Snapt in the rushing of the river-rain  
Above them; and in change of glare and gloom  
Her eyes and neck glittering went and came;  
Till now the storm, its burst of passion spent,  
Moaning and calling out of other lands,  
Had left the ravaged woodland yet once more  
To peace; and what should not have been had been,  
For Merlin, overtalk'd and overworn,  
Had yielded, told her all the charm, and slept.

"Then in one moment, she put forth the chain  
Of woven paces and of waving bands,  
And in the hollow oak he lay as dead,  
And lost to life and use and name and fame.

"Then crying 'I have made his glory mine,'  
And shrieking out 'O fool!' the harlot leapt  
Adown the forest, and the thicket closed  
Behind her, and the forest echo'd 'fool!'"

The third Idyll is Elaine.

"Elaine the fair, Elaine the loveable,  
Elaine, the lily maid of Astolat,  
High in her chamber up a tower to the east  
Guarded the sacred shield of Lancelot."

Lancelot, the greatest of the round table knights, and the paramour of queen Guinevere, strayed once to Astolat, and there Elaine saw and loved him, altho' he loved none beside Guinevere. He goes from Astolat to the diamond joust of King Arthur, Elaine giving him a token to wear.

"The great and guilty love he bare the Queen,  
In battle with the love he bare his lord,  
Had marr'd his face, and mark'd it ere his time.  
Another sinning on such heights with one,  
The flower of all the west and all the world,  
Had been the sleeker for it: but in him  
His mood was often like a fiend, and rose  
And drove him into wastes and solitudes  
For agony, who was yet a living soul.  
Marr'd as he was, he seem'd the goodliest man,  
That ever among ladies ate in Hall,  
And noblest, when she lifted up her eyes.  
However marr'd, of more than twice her years,  
Seam'd with an ancient swordcut on the cheek,  
And bruised and bronzed, she lifted up her eyes  
And loved him, with that love which was her doom."

Lavaine, the brother of Elaine, goes with Lancelot to the joust. Lavaine, awed at the presence of Lancelot, and at the prospect of seeing the great king, Arthur, speaks timid praises in Lancelot's ear. They approach the place where Arthur is seated, and Lord Lancelot answered young Lavaine, and said,

"Me you call great: mine is the firmer seat,  
The truer lance: but there is many a youth  
Now crescent, who will come to all I am  
And overcome it; and in me there dwells  
No greatness, save it be some far-off touch  
Of greatness to know well I am not great:  
There is the man."

Lancelot is wounded, and, having fought in disguise, he tells Lavaine to take him to the hermit's in the lonely forest, where Elaine comes, and tenderly nurses him. When healed, he leaves Astolat

and the maid who loves him with an unreturned love, and hies to the court, that he may be near the guilty Guinevere, for,

"His honour rooted in dishonour stood,  
And faith unfaithful kept him falsely true."

"So in her tower alone the maiden sat."

"And in those days she made a little song,  
And call'd her song 'The Song of Love and Death,'  
And sang it: sweetly could she make and sing.

"Sweet is true love tho' given in vain, in vain;  
And sweet is death who puts an end to pain:  
I know not which is sweeter, no, not I.

"Love, art thou sweet? then bitter death must be.  
Love, thou art bitter; sweet is death to me.  
O Love, if death be sweeter, let me die.

"Sweet love, that seems not made to fade away,  
Sweet death, that seems to make us loveless clay,  
I know not which is sweeter, no, not I.

"I fain would follow love, if that could be;  
I needs must follow death, who calls for me;  
Call and I follow, I follow! let me die."

Elaine died—ere she died, writing a letter, and saying:

"O sweet father, tender and true,  
Deny me not,' she said—'you never yet  
Denied my fancies—this, however strange,  
My latest: lay the letter in my hand  
A little ere I die, and close the hand  
Upon it; I shall guard it even in death.  
And when the heat is gone from out my heart,  
Then take the little bed on which I died  
For Lancelot's love, and deck it like the Queen's  
For richness, and me also like the Queen  
In all I have of rich, and lay me on it.  
And let there be prepared a chariot-bier  
To take me to the river, and a barge  
Be ready on the river, clothed in black.  
I go in state to court, to meet the Queen.  
There surely I shall speak for mine own self,  
And none of you can speak for me so well.  
And therefore let our dumb old man alone  
Go with me, he can steer and row, and he  
Will guide me to that palace, to the doors."

Her father promised, and she died; her brothers having taken her in a chariot to the river,

"On the black decks laid her in her bed,  
Set in her hand a lily, o'er her hung  
The silken case with braided blazonings,  
And kiss'd her quiet brows, and saying to her  
'Sister, farewell for ever,' and again

'Farewell, sweet sister,' parted all in tears.  
 Then rose the dumb old servitor, and the dead  
 Steer'd by the dumb went upward with the flood—  
 In her right hand the lily, in her left  
 The letter,—all her bright hair streaming down—  
 And all the coverlid was cloth of gold  
 Drawn to her waist, and she herself in white  
 All but her face, and that clear-featured face  
 Was lovely, for she did not seem as dead  
 But fast asleep, and lay as tho' she smiled."

The barge pauses at the palace doorway—the lily maid is borne  
 by two knights into the hall.

"Then came the fine Gawain and wonder'd at her,  
 And Lancelot later came and mused at her,  
 And last the Queen herself and pitied her.  
 But Arthur spied the letter in her hand,  
 Stoopt, took, brake seal, and read it; this was all.

"Most noble lord, Sir Lancelot of the Lake,  
 I, sometime call'd the maid of Astolat,  
 Come, for you left me taking no farewell,  
 Hither, to take my last farewell of you.  
 I loved you, and my love had no return,  
 And therefore my true love has been my death.  
 And therefore to our lady Guinevere,  
 And to all other ladies, I make moan.  
 Pray for my soul, and yield me burial.  
 Pray for my soul thou too, Sir Lancelot,  
 As thou art a knight peerless."

Thus he read,  
 And ever in the reading, lords and dames  
 Wept, looking often from his face who read  
 To hers which lay so silent, and at times,  
 So touch'd were they, half-thinking that her lips,  
 Who had devised the letter, moved again."

Elaine was buried with gorgeous obsequies, Arthur leading the  
 knights of the round table.

"And when the knights had laid her comely head  
 Low in the dust of half-forgotten kings,  
 Then Arthur spake among them, 'Let her tomb  
 Be costly, and her image thereupon.  
 And let the shield of Lancelot at her feet  
 Be carven, and her lily in her hand.  
 And let the story of her dolorous voyage  
 For all true hearts be blazon'd on her tomb  
 In letters gold and azure!'"

The fourth Idyll is Guinevere,—the saddest and most melancholy  
 —the Queen flies to the holy house at Almesbury.

"Queen Guinevere had fled the court, and sat  
 There in the holy house at Almesbury

Weeping, none with her save a little maid,  
 A novice: one low light betwixt them burn'd  
 Blurr'd by the creeping mist, for all abroad,  
 Beneath a moon unseen albeit at full,  
 The white mist, like a face-cloth to the face,  
 Clung to the dead earth, and the land was still."

Her falseness is wholly known to the "blameless king." For many weeks she remains unknown among the nuns. One night she sat wrapt in her grief, and to cheer her, her little maid sang this song.

"Late, late, so late! and dark the night and chill!  
 Late, late, so late! but we can enter still.  
 Too late, too late! ye cannot enter now.

"No light had we: for that we do repent;  
 And learning this, the bridegroom will relent.  
 Too late, too late! ye cannot enter now.

"No light: so late! and dark and chill the night!  
 O let us in, that we may find the light!  
 Too late, too late! ye cannot enter now.

"Have we not heard the bridegroom is so sweet?  
 O let us in, though late, to kiss his feet!  
 No, no, too late! ye cannot enter now."

One day

"There rode an armed warrior to the doors.  
 A murmuring whisper thro' the nunnery ran,  
 Then on a sudden a cry, 'the King.' She sat  
 Stiff-stricken, listening; but when armed feet  
 Thro' the long gallery from the outer doors  
 Rang coming, prone from off her seat she fell,  
 And grovell'd with her face against the floor:  
 There, with her milkwhite arms and shadowy hair  
 She made her face a darkness from the King:  
 And in the darkness heard his armed feet  
 Pause by her; then came silence, then a voice,  
 Monotonous and hollow like a Ghost's  
 Denouncing judgment, but tho' changed the King's.

"Liest thou here so low, the child of one  
 I honour'd, happy, dead before thy shame?  
 Well is it that no child is born of thee.  
 The children born of thee are sword and fire,  
 Red ruin, and the breaking up of laws,  
 The craft of kindred and the Godless hosts  
 Of heathen swarming o'er the Northern Sea.  
 "Thou hast not made my life so sweet to me,  
 That I the King should greatly care to live;  
 For thou hast spoilt the purpose of my life.  
 Bear with me for the last time while I show,  
 Ev'n for thy sake, the sin which thou hast sinn'd.  
 For when the Roman left us, and their law  
 Relax'd its hold upon us, and the ways  
 Were fill'd with rapine, here and there a deed

Of prowess done redress'd a random wrong.  
 But I was first of all the kings who drew  
 The knighthood-errant of this realm and all  
 The realms together under me, their Head,  
 In that fair order of my Table Round,  
 A glorious company, the flower of men,  
 To serve as model for the mighty world,  
 And be the fair beginning of a time.  
 I made them lay their hands in mine and swear  
 To reverence the King as if he were  
 Their conscience, and their conscience as their King,  
 To break the heathen and uphold the Christ,  
 To ride abroad redressing human wrongs,  
 To speak no slander, no, nor listen to it,  
 To lead sweet lives in purest chastity,  
 To love one maiden only, cleave to her,  
 And worship her by years of noble deeds,  
 Until they won her; for indeed I knew  
 Of no more subtle master under heaven  
 Than is the maiden passion for a maid,  
 Not only to keep down the base in man,  
 But teach high thought, and amiable words  
 And courtliness, and the desire of fame,  
 And love of truth, and all that makes a man.  
 And all this throve until I wedded thee!"

He leaves her; she has not spoken; her heart is full of repentance and deepest sorrow. Arthur goes to battle, never to return; she to "distribute dole to poor sick people."

"And for the power of ministration in her  
 And likewise for the high rank she had borne,  
 Was chosen Abbess, there, an Abbess, lived  
 For three brief years; and there, an Abbess, past  
 To where beyond these voices there is peace."

An Arthurian romance, developed and greatly beautified by the labour of a great mind, would, to some, appear a trivial occupation for a teacher of mankind. The thoughtful reader of these Idylls will not be long ere he finds their true meaning.

Looking at them, from a general point of view, they seem to treat of woman's influence; indeed, this is the *soul* of the body before us.

In the first Idyll, Enid's innocence triumphs over unfounded suspicion, and sweetest happiness follows sorest trials.

In the second, Vivien, wily, sensuous, ambitious, and beautiful, overcomes the giant will of the sagest of mankind, making him her servant and her slave.

In the third, Elaine, the

"Delicately pure and marvellously fair,"

lavishes unbidden love on a stranger, whom she knows not, believing him, in her intense love, to be the noblest of men, although he is of men the most faulty.

In the fourth, *Guinevere* is the cause of most terrible and devastating wars, and the death of a manly heart; hopes are blasted, homes broken up, love is doubted, truth is questioned, and why? Because a great Queen, beloved by a noble and faultless King, is false. Her frailty made others frail; the defection spreads, and great blame comes upon many.

Is not to-day like the days of old? And is not this poem, and its embodiments, a picture of time past, present, and future? Our Poet Laureate will be widely thanked for a work so Saxon in its simple language, so purely classic in its excellence, so pleasing in its influence, so exalting in its aim, and enchanting as any novel in its varied and vivid picturings. The words are so simple that a little child may understand. The thoughts are so chaste and so truly poetic, that for a high-souled man to read is to be exalted.

F. G.

## The Inquirer.

### QUESTIONS TO WHICH ANSWERS ARE SOLICITED.

36. Wanted a list of the subjects of study necessary for B.A.

The object of the inquirer in seeking the degree is to open the full powers of his mind by the course of study necessary for it.

State the order of progression, whether mathematics or languages, or what should come first.

Any information further than that enumerated will be acceptable.—M. B. L. S.

37. At political meetings, and especially from politicians of a certain class, we frequently hear the expression, "our glorious constitution;" now would any of your readers kindly inform me what is meant by these terms, and where I can find a popular account of the history of this said constitution?—A. J.

38. What French serials are there published in England? I should be glad if some of your subscribers would recommend one which is conducted by men of rank in letters, and which is calculated to elevate the mind, and give a student an insight into the literary world of France.—MARCUS.

39. J. W., a youth of 16, will be glad if any of your readers can inform him of the best method of becoming a reporter? He is well acquainted with shorthand.

### ANSWERS TO QUESTIONS.

28. *The game of Chess*.—The study of this game is eminently calculated to promote intellectual improvement, if by that is understood shrewdness of observation, and a facility for concentrating thought upon one subject. Those who have good practice, and are fond of the game, doubtless find that it sharpens their wits, and induces the ability to unravel complicated questions. Yet there have been many weak-minded, silly men who have been first rate chess-players, who have acquired a kind of juggler's dexterity in the art, and whose feats have been little less than marvellous. We do not say this in support of the game; on the contrary, we recommend *Caisse* to study geometry or *Butler's Analogy*, as the surest means of attaining his end. The game of chess is all very well for the educated professional man, whose mind has been trained by a long course of study; but, while we say to all,—learn to play, we do not



think it advisable for any young man to depend too much upon a game, however good, for the attainment of an object so important as the expansion and improvement of his intellectual powers.

For information on the origin and history of the game, with anecdotes of celebrated players, &c., we refer Caissa to the *Encyclopædia Britannica*, article "Chess;" to Staunton's "Handbook of Chess," published in Bohn's series; and to a work just published, entitled,

"Paul Morphy, the Chess Champion; his Career," 8vo., 2s. 6d.—S. E.

31. *The Book of Enoch*.—There is a book in existence purporting to be written by Enoch,—an apocryphal production supposed to have been lost for ages, but discovered at the close of the last century in Abyssinia; it has been translated from the Ethiopian MS. in the Bodleian library of Richard Lawrence, LL.D., and was published at Oxford by Parker, in 1821.—S. A. M.

## The Topic.

### IS THE PALMERSTON-RUSSELL COALITION SAFE FOR THE COUNTRY?

#### AFFIRMATIVE.

The voice of the country, through the members of the Parliament, called the coalition into power, and it may therefore be deemed both safe and worthy of trust.—A. B. C.

Quibblers may doubt, but thinkers must admit, that tried and true men who have lived over the frowns of foes, the attacks of misunderstanding ignorance, the settled hate of party, and have vanquished the whole united hosts of Conservatism, have earned a right to confidence, and have the power from which national safety results.—STONE.

The confidence of the country in the Palmerston-Russell coalition ought to be great, for it has brought within the Ministry a larger aggregate of individual power, and welded together an influential political party, pledged individually and collectively to liberal views, and bound in honour to carry out their promises.—TRUST.

Though the firm of Palmerston, Russell, and Co., who have succeeded to the liabilities and disabilities of the Derby clique, and may therefore not be able to make all their promissory notes payable on demand, yet the concern is safe, for the best political capital in the country is staked in it. Confidence in such circumstances is well placed, and the national safety as "sure as the bank."  
—COIN.

The Russell-Palmerston coalition holds its very existence by conciliation, and hence will not do anything rash, hasty, or forcefully repugnant to the healthy national feeling which is at present alive. As its existence depends on this, we may regard it as safe and trustworthy, and this all the more so because they know that they are well watched by men not far from able to match them, on the slightest approach to dissension or disaffection.—KNOCK.

"The House," holds the reins of government pretty much in its own hands just now, and is not likely to be led if it can lead, and though it may permit workmen, it will not suffer masters; we may therefore judge ourselves quite safe with the present Ministry.—MEM.

Palmerston has the confidence of the Emperor of the French, and Russell has the favour of the Emperor of Austria; do we not see in the coalition in the ministry the occasioning cause of that other coalition that took the world by surprise at Villafranca?—POP.

National confidence is due to the present Ministry, because it has honestly attempted to construct a government in harmony with the spirit of the times—compromise. It is unlikely that in such a coalition any unsafe measure can be taken, as the jealousy of each faction adds its watchfulness to the scrupulous-

ness of each man, at the present moment to keep the nation free from harm.

—H. B.

The present coalition is composed of the leading men of all the sections of the liberal party—men of experience, ability, and superior talent. Such a combination of the three it has seldom been the fortune of any premier to gather around him. They are, also, binding themselves with one accord to the promotion of the public weal by the reformation of old abuses, and by the introduction of new measures of no mean worth. It is in such men as these, that we can safely place our confidence; men who will protect our liberty and our RELIGION. John Bull, while under the care of the present ministry will be in "good keep."—MARCUS.

The Palmerston-Russell coalition will, no doubt, elicit from some of our friends the strongest animadversions, condemning, as an unnatural junction, the union of the two statesmen of once avowed enmity. But judgments rashly formed are not on all occasions the most judicious conclusions. If, in this *impromptu*, we were to indite the progressive years of the two statesmen, with their political acts, I think an affirmative would be an appropriate sequel. If we go back to a distant date of our political history, when factious opposition had a greater share in political debate than it is now allowed to have, we find the existence of similar coalitions. Let us advert to the "Fox and North coalition," in 1783, although it was not *directly* productive of any permanent good, yet the disapproval of its measures caused the formation of the Pitt administration, which could not command a majority until it appealed to the sense of the people, and so it strengthened its party, and gained its ends. Although the coalition above referred to terminated somewhat abruptly, on the 18th of December following its inauguration, yet its attempts to reform the then abuses of our Indian affairs were laudable attempts, that were analogous to the recent successful mea-

sures to ameliorate the late Indian abuses.

In a similar position, then, stood the Derby administration, bearing an affinity to the Pitt ministry; but the recent appeal to the country has disappointed the premier's anticipations, and confirmed the present leaders in the command of the majority, and has caused a resignation, as a natural consequence of Lord Hartington's motion.

As to the *safety of the junction*, and the public confidence which it merits, I think no precedents can be adduced to authorise a negative reply. *Tact* and *talent* are possessed by the present ministry, and we may affirm, without being chargeable with using intemperate expressions, that we have not, of late, seen its equal.—S. F. T.

The conditions upon which the two noble lords have *coalesced* being so far kept a secret from the public, it would be unwise and impolitic to attempt an answer in the absence of a knowledge of those conditions; but the *antecedents* of these noble colleagues are a sufficient guarantee to warrant us to come to the conclusion (particularly after merging their *little* differences in such a patriotic spirit, at such a *critical political crisis*), that they are entitled to the *confidence of the nation*, particularly of the *liberal party*; that they are worthy of the high offices they fill, and that the country could not be in *safer* hands in such *unsafe* times.—CELT.

#### NEGATIVE.

Placed in power by a concurrence of factions for factious purposes, the coalition must use its power so as to conciliate these factions, and *in so far as* they do that, the ministry—the form—is unsafe and unsatisfactory.—PEN.

France and Austria have treated the ministry with disdain, evidently in the belief that a coalition, in which pro-Austrian Russell and pro-France Palmerston are, may be used in any way, without its trying to wince. If they had managed to make England feared and respected, they would have had some recognition from the Imperial

potentates, who lately tore up the treaties of 1815 without consulting them. Is it safe to trust in men who are so much despised?—FER.

"Can two walk together unless they be agreed?" is an old question, asked in an old book, which has, we think, some pertinency in regard to the present *Topic*. On what single point are Russell and Palmerston *agreed*, except that of place?—TOM.

Knowing that the ministry, of which they form a part, can only succeed by paltering to their respective followers, how can the country have faith in the Palmerston Russell coalition "of all contraries mixed?"—ALLAN.

Coalition, without some principle of coherence, is not likely to prove lasting; must be kept up by constant turning and veering; and is always liable to a sudden disruption; it is therefore unsafe, and unworthy of confidence.—P. L.

If contraries, by union, become neutrals in the political world, there might be some confidence in the country that neutrality would be maintained; but would it be wise to purchase *that* by having a do-nothing ministry in such an exigency of the world's history in power, we *were* going to say, but must correct ourselves and say, weakness.—SPERM.

"*Vaulting* ambition doth o'erleap itself and fall on the other side." Two *Voltigeurs* hold the reins of government; and *one* must upset the machine. There can be neither confidence nor safety in such circumstances.—DIS.

Old wounds though cicatrized are not healed, and there are few old duellists whose cuts do not gall in their giver's presence, and create a yearning to repay the inflictions suffered. Palmerston and Russell must contrive "a new way to pay old debts" before they sit beneficially together in the same cabinet for long.—TOUCH.

The cry of the country is reform. The absence of true reformers in the cabinet is a breach of faith with the people.

No sympathy exists between Lord Palmerston and Lord John Russell.

In their selection of ministers, they

have resembled the old man in the fable—a desire to *please all*,—but, like him, have most signally failed.

There is too great a difference of opinion amongst them, as instanced in the recent debate on the Endowed Schools Bill. A house divided against itself cannot stand.—T. Y.

A Government, with Lord Palmerston as Premier, and Lord John Russell as Foreign Secretary, will not long retain the confidence of the country. These two statesmen are, in fact, virtually opposed to each other, on some of the most important topics which at present agitate the public mind. Take, for instance, the question of reform,—Lord Palmerston does not care a straw whether the representation of the people is placed on a wider basis or not. His conduct for the last few years, when he has been in power, sufficiently proves this. Lord John Russell, however, is, I believe, sincere on this question, and he is, perhaps, the only man in the House of Commons who can successfully set at rest this vexed question, for it has been the chief study of his political life; yet, by an extraordinary combination of circumstances, he is placed in an office in which his whole talents and energies will have to be directed in quite another direction, and one which to him is entirely new. Lord John Russell, the great champion of reform, we find placed in the Foreign Office, at one of the most critical periods of European history, with Lord Palmerston as his leader, —a statesman who makes no disguise that his sympathies are with the Emperor of the French,—and whose desire for a strict neutrality on the part of England cannot be so sincere as the people of this country are apt to imagine. A Government composed of such discordant elements is neither safe for the country, or worthy of the public confidence; for their acts, on the question of peace or war, may prove of the most fatal consequences to the English nation. This coalition of Palmerston and Russell is one of the most extraordinary political circumstances of modern times. They have been fighting against each

other for years past; and such a sudden union, and shelving of all past differences between them, will be productive of no good to the country, and has been accomplished to suit party ends.

T. D. K.

SIR,—The Palmerston-Russell coalition is doomed to destruction; the elements of discord are too strong for it to be held together. The well-known rivalries of the two chiefs—the unprogressive policy of the one, with the insincerity of the other, are too much matters of fact to hold out any guarantee that their government will be a safe one; the various schemes they have proposed, and failed in executing—the many make-shifts of Lord John to gain power, more from a love of gratifying personal ambition than to advance the interests and freedom of the nation. The alacrity with which Lord Palmerston tried to serve the tyrant of France, by attempting to destroy the best and noblest part of our constitution by his proposed Alien Bill—his seeming sympathy with the cause of liberty on the Continent, which his acts contradict. Both of them want the straightforward principles necessary to command confidence from the nation in the line of policy they will pursue. Lord John is the worst man to be entrusted with the control of the Foreign Office in the present momentous crisis; his last attempt at foreign diplomacy was humiliating to his character as a statesman, and degrading to the British nation; neither of them have any claim upon the country's confidence. Lord Palmerston has ever been inconstant, always slippery; when we think we have him, lo, he is gone! Lord John's day for inspiring faith in his declarations has passed away; the people have got tired of paying attention to his schemes, being sure that what he proposes he never disposes, except on the shelf, to be

lifted down and recast, to answer the next favourable opportunity to catch the popular favour, in assisting him again into power—to be again and again deceived.—D. R. R.

“Strange times are these times,” is a cry that has been heard in every age, and echoes from generation to generation. And certainly the late change of government and its attendant incidents seem to warrant a still stronger reiteration of that sentiment. By a combination of formerly irreconcilable parties, the government of Lord Derby was overthrown, and a government erected upon its ruins, which we were told would be the facsimile of perfection, a very paragon of excellence; but the cabinet is hardly formed, when the groans of a large and popular body break upon our ears,—the Brightites, indignant at finding that immortal patriot excluded from the very cabinet of which he was the principal author, have already shown signs of the greatest discontent; here, then, is an important and powerful class of oppositionists to the present government. But apart from the disciples of John Bright, the country, as an independent and abstract whole, must disapprove of the present government, as it intends to follow precisely the course of its much maligned predecessor both in foreign and domestic policy. In domestic policy, the national defences are to be increased, and we are to have *no reform bill this session!*

In foreign policy, the present government has declared by its leader and mouth-piece, Lord Palmerston, that it intends to follow the line which has been *chalked out by its predecessor!* Its predecessor had not the confidence of the country; surely then every reasonable man must acknowledge that the present government has not the confidence of the country.—R. D. G.

## The Societies' Section.

*Birmingham Mutual Improvement Society.*—The second annual pic-nic in connection with this flourishing society was held on Tuesday, July 5th, when a large number of the members and their friends were conveyed to Warwick Priory. There the day was passed in the most unqualified enjoyment, some dispersing to view the manifold beauties, natural and historical, of Warwick; others boating on the Avon; while many found ample scope for amusement in the romantic grounds of the Priory. The weather was unusually fine, and the arrangements of the committee were altogether satisfactory. Everyone returned home longing for a speedy repetition of so delightful an excursion.

*Westbourne College, Bayswater.*—On Saturday, June 25th, we had the pleasure of hearing a reading of Lord Macaulay's "Lays of Ancient Rome," at the above place, by Mr. John Millard. The subject was difficult, but the reader's powers of elocution and knowledge of his author carried him through with perfect success. Good readers are scarce; but Mr. Millard shows great promise. The reading was the second of a course of three, delivered gratuitously at the request of the principal, the Rev. C. Mackenzie, in aid of the funds of the British Beneficent Institution—the readers being all members of the evening classes, Crosby Hall. The first and last of the course—delivered June 18th and July 2nd—were by Mr. Barlow, jun., and Mr E. G. Clarke, A.A.; the former reading Dickens's Christmas Carol, and the latter Tennyson's "Maud."—E. A.

*Toxteth Literary Association.*—The first soirée of the members and friends of this association was held in the association's rooms, Hill Street (corner of Park Road), on Friday evening, 8th July. This being the only association of the kind in the district, and a great interest having been excited in connec-

tion with its formation four months ago, the mention of its first soirée raised quite an excitement, and the room, which was beautifully decorated, was crowded. Mr. F. A. Latham, president, in taking the chair, congratulated the members on the great success of their association, which had only had a short career, yet was promising to become the largest and most influential in the town. After dwelling at some length on the benefits derivable from such associations, he exhorted each member to work manfully in the cause of intellectual progress, and solicited strangers to avail themselves of the benefits of such institutions. Mr. George Lightbound delivered a very powerful address on "Poetry—refuting many arguments that had been brought against poetry, for its total want of practicality. Speaking of true poetry, he said it was the soul's aspiration, and, therefore, must tend to lofty thoughts and holy feelings. Mr. B. J. Woodburn read a paper on "Courtesy," advocating most strongly courtesy at home, between parent and children, between master and man. Mr. Wainwright read an essay on "Riches; their use and abuse." Mr. J. Denton read a very good paper on "Time; how lost, how gained; time killers, and time stealers." Mr. Henry Ellis read a humorous paper on "Nonsense; legal, political, social, and poetical." Mr. B. H. Grindley, Hon. Sec., delivered an address on "Chivalry; the past, when in gorgeous pomp arrayed, and the present, tournament de bal—the wordy warfare, the exciting debate, the fight for progress, and the battle of intellect and knowledge against ignorance and superstition; and last (though far from least), the fight with the black, invisible knight, to triumph over whom will secure for us, hereafter, the spotless robe of purity, and the immortal, never-fading crown." Messrs. Edward Robin-

son, J. Williams, James Winsor, and Edward George, gave recitations during the evening. At eight o'clock the refreshment room was thrown open, when all the fruits in season, tea, coffee, and confections, were liberally provided—the whole being of the most *recherché* description. Syllabuses for the next session were extensively distributed during the *conversazione* and promenade. Amongst the subjects down for the next session are essays on "Early and Late Marriages;" "Crime and Reformation;" "Chemistry;" "How to Study History;" "Popular Literature;" and "Cowper;" and debates on "Sermons in Secular Places;" "Capital Punishment;" "Direct versus Indirect Taxation;" "The Tendency of the Drama," &c., &c.

A vote of thanks was passed to the ladies, on the motion of Mr. F. Eggington, for their presence, not only on this occasion, but also at the ordinary meeting—a circumstance somewhat novel in literary societies, but which tends greatly to keep up the interest of the meetings, to check excitability, and to cause strict decorum and attention. The usual compliment having been passed to the chairman, the soirée concluded with the National Anthem.

*Kilmarnock.*—*Clark Street Young Men's Improvement Association.*—The fourth annual social meeting of the society was held in Mrs. Robertson's Temperance Hotel, May 4th. Mr. Love, vice-president in the chair. The proceedings commenced with an excellent tea; after which the chairman, in a few appropriate remarks, sketched the progress of the society, and called upon the secretary to read the annual report. Mr. McEwen next delivered an excellent address on "Social Life." He remarked that man was a social being, and that nearly all the happiness of man depended on social life; and, if all had not riches, who would say, "we have not the power to be happy, and live sociably?" Had not the poor the kind word and the sympathetic tear when occasion needed? True happiness was

not to be found in the abodes of wealth and splendour, but at the fireside of the true Christian: and why?—because all was in harmony there. Mr. McKillop then gave a humorous speech on "The Ladies," and concluded by proposing a vote of thanks to those present for their attendance. Mr. Greenaway delivered a telling address on "Self-culture." The meeting, which was a most harmonious one throughout, was greatly enlivened by songs and tunes on the flutina, by Messrs. Thompson, Irvine, McKillop, &c. After the usual votes of thanks, the friends separated. We may remark that this society has sustained a heavy loss during the past session by the death of their president, the Rev. John Campbell. This gentleman was held high in esteem by all who knew him. He took a deep interest in young men, and his death is greatly lamented by this association, of which he was the founder.—M. McW., Sec.

*The Birmingham Young Men's Mental Improvement and Mutual Aid Society.*—The annual social meeting of this society was, by the kind permission of Sir John Ratcliff, Mayor, held in the Committee-room of the Town-hall, on Saturday evening, May 7th. when upwards of 120 members and friends sat down to an excellent tea. The chair was taken by the president of the society, Mr. E. Watson, who addressed the meeting, stating that the annual social meeting was designed for the purpose of bringing the members of the society into closer connection with each other, so that the title of the society, "Mutual Aid," might be called into practice, and that each might aid his fellow-members in his endeavours to obtain the improvement of his mind and intellect, and that brotherly love might subsist between all the members. The meeting was afterwards addressed by the Rev. H. Boydon, Curate of St. Mary's, who delivered an eloquent discourse upon "Thoroughness;" by Mr. R. R. W. Loveridge, recommending the study of logic as of great importance, and offering many useful and practical

remarks; and by Messrs. J. Edmonds, W. Rhodes, J. Clements, S. Greaves, W. Aston, and J. R. Bennett, in reference to the several classes in connection with the society, and which number among them logic and grammar, elocution, drawing, and phonographic short-hand classes. An agreeable evening was concluded about ten o'clock.—J. R. B.

*Glasgow — Gordon Street Young Men's Association.*—The eleventh annual soiree and reunion of this association (which is in connection with the Glasgow Young Men's Society for Religious Improvement) was held in the Franklin Rooms, on 29th April. After partaking of an abundant supply of tea, &c., the president, Mr. John Dauskin, who occupied the chair, opened the proceedings of the evening with remarks on the lengthened existence of the society, the benefit it had conferred on its members, the importance of the principal object it had in view—religious improvement. Interesting reports were read by the respective secretaries of the senior section, which meets on sabbath mornings, from half-past seven to nine o'clock, and of the junior, which meets the same morning, from a quarter to ten to eleven o'clock, which showed that the operations of the society had been more successful during the past year than any preceding one; that the association had added largely to its membership, and had more than a corresponding increase at its meetings. A manuscript magazine, for anonymous articles on general literature, titled "Stray Leaves," had been re-established, and issued monthly, as the fifth series, and conducted with a considerable amount of interest by the senior members; while the juniors had regularly supplied themselves with "Chambers' Journal," and the *British Controversialist*—the latter being an especial favourite. In addition to the usual monthly essay, on Scripture subjects on sabbath mornings, the junior section had established a monthly week-night meeting, for the reading and criticising of essays by themselves, which had been

well attended. Throughout the evening interesting and able addresses were delivered by Mr. Robert Skimming, on "A knowledge of Science useful to the Bible Student," in which was presented a view of the various arguments attempted to be set up against the teachings of Scripture on the ground that the teachings of nature were opposed to that of the Bible. It was lucidly shown that, instead of being opposed to each other, that when both were properly interpreted, the greatest harmony and order prevailed; Mr. George Copland, on "Christian Enterprise," and Mr. Samuel Kent, on "Socialism," as seen in our natures and the social duties of life; the benefit to be derived from the cultivation of the social affections, and the happiness which it afforded. Several of the former members took part in the proceedings of the evening, and expressed their satisfaction at seeing such a lively interest manifested in the society, and wished it every success for the future. Mr. James Aitken, in the course of his remarks, stated that after removing to Dumbarton, some three years ago, he was convinced there was a field before him for the establishment of societies similar to that which he addressed; and that through his humble instrumentality, he had established such a society in Dumbarton, which had given rise, in a spirit of good will, to other three, which were in active working order, doing much good, and fraternized with each other at their annual gatherings. Votes of thanks were awarded to the retiring office-bearers, the speakers, former members present, and the chair, which were warmly responded to; and after singing a dismissal hymn, the meeting separated at a seasonable hour, after having spent a highly interesting evening.—J. B.

*Fountain Commercial and Social Union.*—Under this title, a number of young men of the same commercial profession, and engaged in the same establishment, have formed themselves into a society, for the purpose of following up the pursuit of commercial

knowledge, combinedly with the promotion of social and friendly feelings, and the improvement of the mental and moral condition.

This society, based on the same principle, and intended to further the same ends, as "mutual improvement societies," yet differs from them in many respects. It is to be quite private; is to admit no fresh members; will allow no vacancy, from whatever cause, to be filled up; nor is it dissolvable at will, but is, in reality, a bond of fellowship entered into for life, whereby the members engage themselves to assist one another by every possible means (pecuniary, at their own discretion), in attaining such positions in society as may conduce to the welfare of each, and the happiness and prosperity of all. The better to carry out these views besides the ordinary meetings, there is to be an anniversary dinner at which all the members, residing within a reasonable distance, are to present themselves.

The chief object of this annual dinner is to gather together such of the members as may have become scattered throughout the kingdom, and thus to afford to each an opportunity of recounting his progress in life during the past year, and his prospects for the future; and also to ask and give mutual counsel and assistance.

In the event of the business of any member carrying him to distant or foreign parts, and so rendering his absence unavoidable, such member is to communicate the requisite information to the secretary in time for each anniversary, and in return is to be informed of the progress of the society, and the position of its members.

This society has now been in existence for three months, during which time some very important questions have been discussed, chiefly on commercial matters, and conclusions arrived at, which may be productive of much future advantage.

## LITERARY NOTES.

The Harveian oration was delivered as usual, in Latin, this year by Dr. Aldis. The classicality of the style was noticeable.

"Paul Morphy in Europe," is in the press.

J. S. MILL has published his contributions to the reviews.

SIR JOHN BOWRING and his eldest daughter were among the passengers wrecked in the *Alma*, and they have lost many MSS. in it.

An hypothesis has been set afloat that William and Mary Howitt are the authors of "Adam Bede—the great unknown" of the present day.

Colin Blackburn, Esq., now Judge of the Court of Queen's Bench, was editor of *Ellis and Blackburn's Reports*, a law intelligencer.

Dr. Krupf's "Travels in East Africa" are to be translated and condensed from the German.

HANS BUSK, Esq., author of "*The Navies of the World*," &c., is given as the name of the editor of the "*New Quarterly Review*."

Lord Shrewsbury has been conjectured to be the "Naval Peer" who writes "Our Naval Position and Policy."

LORD BROUGHAM is to be entertained at a public dinner in Edinburgh in October.

THOMAS CARLYLE has, we believe, been rusticated in "the kingdom of Fife," in Scotland.

N. E. S. A. Hamilton, manager of the MSS. department of the British Museum, has written to the "Times" a statement of his reasons for believing



that the *COLLIER folio* Shakespeare of 1632 has had the *MS.* emendations therein made on the margin—first in modern writing with a pencil, and afterwards in antique penmanship—within the present century. J. P. Collier has replied, asseverating that he is not deceiving, but he has not as yet brought testimony that he has not been deceived.

Our Cabinet is, *par excellence*, literary. The Lord Chancellor (Campbell) is a biographist of some repute. Lord John Russell is not only a biographer, but somewhat of a poet, an essayist, and an historian besides. G. C. Lewis is European in his celebrity as a philosophic author. Gladstone is more than famous. Stanley and Carlisle are names already enrolled in the catalogue of noble authors.

*Titus* prophecies the downfall of *Punch!*

The "Revue Indépendante" is under the literary superintendence of Professor Masson, of Harrow.

The annual report of the British Museum has been published, and contains much pleasing and desirable information. One most interesting fact may be given as a specimen, viz., the readers during the past year averaged 424 *per diem*.

The sale of WORDSWORTH'S library has taken place, and among the literary sales of the present month (August) may be mentioned choice portions of M. LIBRE'S library, and the extensive antiquarian collections of Mr. W. S. FITCH, of Ipswich.

NATHANIEL NATHAN received the first award of the Jews' commemoration scholarship from the Council of University College, London, last month.

BOHN has issued a capital translation of Petrarch's Sonnets, by several "able pens," preceded by Campbell's Life of the Author.

Senor Morentin, a member of the "British Literary Society," has issued a comparison between French and Spanish," which may interest some of our linguistic readers.

As yet "All the Year Round," and "Once a Week" are going on thrivingly, and do not show any tendency towards the *ambo-cide*, à la "the Killenny cats," which sages prophesied.

The historian Prescott's cottage has been recently sold, with a modest estate adjoining. It comprised a two-story house, and about one acre of land, and embraced the celebrated "Swallow's Cave," and "Pea Island." Charles Inches, of Boston, was the purchaser, at 5,350 dollars.

The statue of the Greek Slave, by Hiram Powers, was recently disposed of by auction, at the price of 1,800 guineas. The purchaser was the Duke of Cleveland.

On the 20th ult. a dinner was given to Mr. Charles Kean by a company of Etonians. About 600 of this gentleman's friends and admirers were present. The Duke of Newcastle presided. Many gentlemen spoke; amongst others, Mr. Gladstone. The banquet was an immense success.

Lord Stanley, a few days ago, presented an Indian debenture for £500 to the library named after him in King's Lynn.

The *Record* states that Miss Florence Nightingale is so extremely ill, that the worst results are apprehended. Her strength is diminished sadly.

Dr. Robert Vaughan has reappeared in his old field of history. Last month was published "Revolutions in Race," being the first instalment of a work entitled, "Revolutions in English History;" it is a truly noble volume, and well worthy of the editor of the *British Quarterly*.

A second and cheaper edition of "Hours with the Mystics," in one volume, is announced, revised by the author, the late lamented Rev. R. A. Vaughan, B.A.

Several preliminary meetings have been held in Birmingham to organize a committee, with the view of taking steps to secure a fitting memorial to the late Joseph Sturge, Esq.

## Epoch Men.

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### IGNATIUS LOYOLA—JESUITISM.

No mightier exigence, no more critical moment ever rose upon the march of Time than that which has been named the Reformation. "The activity of the human mind was manifested in all directions; in the relations of men amongst themselves, in their relations with the public power, in the relationships of states, and in purely intellectual operations; in a word, it was an era of great men and great events."

Zwingle, Luther, Calvin, had stricken heavy blows against the church, and Loyola determined on a crusade of resistance. In Paris he laboured zealously to undo the evil he conceived these men had wrought; and led not a few to conference with those "holy fathers," who, by the persuasions of the Inquisition, endeavoured to reconcile the erring children to their church. Incessant anxiety, protracted labour, and secret austerities, weakened his strength, and rendered change of scene and air requisite to his life. He left Paris, bearing with him a certificate of orthodoxy, signed by Matthew Ori, chief of the Holy Office there, and set out for his native place. His name and fame spread far and wide. Crowds pressed round him, and dignitaries pressed their hospitalities on his acceptance. Rejecting all proffers of patronage, footsore, weary, as a beggar, he persisted in toiling along his weary way. Only when "the long waving line of the blue Pyrenees" had actually hove in sight, did he consent to accept, in charity, a useful mule. Mounted on this animal, he clomb the ridges of the range, and when descending towards the valley of Guipuzcoa, a deputation from his brother met him, with an invitation to make himself "at home" in the paternal castle for awhile. This he sternly, though not sullenly, declined, and passing on, took up his residence in a pauper's crib in St. Magdalen's hospice. Here for a time, in holy poverty, he dwelt, eating a mendicant's pittance, yet doing a saint's work; evangelizing from house to house; reforming the manners of the clergy; prosecuting, according to a then existent law, those who wore the legal costume of wifehood while living in the immoral practices of waif hood; and shaming the purple-faced, oily priests, by his self-inflicted austerities and penances. Remembering some faults of his early life, he endeavoured to repair the evils in which they had resulted, and with penitential sorrow to wipe away the stains they had left upon his soul.

Thereafter he visited the whereabouts of his early disciples, and found some dead, and others apostate, fallen back into the world's

ways. He prayed for the salvation of the dead, groaned in spirit for the backsliders, and passed on to the discharge of other duties. As the accredited agent of his confrères in the company, he managed many matters relating to the disposition of their properties, &c., and this done, he resolved to leave Spain, *viâ* Valentia, for Italy. At this time Barbarossa II. was cruising about between Algiers, Italy, and Spain, intent on pillage, and creating unexampled fear in every town along the Mediterranean coast. Loyola's friends endeavoured to dissuade him; but he was invincible, and went. A fearful storm befell him; but he at last reached Genoa in safety.

Guideless, though unacquainted with the road, he set out from Genoa to Bologna. Crossing the Alps on this journey, he came to a ledge of rocks overhanging a stream. A sheer descent and downfall, should he slip one footstep, yawned beneath him. Clutching the vegetable fibre, which fringed the chasm, he crawled, with painful strain of muscle and of mind, along the thin edge-line of road that lay between him and death. This breath-suspending feat accomplished, he went thoughtfully on; but just as he was entering Bologna, fell from a bridge into a ditch, and rose, covered with filth, and—the derision of the onlookers. Begging, but successlessly, he reached the Spanish college of Bologna, and found there help, cleanliness, and rest. Refreshed, he went onward to Venice, and arrived at that “glorious city in the sea” as 1535 was closing. Here he did not waste the hours in

“gliding up her streets, as in a dream,”

but, as was usual wherever he was, employed himself in teaching or preaching. He won many to a holy life. The jealousy of the Inquisition, re-excited by recent events, led to his apprehension and examination as a suspicious person, but he gave satisfactory evidence regarding his past life and present doctrines, and it was officially declared that the Holy Office “found no fault in him at all.”

In Venice he acquired a new disciple, Hosez of Cordova, and the friendship of Cardinal Gianpietro Caraffa (afterwards Paul IV.), the founder of the order of the Theatins (1524).

Early in the year 1537, faithful to their vows, Loyola and his companions met in Venice, and hastened joyfully to renew, consecrate, and ratify their engagements. It was unanimously resolved then, and at once, to proffer themselves, souls, bodies, powers, hopes, wishes, and thoughts, unconditionally and unreservedly, to Pope Paul III. for the service of the church. Their only aim was to obtain in return the benediction of the holy father on an intended pilgrimage to Palestine. Loyola commended his companions to the kindly favour of Cardinal Ortiz, a Spaniard, who had known him at Paris, and who knew, too, the rank and position of most of the fathers of Jesuitism. By him the young enthusiasts were favourably introduced to the Pope, and had their suit granted; besides which, His Holiness gave them a gift, for outfit, from the

Papal treasury. This money they accepted only to put it in the hands of curators to dispense in charity to the faithful, and they returned to Venice, as they had gone to Rome, in three companies, subsisting upon wayside alms. The Pope's Nuncio, Veralli, at Venice, gave the laity among them priests' orders, and they only awaited now the opportunity of departing to that land,

"Over whose acres walked those blessed feet  
Which fifteen hundred years ago were nailed  
For our advantage to the bitter cross."

By the time of their reunion, one of those oft-recurring wars regarding the possession of the Morea had broken out between the Venetians and the Turks; all commerce was suspended, and it was impossible in any way to get a passage to the Holy Land. In this exigence, the members of the company of Jesus determined on going out three by three into the highways and byeways of Venice and its neighbourhood to preach the faith of the church to all who chose or could be persuaded to listen. Being in earnest, their success was immense, and a revival in religious feeling was the consequence.

"Great floods have flown  
From simple sources; and great seas have dried  
When miracles have by the Greatest been denied.  
Oft expectation fails, and most oft there  
Where most it promises; and oft it hits  
Where hope is coldest and despair most sits."

Fortune and fate conspired to keep Loyola and his companions from then becoming the missionaries of the true faith to the Mohammedan misbelievers; and hence there arose in Loyola's mind the possibility, hitherto only half-dreamed of, of effecting a mighty change throughout the whole extent of Christendom, and establishing an absolutism more real, a supremacy more permanent, a government more potent, than that which took initiation from the Vatican. This scheme, planned beforehand with Faber and Lainez, was placed before the association for consideration. The various elements of it may be briefly enumerated thus, viz., 1st. The education of the young; 2nd. The instruction of adults; 3rd. The defence of the Catholic faith against all enemies, heretics, or infidels; 4th. The propagation of Catholicism by missions among the heathen and misbelievers. Its members were to be men of sleepless activity, of indomitable perseverance, of unquestioning and unquestionable zeal. They were to become the leaders and guides, the master spirits among men, to push their inquiries into every branch of thought, and make it bend and incline Romeward; to mingle in every political movement, and impart a religious tendency to it; to mix in the daily strife of worldliness, and leaven it with the doctrines of the church; to beat back Protestantism from the lands yet faithful to the Pope; and to enter into a crusade against it by placing themselves in the van of intellectual achievement, and attracting

the sympathies of the public, till the church attained its old predominance. And while in Europe the narrow pedantry of ages, the selfishness, corruption, and ignorance of the old monastic life, and the multiplex round of outward observances of worship were to be stricken off, and the contempt resulting from them thrust aside; in every land where heathenism existed, the persistent step of a missionary should be sent to compel the nations to come into the fold of the church. Each should be in himself preacher, teacher, statesman, missionary, scholar, thinker, worker, business man, and pleasure-taker, yet all should co-exist and co-operate in one combination, wherein a vow of implicit and unreserved obedience should secure unity of action, concentration of aim, successful movement, and a wholesome integrity of disciple;—these were the subjects, purposes, and means laid before the small body of Loyolists at Vicenza for deliberation, and these they accepted as the groundwork of their order—the elements of the constitution under which they would henceforth live and labour.

It was an eventful period. The almost unbroken tenure of power, possessed and held by the papacy for centuries, had been snapped asunder by the rude, gigantic grasp of a miner's son. The very keystone of the arch of being seemed to be in jeopardy. Doubt had led to revolt, revolt had ripened into rebellion. Thrones had been snatched from the hands of the Pope, provinces had withdrawn their allegiance, individuals had braved his menaces, multitudes had contemned his anathemas. Against the claim put forth by the sovereigns of the Vatican of a divinely given, infallible supremacy over every matter of doctrine, discipline, and jurisdiction, the population of western Europe had risen in protest, and "the leaders of the reformation" were securing a place in the feelings and interests of all men. Crusades had been made against the enemies of Christ in far lands; but a crusade against heresy in the very territories of Christendom, the ancient patrimony of St. Peter, had been hitherto unimagined. A great crisis had come. The human race had reached one of those bifurcations in the roadway of progress where choice becomes inevitable, and the supremest wisdom is requisite to attain a right decision. Nor is the choice easy. Individualism and centralization, the right of private judgment and the righteousness of christian unity, divisive sectarianism and undividing traditionalism, had risen up for adjudication and arbitrement. In this divine anthesis of men, motives, and aims, Luther, a man of the people, adopted and advocated the former: Loyola, an aristocrat and a soldier, took up and maintained the latter. The war of interests become intense, and the manly marrow of each is called into action in this most serious business. It is impossible, in a cramped space like this, to explain from point to point—

"The fundamental reasons of this war,  
Whose great decision hath much blood let forth,  
And more thirsts after:"—

but they may all be regarded as merged in this one contingency given for instant choice—freedom of soul, with all the risk it brings; or a complete submission to the church, with all the guarantees of safety that it yields.

Loyola and his colleagues, honestly, as it seems, opposed to the changes working in the circumstances round them by that arch-revolutionist—Time,—resolved that they should endeavour to “win, not force,” submission to the church. They could not inaugurate a great and generous policy, but they could originate and work out a bold, far-sighted diplomacy, which might, so far as human foresight can calculate, promote the interests, and uphold the authority of the church. On this they determined, and Loyola, Faber, and Lainez set out for Rome, empowered to offer a blind, unhesitating, faithful obedience, with protean servility and versatility, to any and every command of the Pope, provided the Holy Father should consent to the solemn and legal institution of their company. Soldiers, drilled, trained, and banded; cavaliers, equipped, brigaded, and linked in purpose and friendship, they would rush against the disunited mob of Protestants, and achieve all their victories for Rome. Kings might purchase spies, and statesmen elaborate a secret service, feeless and unfavoured but in this one fact—authorization—they would, with all devotedness, work with a wider, wiser, deeper pertinacity, for the reclamation of the lost places of Christendom to papal subserviency again. The Pope, Paul III., hesitated when they said—

“Dear Sir, to our endeavours give consent,  
Of Heaven, not us, make an experiment.”

but it was not a time to refuse any aid,—especially such aid as this,—and on 3rd Oct., 1540, the Society of Jesus was favoured with distinct ecclesiastical existence, by the issuing of a bull, approving of its institution.

Cardinal Richelieu affirmed that the “Constitutions of the Society of Jesus were models of administrative policy;” and they certainly do seem to bear the impress of a master mind. As the earliest printed edition was not published till two years after the death of the founder, some debate has arisen as to their authorship. The general impression is that the initial form, method, and matter were furnished by Loyola, that they were perfected, extended, and rendered more elastic and pervasive by cautious, far-seeing revisions by the early members of the company, but that they received their final codified form from Loyola’s successor, Lainez, a man of more matured mind, more varied culture, and of a wider, though not less tenacious, grasp of thought.

But to give official being to the Institution which had been nursed and fostered for the very purpose of conquering and destroying Protestantism, one signal, all-important step required to be taken—the election of a general of the order. The consummate importance of this decisive act can scarcely even now be estimated. The general was to exercise “sole and undivided command; in him should

Christ be honoured as present in his person." Obedience, without regard to purpose or consequence; absolute and blind subjection, even to the complete and entire abjuration of self-will and personal feeling, took the position of chief and sole virtue in this association; and each member, like a staff in the hand of its wielder, and as though he was dead in himself, and alive only by the spirit of his commander, was to yield himself unreservedly to this one man, in whom should be vested for life the will, the being, and the well-being of each and every member, without the need of accounting to any one for the use he made of his authority or influence. This supreme guidance was unanimously confided to Loyola. He resiled and recoiled. A sense of his unworthiness daunted him. They insisted, and not until he had poured into the ear of a father confessor the whole sum of his objections, and he rejected them as irrelevant, did Loyola wed his hand to the sceptre of a dominion more intimate and judicious than that of kings and popes. He was now in the place of a divine providence to his associates, and the intense reality of his power received confirmation by a solemn and extraordinary ceremony of installation held simultaneously in the seven chief churches of Rome, on 23rd April, 1541. The chief display was made in St. Paul's, without the city, where Loyola—"Qui fût de ses sujets le vainquer et le père,"—administered the eucharist to his slaves, and he and they renewed together their vows of perpetual poverty, chastity, and obedience, before the altar of the Virgin, and they took the oaths of unconditional submission to him, while he declared that the Pope should hold to him, so far as obedience was concerned, the place of God.

The enthusiasm, perseverance, pilgrimages, mortifications, self-inflictions, long brooded enterprises, bold schemes, and sturdy resistance to a seeming sorry fate, which Loyola for years on years went through, were all rewarded in this grand burst of official installation. With Rome for his head-quarters, and a council of assistants, yet himself the while absolute in power, from whose decisions there was no appeal, he sat down to plan the campaigns, and conduct the warfare of a soldiery more enthusiastic and less corruptible than Europe had ever seen before. In the mysterious seclusion of his dwelling in "the Eternal City," the daily movements of the whole world—palace, senate, council, general's camp, conference, assembly, convention, public meeting, or conspirator's hiding-place—at home or abroad, had all its proceedings noted and marked out for him, so that all the on-goings of men were open to his view, and could be used as he listed for behoof of the interests of the society of which he was the head—to push its advantage to the utmost verge of enterprise and daring.

Loyola governed the conventual house and the order well, and took his turn, in proud humility, at each employment, great or menial; studied the art of preaching sedulously, and underwent a most extensive course of self-culture. An intense and wide-spread anxiety for the welfare of souls Loyola kept before the minds of

his disciples as a special duty, and he was himself much consulted in "cases of conscience," for the solution of casuist difficulties, and in the conversion of heretics. He had a peculiar tact in feeling his way to the heart, and of touching its most delicate fibres into tune with his own purposes; and he commonly succeeded in awakening a solemn and earnest intensity of spirit in the persons he addressed. The keen-hearted freshness and fervour of his thoughts sinuated into the soul, and won a nestling place in the very core of the hearer's mind, and his earnest pleading made earnest converts. The order grew so rapidly and so strong, that the original limitation to sixty members, insisted on by the Pope, was, at the earnest prayer of Loyola, completely rescinded (1543), and the membership increased with astonishing rapidity. The adherents knew no such word as "fail;" success somehow or other always favoured them, and the world generally favours the successful. Houses of the order spread throughout the whole of Catholic Europe, and penetrated into not a few of those lands where Protestantism had taken firmest root.

In Rome, Loyola inaugurated two great and good institutions, viz., an asylum for converted Jews; and a Magdalene Hospital, wherein erring females might repent of the past, and reform for the future—two works sufficient in themselves "to gild with glory" any name.

Pressure of space prevents us from giving even an outline of the progress attained by the Jesuits, the amount of work they consummated in profound mystery, and how they made, as if by dark and hidden means, their scheme permeate the world. Joam III. of Portugal, eager to convert India, asked Loyola's help, and Xavier and Rodriguez were sent to him. The former went to the Portuguese settlements in Hindostan, and there acquired the renown of a saint, the glory of an apostle, and the canonization of the church. Of him, as the earliest embodiment of the missionary spirit, we may again speak, for he too was an Epoch Man. The latter remained at the court of Lisbon, as governor of the Jesuit college there, until Loyola's jealousy of Rodriguez' personal acceptance with his subordinates, as likely to put his influence and general sovereignty in jeopardy, caused his removal to Arragon, brought discontent into the hearts of the novices, and led to the composition of the work which embodies the prime element of Jesuitism—an epistle "On the Virtue of Obedience,"—addressed at first to the Portuguese and Spanish members, but subsequently made canonical throughout the whole company.

Salmeron and Broet were furnished with a papal safe conduct Ireland, but, by mistaken arrogance, failed to effect a footing. In France a like indiscretion hindered their progress. In Germany they met thorough and uncompromising opposition, although they endeavoured to mystify the doctrine of justification by faith for their own ends, by substituting their *blind* faith in their general for the *seeing* faith in God which Luther preached and felt. They were not, however, wholly unsuccessful, but managed to acquire



Bavaria as a base of operation against the Reformers, and to win over Peter Canisius, the compiler of a Catholic catechism, and a man of considerable range of talent. In Bohemia and Hungary they speedily attained settlements and influence, and an institution was opened in Rome for the training of young Germans as missionaries of Catholicism in their native land. In South America, Paraguay was organized; the Indians of the Pampas were civilized, and yet cut off and secluded from intercourse with the outer world. In Italy they had many friends, favourers, and patrons; but in Spain, the native country of its founder, Jesuitism gained its widest acceptance, and its highest position. Francis Borgia, Duke of Gandia, first supported, and afterwards joined the order. Aroez, in Valencia, could get no meeting-place large enough to accommodate his hearers; and Francis Villanova, in the same city, found numerous adherents. The court and the nobility of Spain patronized them, and they became the father confessors of the leading men of rank. In the Netherlands, Faber succeeded so well, as to persuade several students of Louvain to abandon home, country, and friends, and follow him to Portugal. Everywhere this immense secret guild—animated by one purpose, though employing all means; and guided by one prescient intellect, though exercising every faculty of each individual member—crept into kings' courts, collegiate halls, lordly palaces, concubines' confessionals, peoples' confidence, and papal favour. Unwearying watchfulness, unslumbering zeal, patient persistency, keen prying into every avenue opening the least hope, and an exhaustless cunning, led to a success such as the papal power had never attained even in the days of its mightiest *prestige*, its indisputable supremacy. From being servants, they became equals, then they aspired to mastery, and aimed at giving law to Catholic Christendom. How could it be otherwise, when men were so phalanxed together for the accomplishment of one purpose that each could say—

“I've sunk,

For ever, title, rank, wealth—even my being,

And, self-annihilated, boast myself

A limb, a nameless limb, of that vast body

That shall bespread the world, unchecked, untraced,

Like God's own presence—everywhere, yet nowhere—

The invisible control by which Rome rules

The universal mind of man!”

Loyola refused the bishopric of Trieste for Claude-le-Jay, a cardinal's hat for Lainez, and resisted the earnest and reiterated entreaties of his former patroness—Isabella Rosella—to undertake the spiritual oversight of herself and a few female friends to prepare them for duty on earth, for beatitude in heaven. He advocated the rehabilitation of the Inquisition, advised the assembling of the Council of Trent, and in many ways, while professing to be merely the Joseph of the papal Pharaoh, became in reality the Jacob of the Esau of the Vatican.

The long-matured and well-considered scheme of his life was getting moulded and fashioned to his will, and was working itself into persistent realization both in the church and in the world. The keen intuition of a master-mind, at the first glance, revealed to him what to do and what to avoid. With persistent consistency of thought throughout, though often by means of the most apparent—even flagrant—inconsistency of act, he elaborated the grand plan of working a new soul into the papacy under the very death which the Reformation was causing. That no means might be left unspared or untried, he set himself to the revisal of the Constitution; and taking the light of experience to guide him, attached such explanations and annotations to them as have won for them the praise of Richelieu and the wonder of all who have examined them, as the most recondite and successful attempt at the total excision of self-will, so that the individual might—

“Know nor right nor wrong, nor crime nor virtue,  
Save as subservient to Rome's cause and heaven's,”

which the craft of genius has ever succeeded in effecting—as an agency for moulding anew the mind, temper, and disposition of a man, so as to transform his personal being into impersonality, and make him a soul and body that, retaining all its inborn powers, is yet submissive to a will whose purposes it knows not, and whose aims it can neither measure, fathom, nor influence. A grand abstract potency, overmastering all other powers, dominions, and principalities, had risen—a beautiful and pure conception—in the mind of Loyola, and so far—but much less easily and innocently than he imagined—had he managed to extend and exercise his scheme. But the Atlantean weight of a world's moral regeneration was greater than any human soul could endure, and he fainted in the midst of the anxieties that grow up around a chair of super-regal power, when occupied by one who has compassed empire for himself. In 1550 he petitioned for release from the generalship. This could by no means be granted, and a sense of the difficulties of his position broke down in him, for a time, both health and mind. He recovered, and, with his wonted skill and clear foresight, set his hand to the helm, and held on his former forthright course. All alliances with other brotherhoods he steadily eschewed, and he laboured with intense might to outquirk the work of the “heretics” belonging to the reformed churches.

Troubles rose on his path. In France an opposition had begun. Lainez was getting tired, for which offence Loyola ordered him to compose a Catechism of Catholic orthodoxy. A rebellion was threatened in Spain and Portugal. Charles V. and the Pope were quarrelling, and Loyola was suspected of conniving at the success of the emperor. Cardinal Caraffa, his former friend and then enemy, acceded to the papal tiara, and ruin seemed imminent. But Loyola's diplomatic skill had been thoroughly trained, and through all the difficulties of his position—the dark and stormy tides of these

events—he steered successfully, because he had within him “the fixed persuasion of success.”

To the unvexed quietude of untempted hearts, the perplexities and embarrassments of the pathway to “ambition’s airy heights” are inconceivable; and the rigid discipline by which it is requisite to barrier in one’s most private and intimate designs, admit of no explanation to those who have not laboured and wrestled for an object outstretching the reach of those by whom the work was done. By a system of mysterious colonization he had formed a State within the State, a church within the church, worked his own will therein, and yet held friendly relations with both the powers, which ought most naturally to have felt jealous of his life and its results. Loyola was master of his own soul, hence he overmastered others; but the penalty of excessive labour—premature decay—requires to be paid, and the inexorable creditor comes at last to claim a settlement. Sickness overtook Loyola, a sickness unto death. He declined daily, hourly. Rome and Spain were marshalling to arms, and the din of the elements and concomitants of battle was heard everywhere. He was removed from Rome. He joyfully partook of the sacrament. He sought and gained the benediction of the Pope. On Friday, 31st July, 1556, about an hour after sunrise, his couch was surrounded by a number of his sorrowing disciples, for the Messenger was now expected. He faintly ejaculated, “*Jesus* ;” then, falling back, expired. He was then in his fifty-sixth year. Forty-three years afterwards, the church for which he had done so much proclaimed him one of the *beati*, by order of Paul V.; and Pope Gregory XV., in 1622, had him canonized, on the petition of the members of his order, as a saint.

Lainez succeeded him in the generalship; and Borgia, at his death, in 1565, attained the supreme rule. Under these men it acquired a development more disastrous to human felicity than Loyola foresaw or planned. The moral sophism of unconditional obedience received a practical development, which made the fallaciousness of the theory manifest and palpable—and showed its inconsistency with the promotion of righteousness of life.

The space occupied in narrating the details of the remarkable life of Loyola unfortunately circumscribe our estimate of his character to brief limits. A mere ecclesiastical zealot he was not. He was a soldier in disposition, by habit, through training. He knew little of recondite reasoning, and had that fatal facility of belief which underlies much of the mysticisms of the earth. Few doubts troubled him; Scripture never suggested new thoughts to him. He was the incarnation of religious conservatism. Though a sincere child of the church, his wonderful company owes its origin to Protestantism, and is, indeed, one of its most singular products. Nor can we doubt that, in Heaven’s view, its institution was useful. It produced a real reform in the *discipline*, though not in the *doctrine*, of the church, and it gave the members of the Reforming sects an inducement to union, as against a common enemy, which prevented the Reformation from becoming a war of sects, and a con-

test of schismatics. It drove to the test-point the theory of the Romish Church, and proved that such a unity of faith and practice as it demanded was incompatible with freedom, happiness, or holiness. It trained the thinkers of that age to furnish themselves with such learning and skill as might enable them to cope with these subtle antagonists of free religion. It lighted the lamp of controversy in the churches, and kept thought burning, and the student's lamp ablaze. It excited the patient watchfulness of men, and caused the noblest minds of later times to stand out against their aggressions. Imperial papacy and free religious thought were brought into pure antagonism, and the verdict of the ages has, again and again, been given against the system of which the Society of Jesus is the soldiery, and in favour of the Reformation. The protest has been made in all countries, Catholic and Protestant alike. Historic life, like human life, depends on the co-active agency of opposite forces: and true life is found only where the good overpowers the evil, but yet is kept in watchfulness against encroachment or attack. A great and noble thought, however, lies in the core of Jesuitism—the duty of supreme and unconditional obedience to the captain of human salvation, Jesus.

The *ideal* Jesuit is one to whom life's whole duty is summed up in and consummated by "*obedience.*" The reproach of Jesuitism is, that it belies and vilifies the name it bears, and has devoted to the church the earnest energy of those spirits which ought only to have been used for Christ. Loyola, the philosopher and legislator of an Order, hitherto unexampled on the earth, may be exonerated from the blame of the unconscientious wrench which has been given to his scheme. Mistaken as he was in the homage he felt and gave to the church, he never faltered in the enthusiastic honesty of his career, nor did he suffer emotion to lead where reason disapproved; nor did he ever purpose that the consistent fervour of his disciples should be employed in working out schemes inimical to the happiness of man. Least of all did he imagine that a time should come when the intensest form for expressing the most hateful hypocrisy and criminality should be condensed into one single scathing word—*Jesuitism*. He was too truly poised and balanced in mind himself to infer that, if men were bound to unconditional and unresisting obedience to any power save One, that power must err itself and mislead others. Unfortunately, he had been converted by other agencies, and stimulated by other examples, than those of Scripture, and there was much of the factitious, not to say the fititious, in the saintship he emulated. Taking him all in all—condition, aims, works, faith, life—he seems entitled to the character of being a great and good man. That his work succeeded in his life, and failed soon after his grasp was loosed from it, is of itself high evidence of this; and if his life's earnest purpose was eventually unsuccessful, in so far as the overmastering of the Reformation entered into his scheme, let us acknowledge the great counteracting agency of Providence, which teaches by the inexorable syllogistic of history, that good must predominate and evil perish, and that He is for ever out of evil still educing good.

## Religion.

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### ARE LITURGIES MORE CONDUCTIVE TO DEVOTION THAN EXTEMPORANEOUS PRAYER?

#### AFFIRMATIVE REPLY.

WE cannot but think it a privilege to be permitted to take part in this interesting discussion, more especially to have been the leader on the affirmative side, and with pleasure we address ourselves to our present duty of replying to our opponents.

We quite agree with "*Nemo et Ivan Madoc*" that it would be absurd for a parent to prescribe a form of words, and require his child to use those words and no other, in his intercourse with him; and we may even admit that the most beautiful form ever written must be inadequate to meet all the requirements of the true Christian. But our opponent does not appear to catch the correct meaning of the question under discussion. It does not refer to *private* devotion, but to devotion in *public* places of worship. The relationship existing between a Christian and God may well be compared to the relationship between a parent and child, so far—but so far only—as *private* devotion is concerned. A child addresses its parent from his own heart and with his *own* lips, and so does a Christian his God, when he offers up in *private* his *own* individual petitions to the Throne of Grace; but here the comparison ends.

Our opponent informs us that he has no objection to the use of the Lord's Prayer, but that he does not, therefore, admit the validity of other stinted forms, because, to use the weighty and expressive words of John Milton, "*there be no other lords that can stint with like authority.*" We would, however, ask, If a dissenting minister chooses to stint by making a short prayer, when our opponent would like him to be more liberal, is it in our friend's power so to direct the minister? or, has not the minister the "authority" to do should he think fit?

Our opponent appears to argue as if it were customary for dissenters to enter their places of worship, each one to offer up his own prayer, instead of for the minister to pray for the whole congregation, they adopting his prayers as their own. To-day (our friend says) a Christian may find a fixed form of prayer adapted to his case, and therefore may use it with profit and enjoyment; but to-morrow he may be beset with temptations, and so on, and that, if he uses the form, he uses words which do not suit his case. Why, all this is applicable only to *private* devotion; for if liturgies do not meet all our wants, how can a minister supply the deficiency? unless our opponent means that previous to every service the different members of the congregation inform the minister of their troubles,

in order that he may offer a word "in season" for each. If this be the case, then it somewhat resembles a system of confession. A minister knows his own wants, but he cannot know those of others.

Our opponent triumphantly states that Christians need no supplementary assistance to worship their God,—that *they* have in *their* hearts the power to do so *without any aid*, save that of His Holy Spirit; and that when going to the house of prayer they go empty-handed, there being no need of any liturgy. Surely he does not mean to supersede the aid of the minister! Is "Nemo et Ivan Madoc" a member of the Society of Friends? if so, we are not surprised at his reasoning.

Our opponent is incorrect in assuming that we compare the Bible to the prayer book in the manner he mentions; such was far from our intention, and we think no language of ours warrants the assumption. He reminds us that liturgies are of purely human origin,—we do not dispute the fact.

"Saxon" has written much which has no bearing whatever on the present subject. It will not be contended, he says, that churchmen of the present time are, as a class, *more* devout than dissenters. We ask, are they not *as* devout? We do not wish to retaliate, or it would be an easy task, indeed, to draw quite as unpleasant a picture of *some* dissenters as "Saxon" has done of some churchmen. But we must be excused, and may be permitted a little diversion from the point to observe, that it should be borne in mind that the clergy of the Church of England are strictly governed by laws, and placed under such a discipline that any transgression is brought to light, and made public. The dissenting ministers, however, are not under such laws and discipline, and, consequently, transgressions on their part are not often made public. The question arises, Supposing the misdeeds of the dissenters, and the misdeeds of the members of the Established Church, were *all* enumerated, which would preponderate? This is the fair way of viewing the matter.

"Saxon" asks, What duties are there necessarily incumbent upon a country clergyman, which moderate common sense, joined with the bare ability to read and write, cannot easily perform? All besides (he adds) is in the book, and simply to be read aloud; even good reading is not generally insisted on. It is true that there are too many of the clergy of the church who read in a school-boy fashion, or intone the prayers in a manner which damages if not destroys their beauty and power. But is it not also true that there are dissenters who offer up extemporaneous prayers in a very indifferent—and even in an ungrammatical manner?

"Saxon" also asks, if a liturgy, with a rubric specifying even the proper attitude of body, the due moment when to bow, turn, kneel, or stand, has anything in common with Jewish ceremony? We consider that, in public worship, it is absolutely necessary for a certain degree of ceremony to be observed; for, without it, there can be no becoming order. Is it not proper that there should be a systematic rule laid down that worshippers should at one time

bow, at another kneel, and at another stand, so as to render that homage, and show that humility, which are due to the King of kings and Lord of lords? Alas! we think too many consider that any description of service or worship, however careless and indifferent, will be acceptable to God. But is not our opponent outwitted by his own argument? If he, in company with others, were to wait upon some great personage, would not the customary rules be observed as to attitude—aye, even as to “the due moment when to bow, turn, kneel, or stand?” Upon what grounds, therefore, are people expected to pay greater homage to the creature than to the Creator?

“*L'Ouvrier*” argues that liturgies are the production of “erring men,” that they partake of the qualities of their makers, and are, therefore, “erroneous.” May not the same argument be applied to extemporaneous prayers? If so, what a sad state of affairs exists amongst our brethren! Dissenting ministers of *doubtful* character—and there are those who come under this category—would offer up prayers, their own productions, they being “erring men,” therefore *L'Ouvrier*, remember, “erroneous;” their congregations, large or small, would have the *chaff* thrown among them to an alarming extent, for none could control the words or sentiments of the speaker. We would impress upon our opponent that which he does not appear to have considered, namely, that a minister who prays extempore has it in his power to utter unsound words, although it is difficult positively to *prove* the fact, especially when the congregation is of an illiterate class, and unable to discern error from truth?

If, on the other hand, liturgies were erroneous, public opinion would soon be the means of preventing their use. Supposing a member of any dissenting congregation were to state that any particular extemporaneous prayer was not strictly that which it ought to be, it would be mere assertion. Supposing, however, there was a printed form of erroneous prayers, the same could easily be procured, and would at once be met with just condemnation.

“*L'Ouvrier*” considers that liturgies foster and strengthen the notion that a priesthood is necessary, and that they create a system of priestcraft; yet, he adds, the Scriptures teach that every Christian—every soul feeling the value of the Redeemer's love, is “*a king and priest unto God*,” offering up the incense of devotion on the altar of his own heart, an acceptable sacrifice. “*L'Ouvrier*” must indeed have had but little experience of the true value of liturgies, and of the independent feelings of a churchman in consequence thereof. We can carry our prayer book to church,—yes, we can say *our*, for it does not belong to the minister—we can take our part in the services, for we have as much right to do so as the minister; he can neither add to nor take from it so as to damage or destroy. Liturgies are, in our opinion, a check against priestcraft, and it is the fault of the laity if the priesthood have undue power and predominance.

We admit that our attendance at dissenting places of worship has been very limited; still we have seen sufficient to be enabled to affirm that dissenting ministers have, from the very fact of there being no forms of prayer, or liturgy, a prerogative which no clergyman of the Established Church, be he bishop or archbishop, can ever have. Liturgies, *and the people*, prevent such a prerogative. "*A king and priest*," indeed! How can any member of a dissenting congregation so consider himself, when the prayers are left entirely to the minister?

"L'Ouvrier" tells us that extemporaneous prayers, proceeding from the mind and heart of *one* man, are necessarily personal or individual in their bearing, and their adaptability to individuals is thereby secured;—but what a comprehensive mind that *one* man must have, to be able to touch the hearts of *all* his hearers! Why do dissenters use printed hymn books? Because they may *join*, and take their part in singing, which they could not otherwise do, without a knowledge of what was to be sung. Is singing, then, of the greater, and prayer of the lesser importance, that in the latter the minister alone may say what he, in his sole discretion, chooses to do?

We now come to the last of our opponents, J. T. N. He tells us that he cannot congratulate the leader on the affirmative side with the display of much *sound* argument, and then speaks of the *nonsense*, &c., advanced. To such reasoning (p) as this I shall not reply, only reminding my opponent that it behoves us all to take care that we do not use an expression in reference to others which may better befit ourselves.

We confess that we are unable to discover much *sound* argument or real *sense* in the article of J. T. N., and fail to perceive what particular bearing it has upon the question, "Are Liturgies more conducive to Devotion than Extemporaneous Prayer?" He begins by admitting that the object of his paper is not to advance any *new* arguments in behalf of extemporaneous prayer, but to examine the articles of the opposite writers, and, if possible, draw *from them* some reason for his dissent. Now, there are many individuals who are more successful in finding fault than in establishing truth, and our opponent appears to be one of them.

J. T. N. has taken an opportunity, quite uncalled for, of railing against the Church of Rome. We confess that we have no friendship for that church, still that is no reason why we should swerve from our subject, and trouble our readers with remarks which have nothing whatever to do with the point under discussion. J. T. N. appears to be amused at our observation that liturgies enable not only the minister, but the congregation, to *exercise* their voices, and he speaks of our "*vocal powers*." He is likewise amused at our reference to the learned Walker, whom he supposes to be the "dictionary man." Yes, J. T. N., we tell you that we are very fond of applying, sometimes, to the dictionary, in confirmation of our opinion; we are not ashamed to confess that the



learned Walker's dictionary is, therefore, now and then, useful to us ; and we gladly give him his due, by calling him *learned*, instead of contemptuously designating him "*the dictionary man*."

If J. T. N. had troubled himself to ascertain the fact, he would not have inferred that the word *exercise* applies only to "vocal powers." With respect to "capital letters," and "italics," he ought to know that, as the printer and writer are different persons, the one is not responsible for the work of the other.

J. T. N. informs us that a friend suggests that our beautiful system of devotion is but a slight improvement upon the praying box used by some eastern nations, and then gives a description of it. We are sorry that any opponent should thus so far forget the strictly religious nature of the present subject. We leave our readers to draw their own conclusions from such levity.

Some time ago, we happened to be passing a chapel in Bristol, and seeing two or three persons standing looking in at the door, our curiosity induced us to do likewise. We heard the voice, as we thought, of some one preaching very loudly, but we found that it was a person offering up prayer in a most *excitable* manner, and with a freedom of expression that quite surprised us, and as if he was speaking to a fellow-creature. We are told that this mode of praying is frequent amongst many dissenters. How can this be conducive to *devotion*?

If liturgies are called tedious, because of their sameness, why are not extemporaneous prayers? Surely one minister cannot be continually finding something quite new ; and therefore extemporaneous prayer, as well as liturgies, must of necessity have a sameness about them somewhat like many extempore sermons, a repetition of mere words—making much out of little—an art which some persons cultivate to a considerable extent.

Liturgies afford the people a chance of reading and examining the prayers for themselves, at their own homes, at any time they may think fit ; but extemporaneous prayers are like shadows, which pass away. Liturgies cause uniformity ; whereas, without them, ministers, even of the same denomination, simply utter their own sentiments. Liturgies are the joint property of the minister and people ; extemporaneous prayers, however, are the sole property of the minister, who disposes them with his lips to the congregation, in such a way as his own individual discretion suggests.

To our mind there is something delightful in the consideration that on each succeeding sabbath, in the multitude of churches throughout the world, where liturgies are used, ministers and people join in the same form of worship,—a system, we think, far more glorious than that which includes different descriptions of extemporaneous prayer. Our liturgy is beautiful in language, and matchless in its adaptation to rich and poor alike. It is no uncommon thing to hear a poor man say, "I can join in the church prayers ; I can take my allotted part in the service, though I can't so well understand the sermon." Ask him why. He will tell you,

"Because I have a prayer book, and can read and understand it for myself; and when I am in church, I know what to do and say. As to the sermon, however, the clergyman sometimes is not particularly plain; his delivery is imperfect, and, consequently, I am not so interested."

We ask our readers, one and all, to bear in mind the fact that it is not every dissenting minister who has the power to pray extempore, so as to be understood by the poor and illiterate; therefore, there being no liturgy, how do matters stand? Doubtless, many a one leaves the chapel as wise as he went in, and possibly with more drowsy, sleepy feelings.

We cannot conclude without thanking F. D. T. for his intelligent paper. His sentiments are a counterpart of our own; and we commend his article to the thoughtful perusal of our readers.

We fear we have exceeded the space usually assigned; if we have, we know our readers will pardon us, the question being one, as we said in our opening article, of no trifling interest or importance, both to churchmen and dissenters. We now quit the subject, in the full belief that the majority of our readers will be of opinion that liturgies *are* more conducive to devotion than extemporaneous prayer. And if any, who have hitherto condemned liturgies, shall be led to take a favourable view of them, the writers on the affirmative side will rejoice, and the *British Controversialist* will have added another laurel to the many it has already won.

R. D. R.

#### NEGATIVE REPLY.

We cannot but express our satisfaction at the candour and ability shown by our opponents in their several articles during the progress of this debate; and while we could have wished that the duty of replying thereto had fallen into abler hands, we truly regret that limited space forbids us to do full justice to each, in noticing and replying to their several arguments and objections urged against our view of the question. We shall, therefore, but very briefly, notice a few of the more prominent points demanding present attention, and leave the minor and less important to the considerative judgment of our readers.

First we have the article of R. D. R., which will require but little notice from us, as his arguments have already been pretty fully replied to by "Nemo et Ivan Madoc." He opens with an enthusiastic panegyric on the form of liturgy adopted by the Established Church, and which we will allow both himself and his colleagues to indulge in unto their "heart's content," as this is no subject of question with us, though we could point out many blemishes even in that superior model, the "Book of Common Prayer." Though the use of liturgies may convey a more exact "knowledge of the services" about to be entered upon, we do not see how such can be more conducive to devotion (or "preparing for holy things," as our friend expresses it) than the exercise of extem-

poraneous, heartfelt prayer. Liturgies may inform the people as to the words which will be used in public worship; but may not this very information, always the same, never changed, be the prelude to, if not the source of, senseless formalism, instead of spiritual-mindedness, in the majority of instances? Is not their general tendency to lead men to rest in the "letter which killeth" (i. e., that knowledge which makes the man conscious of his guilt, but leaves him without a true, enlightened knowledge of the economy of his salvation), rather than look unto "the Spirit which giveth life"? Where, in such cases, has the earnest, spiritual, longing soul the opportunity to find expression for its desires? Nay, does it not stand more to reason to suppose, that if we were all to exercise ourselves in previous meditation of God's Holy Word, and extemporaneous prayer resulting therefrom, we should be far more fully and better prepared for joining in the services of public worship than by the use of any liturgy: and if this our supposition be correct in reference to private devotion, may we not also legitimately infer that the congregation, thus previously prepared, would also find that extemporaneous prayer, by the qualified leader of a public worshipping assembly, was much more conducive to spiritual devotion than the use of any liturgy? But as another of our opponents has remarked, and with which we agree, this is, in a great measure, a question of experience, and we are willing to submit it to this test of personal experience, from the confidence we have that extemporaneous prayer will become more generally practised as the spiritual character of Christianity becomes more universally felt and acknowledged. But, to proceed, R. D. R. makes a most remarkable discovery, when he writes, "that though some clergymen of the Established Church claim far more power over the laity than they are entitled to, dissenters, even the most illiterate, exercise vastly more with regard to prayer, inasmuch as our clergy can only pray *according to the forms* and *with* the people, while dissenters pray *on behalf* of the people. What a wonderful prerogative!" What a still more wonderful discovery!! Has R. D. R. forgot that the great apostle, while engaged in his Master's work, often sought the prayers of his brethren? Did not our Saviour pray for Peter† and has not He, in his "intercessory prayer,"‡ left us a model worthy of our imitation? and is it not the highest duty and choicest privilege of all Christians that they may pray for each other, and their brethren "according to the flesh," being made "kings and priests unto God,"§ "to offer up spiritual sacrifices" (i. e., prayers, praises, thanksgivings, &c.), "acceptable to God through Jesus Christ"?|| But of this duty and privilege the priestcraft of papacy and prelacy has always sought to rob the members of Christ's church; one class arrogantly assuming to themselves, as their own, the title of the

\* 1 Thess. v. 25; 2 Thess. iii. 1; Eph. vi. 18, 19; Col. iv. 3.

† Luke xxii. 31, 32. ‡ John xvii. § Rev. ii. 6; v. 10; xx. 6.

|| 1 Pet. ii. 5, 9; Rev. v. 8; viii. 3, 4.

"clergy"\* (heritage), and designating all others the "laity." St. Peter, however, terms the whole community of Christians, "a chosen generation, a royal priesthood, an holy nation, a peculiar people,"† and in the only passage in the New Testament where the term "clergy" is found, the same apostle applies it to the whole body of the christian community.‡ But here R. D. R. is opposed by S. D., who says that "it is right for the minister to pray for his people, and it is good for the people to pray for their minister," p. 375—and with this we fully concur. But, further, with regard to R. D. R.'s previous assertion respecting the practice of dissenters and others, what is the fact? Why, almost in the opening of the liturgy for public divine worship in the Established Church, we find a form of absolution "to be pronounced by the (so-called) priest alone, standing; the people still kneeling." We could never yet make out that this form was anything but a precious rag of papal superstition, which the dignitaries of the Church are loath to part with: it certainly is not prayer, neither of the people nor the minister, but it is just such a rag as is calculated to indicate the superiority of the self-named "clergy," and we see them still clinging to it universally, as though their existence, as a body, depended upon its retention. No "layman" nor deacon may lawfully pronounce these cabalistic words; none but one in "holy orders," upon whose devoted head prelatial hands have been imposed, and thus conferred this valued privilege! We should not have referred to this subject but for R. D. R.'s assertion that "dissenting ministers exercise far more power" (*i. e.*, priestly influence) than do the ministers of the Establishment, in respect to the exercise of prayer in public divine worship; but the reverse of this assertion we conceive to be the truth, when we see such a form, expressive of such spiritual superiority and supremacy as is implied in this one (to mention nothing else), in the celebration of public worship, the gospel truth in which is almost lost amid the arrogance and assumption of the priestly element. But R. D. R. allows that "extemporaneous prayer is a gift, and the exercise of it *occasionally* is beneficial." Note the importance of this admission; for, if *occasionally*, why may it not be *generally*, "beneficial and useful"? May it not be because it is not more generally practised, that its usefulness is only acknowledged by our friend to be occasional? and if a gift (*i. e.*, a talent), may it not, like other gifts, be improved by cultivation?

We are unable to notice the article of H. B. at the same length with which he honoured ours, going "through it step by step," and "examining every argument, or shadow of an argument, *we* can discover," but will only just briefly notice the more important points of difference between us; and first, we humbly submit that he is wrong in inferring, from our opening article, that we considered

\* From the Greek κληροός, "cleros," a lot, portion, or inheritance.

† 1 Pet. ii. 5, 9.

‡ 1 Pet. v. 3.

the use of liturgies was advisable and necessary in the early churches, *because* the then leaders of public worship were unable to conduct it properly without such assistance. We do not know that this is the precise meaning of our language, though, on re-perusal, we will grant to our opponents that it is slightly ambiguous. With H. B. we will always admit that many illiterate men can plead most eloquently and earnestly before God in prayer (which, by the way, is the strongest proof we can have that prayer is the language of the *heart*, and not the head): yet as this can be no argument against the proper education of persons intended for the ministry, so it cannot in the least militate against our theoretical view of the present question, founded on the indubitable facts of early church history; and the one fact which we adverted to was, that the early church, in trying to discover the best method of conducting public divine worship, gradually determined upon the use of liturgies. Now, mark, in the instance of the early churches, this was but an experiment; and in contradistinction to "Pope Gregory's" assertion, we affirm that it was entirely *human* as to its suggestive element, conception, and construction. We have no liturgy in the New Testament; the apostles framed none; what is termed the Apostles' Creed is manifestly the fruit of an age much later than the second century, probably posterior to the Nicene Creed, which was the first generally adopted and enforced.\* In an early age we can easily understand that the use of a liturgy would gradually recommend itself to the notice of many; because, by that means, the superior productions of the eminent and more gifted christian confessors and martyrs, being preserved from oblivion by a praiseworthy feeling of reverential respect, could then be used in public divine worship.

"To err is human;" and now that it is our privilege to look back, down through the long vista of the past sixteen centuries, we may see that when the practice of liturgical forms began to be substituted for the apostolic rule of free, extemporaneous prayer,—true, vital, spiritual Christianity began to decline, formality grew apace, and the church entered upon its journey through the wilderness of spiritual desolation and barrenness, becoming more and more corrupt, unscriptural, and unspiritual, as the form was substituted for the spirit. "The letter killeth, but the spirit giveth life." We may also give the negative to H. B.'s assertion, that "forms of prayer were extensively adopted in the earliest and purest age of the Christian Church," p. 304. There is no evidence that they were so adopted during the first three centuries, and did not come into universal use for an age (*i. e.*, for a century) or two afterwards. Tertullian, who, it is supposed, died about the middle of the third century, shows the use they made of their hands during prayer,—*"stretching them out in the form of a cross,"*—which certainly appears conclusive against the idea of their holding a prayer book.†

\* Bennett's "Theology of the Early Church."

† See Bennett's "Theology of the Early Church," lecture 4.

"We look up to heaven with our hands stretched forth, and we make prayers

The instances which H. B. refers to (p. 304, 305), as being "confined within the narrow limits imposed "by the chief supplicant, who may or may not be in the spirit of prayer at the time," are not, in fact, applicable; the worshippers cannot so be confined. As we have before remarked, prayer being the sincere language of the soul, the latter cannot be limited as to its exercise therein, by either time, place, or circumstances. Whatever may be the earnest desire of the soul, though words can give no expression thereof, this is prayer; and, as his own prayer, the longing spirit may itself appeal to the throne of Divine grace without the medium of a form, or following the expressed sentiments of a leader; and we opine that such an one will always find the prayers of an evangelical minister more or less suited to his particular case; and even if not, he may pray within himself in the spirit and language of the publican, who exclaimed, "God be merciful to me, a sinner."

In such instances the use of a liturgy does not seem calculated to express the sentiments and spiritual wants of the supplicant; comprehensive though the prayers might be, they would still be felt by the convicted sinner to be not *his*, and insufficient to express his desires, when he longs after spiritual communion with his Maker. We never said that *earnestness* may not accompany the use of a liturgy, but we think that the continual use of the latter is calculated to destroy the former; and if we consider to whom we are professedly preferring our petitions, a corresponding reverence of manner will always accompany our extemporaneous service. Our assertion, that "the use of liturgies often necessitates many repetitions," H. B. meets with a "flat contradiction;" but we would respectfully submit the question that, if they do not *necessitate*, do they not, at least, universally incline to repetitions? But if not *necessary* to the idea of a liturgical form of prayer, why so many repetitions in that which H. B. so zealously defends? and why must they, and they only, be used day after day, and week after week, from year to year, in the public and private exercise of divine worship? H. B. next refers to our argument in favour of extemporaneous prayer, "from the fact that conversions have arisen from it;" and, as he cannot deny this, he leaves it, forsooth, because "it is not a legitimate argument;" but rather, with "Saxon," we opine that "the function of public prayer is to *excite* no less than *direct* devotional feeling" (p. 379); and, consequently, though liturgies may be found calculated to soothe and encourage the sincere Christian, yet extemporaneous prayer of the earnest christian man, pleading on behalf of his fellow-men, is, we think, because of its hearty earnestness and want of formality of expression, far better calculated to

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*sine monitore* (i. e., without monitor), as from the free motion of our own hearts."—*Tertullian, Apologeticus*, c. 30.

"He that reads prayers out of a book cannot be said to pray *sine monitore*. Would any one who employs a liturgy describe his worship in the terms of Tertullian?"—*Dr. Bennett*, as referred to above.

arrest the attention of the careless and impenitent, more acceptable to the Divine Being, and also, at the same time, more conducive to the devotion of the worshipper. We have thus briefly noticed the more prominent points of difference between us and H. B.; and which "stands the test of just criticism," by the scriptural rule, we must now "leave the reader to determine."

To the first argument of S. D., arising from the antiquity of liturgies, the substance of our reply has been already given above; but we may ask for the proof that there was a "general liturgy in use throughout ALL the churches of Christ in the year 186." Much as we may respect Kirke White, for other reasons, we do not consider him an authority in ecclesiastical history, and we may claim the liberty of doubting his assertion, as quoted by S. D., in the absence of any support in ecclesiastical history. At or about that time, Christians were repeatedly subject to grievous persecutions, so that it is only by the consideration of the Divine origin and protection of Christianity, that we can understand how it existed through such opposition; and while peace, quietness, and freedom from the fear of evil were necessary to the conception and formation of a general or universal liturgy, and its voluntary or enforced adoption by all the churches, these favourable circumstances did not present themselves until the era of Constantine, in the fourth century, from whence we may date the rapid corruption of Christianity, and the formation of creeds and liturgies, together with the collection of superstitious legends of the saints, the manufacture of pious frauds, &c., &c.\* We must also deny that the Jews, as a church, had any liturgy, in the modern signification of the term, *i. e.*, a set form of prescribed prayers for public divine worship. We refer the reader again to the quotations from Drs. John Prideaux and Cox, that "L'Ouvrier" has favoured us with, and who has thus very fully and ably anticipated the remarks we intended to make thereon. That our Saviour intended or commanded his disciples to use, as a form, the prayer known by us as the Lord's Prayer, is mere assumption, without proof, on the part of S. D. The two evangelists who have recorded it have not done so with verbal exactness; they both record the same prayer, but with many differences. We have not a single instance in the New Testament of our Saviour, or any of his disciples, so using it, though several of their prayers are recorded; whence it appears to have been intended and viewed but as a model, that we should frame our own petitions thereby. Neither during the earliest ages of the church can we find an instance of the use of the Lord's Prayer as a form; and it appears very probable that the doxology, "Thine is the kingdom," &c., was added by the early churches, as it is wanting in many manuscripts;† though we may remark, that in the same manner that dissenting ministers now occasionally use the Lord's Prayer, we may, doubtless, fairly suppose that it was in a similar way some-

\* See Mosheim's "Ecclesiastical History" Cent. 4, p. 2, chap. 3.

† See Barnes on Matt. vi. 13.

times used by ministers of the primitive churches, though not recognized by them as a formal and necessary part of their worship. We fear there is only too much ground for S. D.'s opinion that "extemporaneous prayer, as now conducted in public worship, has a tendency to prevent congregational earnestness," but we differ with him as to the reason of this. We opine it is not because of the non-use of liturgical forms, but because the true spirit of fervent, heartfelt prayer is not sufficiently cultivated; that, by the congregation joining audibly in pre-arranged prayers, their earnestness would thereby be promoted, does not seem to us legitimately to follow; indeed, the contrary appears the more correct opinion. If we would impress the mind, the attention must be fully secured, and, in the matter of prayer, addressed to the Divine Being; this, we think, can best be done by a serious quietness, while one is earnestly leading the devotions of the assembly. The passage in Acts iv. 24 does not intimate that *all* the disciples lifted up their voices literally (S. D. has it in the plural "voices," while it is in the singular, "their voice"). To "lift up the voice" was a phrase among the Hebrews denoting an address to the people (Judg. ix. 7), or expressive of weeping (Gen. xxix. 11; Judg. ii. 4; Ruth i. 9), or signifying prayer. When the disciples "lifted up their voice to God with one accord," we are to understand simply that while one audibly led in the devotional exercise, they all prayed to God unitedly, with one mind and purpose.\* Does S. D. mean to affirm that, because dissenters do not join vocally and audibly in their public prayers, they do not "lift up their voice to God with one accord"? If so, in contradiction thereto, we may safely affirm, from this passage he has referred to, that ours is the original scriptural mode, and best calculated to secure union of heart and mind; while his is the novel and unscriptural method, and least calculated to attain the same union of heart and mind in prayer.

We are sorry that "S. D.'s" personal experience should so much differ from ours, but we will allow him all that he has advanced on that point, and only put the question, if prayer be the "native air," the "vital breath" of the Christian, how can, or why should he be restrained within the limits of any prescribed form, even in public worship, so long as decency and order is preserved? Is not entire freedom therein most suitable for the growth of the soul unto the full stature of christian manhood?

To the confessions of "Dissent," and others, we do not care, nor feel at liberty to reply, but would merely remark that were a

\* "Not that it can be supposed that they all said the same words at the same time, though it was possible they might, being all inspired by one and the same Spirit; but one, in the name of the rest, lifted up his voice to God, and the rest joined with him—*ὁμοθυμαδόν*—'with one mind,' as the word signifies. Their hearts went along with him, and so, though but one spoke, they all prayed. One lifted up his voice, and, in concurrence with him, they all lifted up their hearts, which was, in effect, lifting up their voice to God; for thoughts are words to God."  
—Matthew Henry Com. on Acts iv. 24.



prayerful spirit of devotion more cultivated, there would be less ground for the complaints of Dr. Payson and the Rev. J. A. James, who, by the way, do not condemn the practice of extemporaneous prayer, but the spirit of formality and improprieties thereof, as respects the manner or matter of public devotional prayers. These three last quotations of "S. D." are quite foreign in their bearing upon our present question of liturgies *versus* extemporaneous prayer.

"Pope Gregory" next discovers himself as the champion of liturgies, and has favoured us with a paper full of false assumptions, supported by specious reasoning: he is very careful to define the term "liturgy," as "from the Greek word, which means to *sacrifice*, and originally applied only to the forms for celebrating the eucharistic sacrifice or mass," though he also allows that, "in process of time," it was used to "mean a set form of prayers for *public worship*." With this latter meaning we are at one with "Gregory," but we may be allowed to question whether any of the apostles composed any of the liturgies (or, according to our opponent's first definition, "forms for celebrating the sacrifice of the mass,") which bear their names. His assertion that the liturgical prayers of his church came from God (pp. 12 and 18) is entirely without foundation in fact, and if not the fond theory of his own imagination, is nothing more than a "pious fraud" in the traditions of the Romish Church, the practice of which he attempts to defend. That the existence of creeds, as we now have them, can be traced up to the apostles' days, is also a mere fiction. By the "form of sound words," which Paul adjured Timothy to "hold fast," we understand the whole range of christian doctrine, as Paul had taught Timothy; in one word, the holy Scriptures themselves.\* It was not until the fourth century, the age of corruption, that "it began to be taught that each of the apostles contributed one of the twelve articles into which the creed is divided. As superstition advanced, the catechumens were not intrusted with the creed until just before their baptism, and then were charged not to blacken it with ink, but to keep it written only in their hearts, concealed from the profane. It was at last ordered to be read in the service of the church; but, as this custom commenced among the Greeks, it was the Nicene, not the Apostles' Creed, that first received this honour."† It would

\* "This 'form of sound words' which Timothy is exhorted to 'hold fast,' he had received from the apostle,—'which thou hast received from me.' Was it a written compendium of christian doctrine? If so, what has become of it? There is no trace of any such document ever having existed. What is called the 'Apostles' Creed' has no pretension to an apostolic origin. Had there been such a summary, it is very improbable that it would have been lost; much more probable that it would have been regarded as inspired, and kept with great care among the other writings of the apostles. May not the expression refer to oral instruction which Timothy had received from Paul, in which the apostle had, no doubt, given him a general outline and summary of the christian truth?" *Matthew Henry—Com., by Dr. Steane: 2 Tim. i. 13.*

† Bennett's "Theology of the Early Church," Appendix C.: On the Creed.

have been as well for our instruction, and the benefit of "Gregory's" cause, for him to have favoured us with some evidence for the truth of his assertion (p. 13), "that Christ, through his apostles, has left us" any "such form." Such an assertion may not "admit" of any "difference of opinion amongst the members of that holy Catholic Church" which it is "Pope Gregory's" honour to defend, and whose "continual guardianship" of the liturgy, he asserts, is "the best safeguard from false doctrine." It may be true, if we must all swear by one form, and that Rome's; but we rather think that a good deal of what Gregory would designate "false doctrine" we should be inclined to admit as true; and, on the other hand, what he affirms to be indubitable, we should very much question; but as both our time and space are very limited, we cannot follow our opponent into the consideration of all the questionable assertions which meet us in nearly every sentence of his extraordinary paper. On page 13 he commits a great mistake when he asserts that the "form" of the Jewish worship was a "liturgy." "Forms of service" are essentially requisite, whether the worshippers be pagans, Jews, or Christians, but there need be no liturgy, according to "Gregory's" second definition; and when he quotes from us that in primitive times some "*form of service*" would be found necessary "for order and edification of the body to be gained," he makes the same mistake in supposing that by the phrase, "form of service," was necessarily meant the use of liturgies, or forms of prayer. Dissenters, in our own time, invariably observe some order or form of service; were this not the case, St. Paul's strictures on the Corinthians would be applicable to them: see 1 Cor. xiv.

"Pope Gregory's" comparison of the Jewish ceremonies and the worship of his own church is, indeed, very striking, and would be conclusive had such presumptions divine truth for their foundation. If the Jewish rites and ceremonies were not intended to give way to a simple and more spiritual form of worship, the apostle has, indeed, written foolishness in his Epistle to the Hebrews. But to meet our opponent on his own ground, there was in the Jewish church, "beside the ordinary priesthood of all Aaron's sons, no dignity except that of high priest, and this appellation Tertullian ascribes to the bishop of a single congregation." This, however, did not long suffice to satisfy the growing ambition of the self-termed "clergy;" "they who at first pleaded for the model of the temple soon left it far behind, by a list of dignities, archdeacons, deans, archbishops, primates, patriarchs, cardinals, and popes, for which not a single example could be found either in synagogue or temple."\* This is the way in which the Romish and other churches that uphold such dignities, have practically carried out the lesson of humility which our Saviour gave to his apostles (Matt. xx. 20—28).

His next explanation of the mass being so framed as to "adapt

\* Dr. Bennett's "Theology of the Early Church."

itself to the feelings of any person present at it," does not seem to us very lucid in its bearings upon the present question, and his quotation only makes the matter less easy for our feeble powers to comprehend. We hardly care to notice his attack upon us on page 15, any further than again to repeat that the apostles were confessedly, with one exception, all illiterate men, in the usual sense of the term: and that the bulk of the primitive church were also equally unlearned, though zealous and earnest Christians, is unquestionable; and if we are required to point out any corruptions in the liturgical forms of prayer adopted by the Church of Rome, we could easily do so in the prayers addressed to saints, and other dead persons, thus establishing the charge of idolatry upon that church: again, the Apostles' Creed (so called) was originally very short, but has varied as time advanced, "the article on the descent into hell being neither in the ancient nor oriental creed, and that on the communion of saints being last inserted." Neither of these two articles are in the creed as recorded by Irenæus and Tertullian, though the latter writer has given us three different versions of the same creed.\*

Our objecting to the "compulsory use, by authority, of any form of prayer," in "Pope Gregory's" view is "impatience of restraint!" Thus has Gregory discovered to us the cloven hoof of the beast; this is the estimate set by Rome on christian liberty. It is ever impatience of restraint, and we do not doubt that she would be ever ready to check all such "impatience" as soon as manifested, by spiritual, and, where possible, by also physical terrors. To be a "good Catholic," you must give up all thought of having any private opinion, and submit to the decrees of the church (i.e., the clerical priesthood). All who differ, or even presume to doubt, are not faithful Catholics, but have become heretics, and are in danger of becoming contumacious: in this latter class we must be content to be placed, according to "Pope Gregory" and the teaching of his church, so long as we claim for ourselves any liberty of opinion, and submit not to have our prayers made and read for us by a surpliced priest. Away with all such interference between the soul of man and his Maker; there is but "one mediator between God and man," and that the God-man, "Christ Jesus."†

That the voice of "Pope Gregory's" church "*has been obeyed for ages,*" is only too true, in some degree; but it has been because she first covered divine truth with a mass of superstitious rubbish, and then, to prevent discovery, prohibited God's own word to be published in any vernacular but one, and in that almost dead language commanded all her services to be performed; and thus has she kept the people enchained in spiritual and mental bondage, the human mind yielding to her dogmas the assent and obedience of slaves. That we seek to "set up a standard of devotion which may please

\* See these two Fathers quoted in Bennett's "Theology of the Early Church," as recorded by Irenæus, &c.

.. † 1 Tim. ii. 5.

no one" but ourselves, is an assertion without proof; for our standard is ever the "law and the testimony;" while the "*wisdom*" (?) of eighteen centuries, which he avers "we are running counter to," we estimate to be only *ignorance*, and will assure him, that had we the same amount of probable evidence, if not direct apostolic authority, for observing the first day of the week as the "Lord's day," for the use of forms of prayer in public or private worship, we should not hesitate to adopt the same practice, in the hope of promoting spiritual devotion, and with the confidence that we could point to apostolic example as our justification for so doing; but so far are we from having this authority, that we find nearly three centuries passed over before there is *any* evidence of such a practice being observed in the primitive church. The evidence for the religious observance of the first, instead of the seventh day of the week, we find in the New Testament, at a date anterior to the establishment of the primitive Romish church.

Our reference to the "popish prayer book" appears to have given umbrage to "Gregory," chiefly, we presume, because of its brevity; and if we must needs enter the confessional, we may take this opportunity of informing our "Pope" confessor that we are not in the habit of obtaining information at second hand, if we can get it from the fountain head; and though we have not as yet honoured any of these "popish prayer books" with a place on our library shelves, we have inspected them, casually it is true, but sufficiently to learn what they are; and one of them, which he particularly mentions, "The Garden of the Soul," we have thoroughly examined, though, from this being some years ago, we only wrote from memory: however, had we thought it would be very important, during this debate, to refresh our recollection, we should not have objected to invest a little capital (6d. is the largest amount named by "P. G.," and we cannot but acknowledge the lowness of the rate) in procuring information "first hand." We here agree with our opponent, and would advise all our readers not to rest satisfied with "second hand" information on this great controversy between Protestants and Papists;" for we do not fear that the result will be that the more Popery is known and thoroughly learnt, from its own authorized standards, the more will it become detestable and abhorred, in the opinion of all intelligent persons, as a system of gross idolatry, Mariolatry, and saint-worship. When we wrote our opening article, we thought that all our readers would know what the "Ave Maria" was; but, in our opinion, "Gregory" has done little less than insult the intelligent readers of this serial, when, in a footnote, he gives them the whole prayer, and is very careful to inform them, that saying ten "Hail Marias" is not "merely saying 'Hail Mary' ten times over." No one said it was, and we believe that, of all the readers of this debate, very few indeed, if any, did even think or "fancy" so.

"Does 'Clement' admire Calvin?" "Pope Gregory" asks. We reply we do; perhaps as he admires Luther; perhaps differently:

but whether so or not, we may again repeat, that we admire no man except for his work or sentiments, and these we claim to test by the standard of Divine truth before accepting them as our own—a practice which is doubtless very objectionable to “Gregory” for many reasons.

The use of the “Lord’s Prayer” “fifty or a hundred times” in public service, our opponent supports by a popular vulgar proverb, which is often quoted to support similar reckless assertions: we might reply in the language of another vulgar proverb, which says something about pudding (a *good* thing) and choking a dog, but we forbear descending to such arguments: we rather think, however, that were the Lord’s Prayer, beautiful as it is, ordered to be used a hundred times during the service next Sunday morning, in any one of our churches, long before the count was gone through, the greater portion of the congregation would have had enough, if not too much, of it; and the tongues of all would have become little better than mere pieces of mechanism, giving utterance to a sound of words, the sense of which the owners thereof had become unconscious, their minds having long since wandered out of the sacred edifice up and down the world in quest of something that should promise more substantial satisfaction to their longing appetites, physical as well as spiritual. In the performance of such a feat we cannot but admire the utility of the praying box, mentioned by “J. T. N.,” and would suggest to “Pope Gregory” the advisability of some such assistance, as being calculated to lessen the labour which the repetition of the Lord’s Prayer one hundred times must necessarily impose upon the devotee. But, seriously, what do we think of such repetitions? Is it either honourable or acceptable to God, or serviceable to man? Is such a practice calculated to promote spiritual devotion, or senseless formalism? These are plain, simple questions; and plain, simple persons, equally with those more intelligent, can find but one answer, and that is in the negative.

We do not think that “Protestants who object to forms of prayer” are very inconsistent when they use “fixed hymns;” because we think we can discover an essential difference between singing and praying.

With the latter part of “Pope Gregory’s” article we have little or nothing to do, and will leave the charges he brings against the Established Church, whose liturgy he truly affirms was taken from Rome, to be answered by “R. D. R.,” and will only remark, that even supposing that the Church of England has “never produced a Jesuit,” according to “Gregory’s” definition, we greatly fear that some of the *real* fraternity have entered its fold in false clothing, and though receiving pay as Protestants, they are Papists at heart, if not quite so in practice: hence we also fear that, in some quarters, there may be only too much truth in “Gregory’s” assertion, “Most churchmen find the church service very unsatisfying; and it is remarkable that no section of that church possesses the slightest

hold upon the affections and respect of the lower classes, but the one whose teaching and practice assimilates most to that of the church from which they are unhappily separated" (p. 18). These are words which it would be well if all the evangelical members of the Establishment would seriously ponder, and rightly consider their import, if they are unfortunately true. "Pope Gregory" is very sorely touched, that Protestants should brand the church of which he is so distinguished a member "with the horrible name of antichrist." We do not doubt that he is, but he must allow us to remind him that it was one of the "fathers" of which his church boasts so much, Irenæus, who first found the number of the beast (Rev. xiii. 17, 18), in the name "Lateinos;"\* it was not the Protestants, but this early father, who first found antichrist among the Latins; and with this conjecture it happens that we, in this nineteenth century, are agreed: and so, whatever may be thought of the Protestant opinion of antichrist, "of its invention, if a merit, we are unworthy; if a crime, we are innocent." But our readers may judge for themselves as to the justice or injustice of this opinion, if they will compare the history of the Romish church, and the doings of its hierarchy, with the prophecies of Daniel, Paul, and John;† with this investigation should also be united an inquiry into the general history of other systems of religion, with the view of determining to whom the more awful terms in Rev. xvii. 1—6 may, with truth, be applied. We should not have thus touched upon these controverted points, which are in reality wide of the present subject of debate, but our opponent has himself first referred to them, and it does not seem right for us to let them pass unnoticed or unanswered. But the great Hildebrande, whose official name our opponent has borrowed, himself refused the title of "Universal Bishop," and affirmed that whoever took such a title as his own, would be the veritable antichrist."‡

\* Irenæus, lib. v. c. 30, as quoted by Dr. Bennett, "Theology of the Early Church."

GREEK.		HEBREW.	
Α	30	א	200
Α	1	י	6
Τ	300	ב	40
Ε	5	ו	10
Ι	10	י	10
Ν	50	ח	400
Ο	70		
Σ	200		666
Lateinos		Romith.	
666			

Newton on the Orthography of Irenæus.—Ibid.

Again, the motto on the pope's palace at Rome is "Vicarius Dei Generalis in Terris;" and the sum of the numerical letters contained therein is also 666 exactly. Thus:—V I C A R I V S D E I G E N E R A L I S I N T E R R I S.

5 1 100 1 5 500 1 50 1 1 1 = 666

† Dan. vii. 19—27; 2 Thess. ii. 3—12; 1 Tim. iv. 1—40; Rev. xiii.; xvii.

‡ D'Aubigné's "History of the Reformation."

Finally, England does not owe the *first* introduction of Christianity to Pope Gregory, though she may owe the second introduction thereof, mixed up with much superstition, and the growing arrogance of the papacy, to that eminent personage. We would not underrate the work of Augustin and his fellows; we are thankful that, by their instrumentality, the light of Divine truth again visited our native land; but how changed from what it was at the time of its first propagation! It was Christianity degenerating fast into a state of corruption, induced by human inventions and additions.

Our last opponent is "F. D. T.," whose article will require but little notice from us, as he has not advanced anything new upon the question; that there is *no* great "elevation of the priest above the people" does not seem to us to be very truthful, when we consider the various offices the priests (P) of his church are authorized to fulfil, and the language they alone are privileged to use during the celebration of Divine worship. That "there is much decorum and attention to the minister," when he is engaged in extemporaneous prayer, our opponent "grants;" but then, "it seems" to him "that attention to his words is a great obstacle to devotion. . . . We must reflect on the words spoken before we make them our own, and reflection and listening cannot easily go together," &c. Really we must pity the mental calibre of the man who can seriously give expression to such an idea on the nature of public prayer. That "reflection and listening cannot easily go together" we may allow, if the reflection be upon some abstruse or difficult mathematical problem; but surely this cannot seriously be alleged as an objection to the use of extemporaneous prayer in public worship of the Divine Being for common wants of the human soul. "F. D. T.," however, perhaps "reflects" upon *his* forms of prayer before going to church, and then he only needs to repeat them or respond to the leader, something after the manner of a child thoughtlessly saying his lesson by rote; in such a case, probably, "much decorum and attention to the minister" may not be essentially requisite to secure devotion of that specific kind which appears to be recommended by "F. D. T." His first observation on our opening article does not require any comment, as it sufficiently speaks for itself; and his second remark is not quite *apropos*, as we conceive it to be within the range of possibility that, while the leader is audibly engaged in prayer, the worshipper may also, at the same time, either accompany or "outrun" him mentally in his petitions. We do not expect any man to include in one extemporaneous prayer all the minute particulars that would suggest themselves to each individual worshipper, as being expressive of *his* peculiar individual desires; it were not reasonable indeed to expect this, nor either desirable or necessary, if possible; public prayers, by a necessity, must be general in the scope of their petitions for common blessings, if they are to be appropriate; and this appropriateness to changing times and circumstances, we opine, free, extemporaneous prayer is best calculated to

secure. That all the prayers recorded in the Bible are private prayers, as "F. D. T." asserts (p. 85 and 86), is not correct; instance the prayers of Solomon, Ezra, Nehemiah, and Daniel.\*

"F. D. T.'s" observation on "Nemo's" illustration appears to have some show of plausibility, but he forgets that in public worship the minister *alone* does not pray, though he only uses his voice, but the worshipper also with him in his mind, "for thoughts are words to God;" and in public worship private requests ought to be preferred by the individual himself privately. His further remarks on "Saxon" and "L'Ouvrier's" articles may be sufficiently answered with the observation that a want of spirituality may unfit for devotional worship, whether extemporaneous prayer or forms are used; but the latter have always, from their history, seemed to us inclined to lull the soul into a spiritual sleep by their formal repetitions, instead of rousing unto conviction. That both minister and people do not join in prayer to God when they use no liturgies, is insinuated by our opponent on p. 87; this is a reckless assertion, without any proof, and the same remark is applicable to the insinuation that there can be no union in prayer where no form is used. Indeed, we think there may be the closest unity of sentiment and feeling, though one voice only is engaged; and this union, we affirm, is far more common where the worship is conducted with extemporaneous prayer than where the practice is otherwise; hence are we again led to conclude that extemporaneous prayer is more conducive to devotion than the use of liturgies.

Thus have we noticed the chief points in our opponents' articles, and it now only remains for us that we should briefly recapitulate. In our opening article we considered the nature and object of prayer; its chief characteristic we showed to be earnestness or sincerity; the being addressed, the Lord of heaven, and the source of true prayer, the Holy Spirit; our objections to liturgies we mentioned as being their tendency to formalism; their frequent repetitions, both in the form itself and in the prayers being the same used continually; that thus the spirit of prayer in the worshipper is often restrained and not sufficiently cultivated; while such a practice was not accordant with the examples we found recorded in Scripture; and, finally, we contrasted the effects frequently produced in places of divine worship, where the practice observed admits of comparison. Several of our positions have been made the subject of attack by our opponents, while others have been granted as unquestionable; but we would remark as one feature of all our opponents' articles, that but little stress is laid upon the *spiritual* exercise, while much is made of the *form*. One of our opponents ("R. D. R.," vol i. p. 231) affirms of extemporaneous prayer, that the language used "may be too 'high-flown' and lofty to be understood by the 'illiterate.'" Why he did not also add the opposite assertion, that it "may be too simple to be listened to by the intelligent," we do not know; he evidently forgot that, in the words of the poet,—

\* 2 Kings viii.; Ezra ix.; Neh. i.; Dan. ix. See also Acts iv. 24.



"Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high."

They may be "too long to be remembered" he further asserts, as though prayers were made to be remembered only, or that they averaged more than the length to which the same exercise is extended where a liturgy is used. Two others ("S. D.," vol. i. p. 375, and "F. D. T.," vol. ii. p. 85) condemn the hearers of one who practises extemporaneous prayer, when they thoughtlessly express admiration thereof: all our opponents, without exception, laud and praise in almost unmeasured terms the literary and other merits of their "incomparable liturgies" (!), while not one of them has adduced a single passage of Scripture either enjoining the use of liturgical forms of prayer in public or private worship, or commending any such practice. The sacred writers often urge to the exercise of prayer, but it is in such terms as naturally leads to the supposition that it was the natural, unconstrained outpouring of the soul unto God, each in his own language, rather than the use of very "beautiful," excellent, precomposed forms of prayer; their injunctions are—"Pray without ceasing," "Watch always unto prayer," &c.; and when the apostle writes to the Ephesians, "Brethren, pray for us," he surely cannot intend anything in the way of using a liturgy. We have shown that the practice of the primitive church was one with ours; that though the use of liturgies in part was early commenced, it did not become general until a later and corrupt age, when the spreading corruption almost necessitated their existence. Our opponents appeal to the voice of the early church; we do the same, but it must be to the church of the New Testament times, or the age immediately succeeding. We affirm that constant and repeated variety in prayer is necessary to secure devotion, to express the varying desires and feelings of the worshippers, and most acceptable to the Most High, because in accordance with His will; and this can best be obtained by the frequent exercise of extemporaneous prayer: while our opponents chiefly defend their system because of the beauty and antiquity of their forms of prayer, and their superiority to extemporaneous effusions. We agree with "Saxon" (p. 379), that in some circumstances a combination of the two different practices "would," *probably*, "secure more advantages to public worship than an exclusive adoption of either," though still of the opinion that extemporaneous prayer is most conducive to devotion for the reasons above adduced. We may, however, remark that as the tendency of the present age is towards the use of liturgical forms of prayer, we fear there is very great danger of our forgetting the principles of our illustrious Puritan ancestors, and the noble self-sacrifices and self-expatriation from their native land they submitted to, in the endeavour to secure for themselves and us, their descendants, entire freedom in religious worship, one essential feature of which, in their opinion, was the free exercise of extempo-

aneous prayer. The question may very wisely be suggested, Shall we act judiciously in giving up the practice of their example for one more like unto that of the church of Rome?

Our task is now done; we leave it with the hope that it will not prove altogether unprofitable in a spiritual sense, but trust that the result of our striving together will be a provocation of one another to "love and good works." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

CLEMENT.

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## Philosophy.

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### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### NEGATIVE ARTICLE.—II.

THE writers of the two articles which have appeared on the affirmative side of this question have failed to prove that the tenets of George and Andrew Combe are philosophically correct. "J.," in the opening paper, has, with the exception of two extracts, produced nothing but what all sensible men agree upon. The one extract, from Isaac Taylor's "World of Mind," says:—"For, if only we admit the hypothesis that the brain is much like a harp or a piano-forte, then the mystery of the mind's relationship to matter is cleared up." Thus: music is produced by playing upon the instrument;—so, in the same manner, thought is produced by the action of external objects on the mental system. There is no music in a harp so long as it is not played, neither is there *mind* in an individual so long as it is not *played upon* by external objects, through the senses! This is just what we contended in our opening article was the principal idea in the Philosophy of George and Andrew Combe—materialism. But "J.," by producing an extract from George Combe's work, entitled, "Relation between Science and Religion," completely establishes the charge. In this extract it is said we have no intimation whatever of the *causes* of our sensations, feelings, perceptions, and judgments, and have no *consciousness* of the *substance* of which the thinking part of us is composed. Then the name "mind" has been given to the collective powers of sensation, feeling, perception, judgment. Next, mind is an aggregate of individual *powers* of sensation, emotion, perception, judgment, each of which depends for its action in this world on the size and condition of a particular part of the brain. We do not believe that the name "mind" has been given to any *collective faculties* whatever; nor can we admit that the powers of sensation, judg-

ment, &c., depend for their action in this world on the size and condition of particular parts of the brain. Were this the case, then that heaven-bestowed gift, "mind," would be in utter subjection to the "house of clay" that contains it; because, if the action of the powers of sensation and judgment depends on the size of the organs, then the mind will occupy a subordinate place.

Our next opponent is "J. A. D." He gives an elaborate review of "The Constitution of Man," which he considers the best, or rather the most important of George Combe's works. The review, however, takes no cognizance of some of the most important points in the volume, and of which we treated in our opening article; but at page 94, "J. A. D." produces an extract from "The Constitution of Man," which says:—"The philosophy of man (upon the presumption that previous to the discovery of phrenology there existed no rational philosophy of the mind) was cultivated as a speculative, and not as an inductive science; and even when attempts were made at induction, the manner in which they were conducted was at variance with the fundamental requisites of a sound philosophy." Nothing could be clearer than this in proving a charge of materialism, for no person of common sense would ever admit that an inductive or positive knowledge of spirit could be obtained by man while in his present condition. It is impossible to gain a knowledge of mind by examining its instrument, the brain; just in the same way as it is impossible to estimate correctly the whole intellectual power of a labourer by a minute examination of his implements of labour. To attempt such a thing would not be more ridiculous in the eyes of men than blasphemous in the sight of God.

Referring to the organization which man has received from nature, and, phrenologically speaking, the good and evil organs with which he is endowed, "J. A. D." and George Combe differ on a very material point. This is with regard to the controlling power of the will. Some men, for instance, are said to be born with evil organs, and "J. A. D." says that "a man given up to sensual gratification is always found to have these organs highly developed; but such a course of life is not obligatory, because of his physical organization. He obeys his will, and thus is the direct cause of his peculiar organization." This is the doctrine of "J. A. D.," but not that, however, of George Combe. So far as organization is concerned, George Combe and "J. A. D." agree pretty closely; but so soon as "J. A. D." attempts to carry his hero into a higher sphere, his efforts to effect this are futile. Mr. Combe is of this earth, earthy, and does not, properly speaking, admit such a high or divine principle as the will into his reasonings. Were he to do so, it would make his system different from materialism,—it would recognise man as something more than a refined brute.

These are the principal points worthy of notice in the two affirmative articles, and we now proceed to offer a few remarks upon the works of the writers whose truthfulness we are questioning.

It is a great pity that the "Constitution of Man," in many

respects such an able and useful work, should be disfigured by so many blemishes. The Bible is trampled under foot by the author, and Britain is made to appear a scourge upon the earth. Mr. Combe says that different religious sects have formed different opinions concerning the danger to which the human soul is exposed in a future state; but his work was not intended to throw light on that subject, because he believes it lies beyond the limits of philosophy; and next, the Bible is depreciated, upon the assumption that its teachings are not suited to improve the condition of man, and that it does not point out to him the best mode of promoting his temporal interests. Now, those who have acted according to the directions of the Bible have found that it is their best guide; and with regard to information, there is not an important point in the economy of nature upon which it does not treat. The Book of Solomon itself is a safe guide in the pilgrimage of human life. Mr. Combe forgets, when he slanders the oldest book in existence, that some of the writers of it were the greatest philosophers that ever lived. In fact, Solomon is one of the *three* individuals who comprehended the utmost bounds of universal knowledge. The intellectual throne he occupied was, after long centuries, ascended by Aristotle, and next by Francis Bacon, with whom this pre-eminently noble dynasty became extinct; and yet, forsooth, we are told that the Bible does not contain sound philosophy. The Bible not only contains the sublimest philosophy so-called, but also the finest poetry. Who has read king David's soliloquy over the death of his son Absalom, Isaiah's rapt visions, and the prayer of Habakkuk, without being intensely affected by their poetic fervour? But Mr. Combe's crowning objection to the word of God is that we do not obtain from it a system of phrenology. He says,—“It (the Bible) does not communicate complete information concerning the best mode of discovering the qualities of men with whom we mean to associate.” To this we can only reply, that we know men only by their actions. To say that phrenology, or any other ology, can in reality teach a knowledge of man's mind is ridiculous, because, as we said before, no mortal creature can take cognizance of spirit.

The laws of our country Mr. Combe believes to be made, not in accordance with justice and moral rectitude, but in accordance with the worst passions of our animal nature. The wars in which our country has engaged, he maintains, were all prompted by selfish desires. Viewed in a certain light, everything a man does is selfish. But we cannot ignore moral principle to such an extent as Mr. Combe would have us. The constitution of our country is the best, as is asserted by the greatest thinkers, that any community ever lived under. True, it has its faults, but it does not deserve a tittle of the sweeping assertions which Mr. Combe makes against it. His statement that our wars and conquests were entered into either for national or individual glory is not borne out by facts. The generality of our wars on the Continent were engaged in for the preservation of the balance of power, and to assist weak nations when

attacked by mightier powers. As for the laws of our country not being in accordance with the dictates of justice, there is not an assertion that deserves greater contempt. The impress of the great and good king Alfred still remains upon the land, and, generally speaking, in the framing of our laws their moral effects upon the people are borne in mind. At present an inquiry is taking place into the moral and social influence of an act expressly framed to keep the principal demoralizer—intemperance—in check, and we doubt not that the ordeal will show that the Forbes Mackenzie Act has indeed been a very great blessing to Scotland.

The theory of George and Andrew Combe ascribes everything that takes place in this world to the effect of natural causes. Man, as well as inanimate and organized matter, has received "a definite constitution," and must act in accordance with it. What this "definite constitution" is, however, they give us no clear idea; but they assert that effects can and must be accounted for by natural causes, therefore they maintain that everything in the world is governed by natural laws. There is just one point in regard to this to which we would wish particularly to refer. In the fourth page of the "Constitution of Man," we are told that two views of the constitution of the world are held in this country; the one being that the world, including both the physical and moral departments, is in itself well and wisely constituted on the principle of a progressive system, and, therefore, capable of improvement; the other, that the world was perfect at first, but fell into derangement, continues in disorder, and can be rectified only by supernatural means. The author does not say which of the theories *he* believes, but he bases his *future reasonings* upon the first, the principle of progressive development, which, on this account, we are perfectly justified in believing is the one he adopts. Again, in the same volume, it is said that every individual of the race is born in utter ignorance, and starts from zero in the scale of knowledge, so that he has the laws to learn for himself, either from his predecessors or from experience. In another page, when speaking of the harmonious action of the different powers of the mind, as constituting happiness, it is said,— "If there be truth in these views, they will throw some light on two important questions that have embarrassed philosophers in regard to the progress of human improvement. The first is, Why should man have existed so long and made so small an advance on the road to happiness? It is obvious that the very scheme of creation, which I have described, implies that man is a progressive being; and progression necessarily supposes lower and higher conditions of attainment and enjoyment."

We give another extract, and shall then deduce our conclusions:— "Although (says Mr. Combe) we cannot explain why man was constituted a progressive being, and why such a being advances slowly, I have endeavoured to point out that there is at least an adaptation of his faculties to his condition. If I am right in the fundamental proposition, that harmonious activity of the faculties

is synonymous with enjoyment of existence, it follows that it would have been less wise and less benevolent towards man, constituted as he is, to have communicated to him, intuitively, perfect knowledge, thereby leaving his mental powers with diminished motives to activity, than to bestow on him faculties endowed with high susceptibility of action, and to surround him with scenes, objects, circumstances, and relations, calculated to maintain them in ceaseless excitement, although this latter arrangement necessarily subjects him to suffering, while ignorant, and renders his first ascent in the scale of improvement difficult and slow. It is interesting to observe that, according to this view, although the first pair of the human race had been created with powerful and well-balanced faculties, but of the same nature as at present, if they were not also intuitively inspired with knowledge of the whole creation, and its relations, their first movements, as *individuals*, would have been *retrograde*; that is, as *individuals*, they would, through pure want of information, have infringed many natural laws, and suffered evil; while, as *parts of the race*, they would have been decidedly *advancing*; for every pang they suffered would have led them to a new step in knowledge, and prompted them to advance towards a much higher condition than that which he at first occupied."

The writer then goes on to expatiate upon the good arising to mankind from each individual being left to find out the natural laws for himself.

From these extracts it will at once be seen that the theory of human progress, which our author believes, is that of development. Upon the principle that the harmonious working of the faculties is synonymous with happiness, it would have been less benevolent to have given man perfect knowledge, thus leaving him with diminished motives to activity. Our author, it will be seen, goes to the two extremes. He talks of man having perfect knowledge communicated to him at first; and then about the unhappiness man would undergo, had this been the case.

From what has been advanced, it will at once be seen that he discards the idea of intuitive knowledge, and confines the limits of man's knowledge within certain bounds. From the idea of our first parents having been created in ignorance, and left to gain knowledge for themselves, we see that Mr. Combe endeavours to square his theory with the progress of humanity. Now although the Bible were not in existence at all, the theory could not stand, from the simple circumstance that there are no facts to prove it, but plenty to disprove it. Mr. Combe, by upholding progressive development, believes that man, by his own unaided powers, rose from a state of barbarism to one of civilization. To be sure, he does not *say*, with Lord Monboddo, that man was once a monkey, and has advanced so far as to get off the tail, but he believes that man, barbarous at first, had within him the power of civilization. Now, we find on inquiry that, among all the savage nations of the earth, there is not one that has risen from a state of barbarism of their own unaided

exertions. Those nations that have risen, we invariably find have done so through the means of some civilized person or persons. Mr. Darwin, the naturalist, relates, when with the "Beagle," on its second voyage of discovery, that the savages of Terra del Fuego in one respect resemble the brutes, inasmuch as they make no improvements. Their canoe, which is their most skilful work of art, and a wretched one it is, is exactly the same as it was 250 years ago. The New Zealanders, again, whom Tasman discovered in 1642, were visited by Cook, 127 years after, and found by him exactly in the same condition as at first. Indeed, the famous historian, Niebühr, is said to have been convinced that all savages are the degenerated remnants of more civilized races, which had been overpowered by enemies, and driven to take refuge in the woods, which the name "silveggio," savage, seems to indicate. Humboldt expresses his belief to the same effect. Now, in the face of such evidence, we cannot believe in the progressive theory in the way in which the Combes expound it. Considering their unveiled antipathy to the Bible, their disbelief in the working of miracles, and many other fallacies in connection with their theory, we would do well to pause before becoming their disciples.

According to the facts which we have adduced against the possibility of man raising himself from a state of utter barbarism, it is evident that a miracle must have been wrought upon the first pair, or they could never have progressed at all. A revelation must have been communicated to them. They must have got a start in civilization. These are some of the grounds upon which I have been brought to the conclusion that the Combeite philosophy is unsound and untenable.

W. Y. McC.

#### AFFIRMATIVE ARTICLE.—III.

I PRESUME a system to be philosophically correct must be true, and if true, it necessarily follows it is philosophically correct; hence the question under debate may be put—"Are the tenets of Andrew and George Combe true?"

I have no hesitation in answering this query in the affirmative; for what is their system? It is entirely based on facts no longer contested, even by our opponents, viz.—that the Supreme Being governs this physical universe by means of natural laws; that similar laws are also operative in the intellectual and moral spheres of man's constitution; that these laws act separately or conjointly, and act and react one on another, but are never at variance the one to the other. They are made to guide and govern man; and man is made in conformity with them. These laws can never be opposed with impunity, and individuals who try the experiment suffer accordingly. The violation of each law brings with it its own retribution, and it will never cease in effect while the subject is out of harmony with that law. Of a necessity, he entails suffering on himself, and misery on his descendants. Our characters and our very beings are moulded by the relation we bear to these laws, and,

through them, to their Author; and health, either physical, intellectual, moral, social, domestic, and may we not say religious also? can accrue only from a continual observance of the laws that belong to each life. And do not let this be lost sight of,—these laws are not merely physical, or intellectual, or moral, but pervade the universe, and man is subject to them in whatever sphere he moves. There is a physical law we call gravitation, for instance, but the same law acting in the physical world acts also in the other spheres, under other names, perhaps, but none the less certainly. To make ourselves acquainted with, and to act in conformity to, these laws, is our duty, and the only way by which we can obtain the great end of our existence upon the earth; for if I rightly understand our chief end here, it is to produce in our own selves full grown, healthy existences; but to attain this, we must *grow* into manhood by the enlargement and perfection of our beings. But this result is not arrived at by acting in opposition to the laws of nature; rather do we gain it by treading in the path ordained by God for that purpose. We strengthen the arm by judicious exertion, and so with all other organs, physical and mental. Injudicious exercise may make us strong in one limb, but abnormally so; *it* may become developed in an inordinate degree, which must be avoided, each organ, each faculty must be developed in harmony with the rest. But these laws clearly demonstrate the folly of expecting a harmonious result, if too much exercise be given to any one organ or faculty.

And here we are met, not by denial of the system so much as by objections to some few deductions the Combes make from it; but it would appear these deductions are legitimate, if the premises are allowed. If these laws *are* instituted by God, and it is allowed He works only through and by them, then it would appear that we are intended to obey them, and that obedience will conduce to the growth and perfection of our nature, as above hinted at. True, as W. Y. McC. says, happiness is the result of a true relative position between ourselves and God; but even W. Y. McC. will not aver this relationship to be brought about irrespective of conditions, and we have to answer the query—By what means is it attained? It surely is not a miraculous alteration of being, nor a result produced independent of law. A good man will inherit happiness; a bad man knows it not. You cannot reverse this law; you cannot make a bad man happy but by his leaving his evil courses, and *growing* into goodness. He cannot expect any decided results, in the moral sphere, from obeying the physical laws; for it is clear that by obeying the law of gravitation we shall neither improve nor impair our relation with our Creator, but by obeying the higher laws which, though not so perceptible, demand as decided an obedience from the higher parts of our nature; and it is only by acting in accordance with these, we can be brought into intimate spiritual communion with our spiritual Father; and no individual, living in such intimate communion, would for a moment doubt that



that state of being is to be maintained only by acting in conformity with such laws; nor would he more neglect the laws relating to his physical health than those having for their end the perfection of his moral and religious well being; for he knows God demands obedience to the one as imperatively as to the other.

Then it is clear, happiness—the highest happiness—is alone attainable by this obedient course of action. W. Y. McC. says this is not attainable in this life at all. Well, be it so, but what then? Does it follow, the highest happiness attainable here is produced by other means than those pointed out? And when we leave this sphere of activity for another, is it supposed we shall be out of the influence of law? If we are placed on this earth to have our faculties and natures educed, and our beings forwarded on the road to perfection, and we cannot complete the work here, but must be placed in other and more congenial conditions, still is it not more than likely that the process will still be carried on by natural laws, ordained by God for that purpose?—shall we not rather be brought into closer connection with law, than that it would lose its hold upon us? For it is a mistake to look upon the next world as bringing with it a new life. We live *now* the two lives, one temporal, and one eternal; we need not wait for a future world or time to begin to live the eternal life. Man *is* eternal, and it is not the true statement of the case to say he *will be*. We do progress in matters eternal by obeying the natural laws. Will not these same laws remain operative for a similar effect in the future?—for another world is not a new world, but a continuation of this. We lay aside our corporeal body; it ceases to exist as such; and hence the physical laws lose their power over us; but inasmuch as the mind is eternal, the laws that act upon it now will act always.

And so, also, with the subject of death. W. Y. McC. is offended because our authors liken men to animals and plants, inasmuch as they grow, come to maturity, and die. But is it not true? He surely cannot think they speak of anything more than the body. Indeed, the reader is cautioned against such an interpretation. No; they speak merely of the death of the body, and say it will be painless, if a man throughout his life has lived in conformity with the laws of nature. Here we can only speak of the probability of the case, as we have never known a man who professed, during the whole of his life, to have so lived; and if we could find such an one, he might, perchance, be suffering from the indiscretion or sin of his forefathers, for the sin against the physical law is “visited on the children unto the third and fourth generation.” But is it not probable that, if a man has passed through life healthfully, consequent on obedience to all the laws, that he will sink physically painless into another sphere of being? And this is all the Combes assert, or would have us understand. They do not wish us to believe that we shall have all our natural feelings blunted, and ~~shall~~ not feel leaving our friends on earth, or all the uncertainty of entering a new and untried sphere of activity. Speaking only of

the body, they say that it, having performed its apparent duty, will pass away. This may be "gross," but, unfortunately, the body is not particularly ethereal; and again I would demand—Is this view not true?

But they state that death was an ingredient in the system of things before man existed, and is necessary to his present constitutional nature, and W. Y. McC. thinks this interferes with the idea of death having been introduced as a punishment for the sin of our first parents. We too often set up a standard of truth, and strive to square everything to it, as, for instance, in this case. Death was introduced in consequence of sin; then it cannot be true that death existed before sin was; and hence the Messrs. Combes are convicted of entertaining an untrue position. Very logical this, but suppose the first proposition to be not true, or to demand a different reading. Now we find in other instances the reading of the Scriptures has been modified in consequence of facts being opposed to the current acceptation. It was believed the earth stood still—that the Scriptures warranted such a belief; and to imagine it had motions peculiar to itself was to fly in the face of the word of God; and persecution ever awaited the man who asserted the contrary. But, nevertheless, so little was the opinion of man taken into the account, that the world did not stand still—it did rotate on its axis, and revolve in its orbit, and man's belief must be modified to God's facts. Again, the world was made in six days, and we, having come to a certain conclusion opposed to that belief, find a more reasonable faith not to be in opposition to the reading of the Scriptures. And why should we fear a similar result in the present instance? Do facts testify to death having existed before man was placed on the earth, or do they not? If they do, why not acknowledge it, and reconcile the reading of the Scriptures to them? If they do not, then let us have it proclaimed and clearly proved. It is puerile and weak to deny facts because we *imagine* a book we all hold in religious reverence states something in opposition to them. This we know, that death is natural to man as he is at present constituted; and unless he possesses a different constitution now to what he formerly did, it must have ever been as it now is.

Besides other things for which we have to thank the Combes, two arise to my mind. In this age, when everyone is anxious to get his work done for him, and even to pay others to think for him, they strive to bring man back to the one great fact, that we must work out our own salvation. Here are laws we must obey; no one can shift the responsibility, but each must for himself learn to act. Self-reliance—the one great fact that vitally leads to reliance on a higher power in a practical form, the Combes bring practically forward.

And they further teach us that we are responsible for our ignorance also. The ignorant non-performer, as the educated, is alike a sufferer for the violation of the law. And hence the necessity of advancing the interest of society by insisting on a practical system

of education for those who, being ignorant, spread the evils accruing to themselves over the surface of the social life.

G. W. W.

### NEGATIVE ARTICLE.—III.

It has ever been the tendency of men and nations, in the pursuit of some favourite object, to become so absorbed in its contemplation, as to lose all consciousness of its relative significance to the thousand other surrounding existences, and to elevate it on an ideal pedestal of their own erection, persuade themselves of the divinity of their idol, and, assuming the priestly function, call on mankind to bow, adore, and worship. It is a characteristic feature of human nature to choose some "hobby" by which thought and action are monopolized: and it is well that such is the case; for

"Art is long, and time is fleeting,"

and one subject of thought will bear without exhaustion a lifetime of attentive study. But it is a further trait of human nature to "ride this hobby-horse to death," the rider believing that his beast possesses the strength and majesty of the lion, the grace and agility of the antelope, the power and dignity of the elephant, the music of the nightingale, and the hues of the bird of paradise; and having persuaded himself thus, insists on everybody else entertaining the same sentiments. This all-absorbing topic may, *per se*, be highly important, but, by being forced beyond its legitimate field of development, and made to assume a false dignity, it ceases to command respect, becomes simply absurd, and so brings contempt and ridicule on every phase of its manifestation, even when unexaggerated and in its actual sphere. Now this is much the case in reference to the tenets of George and Andrew Combe. They have very ably expounded those physical laws which regulate life, and have eloquently and earnestly advocated their strict observance. Had they stopped here, and not ventured beyond the safe ground of facts and experience, it would have been well, and honour would have been amply awarded to them for the service thus rendered to the human race. But they were carried away by the interest of their subject, and boldly proclaimed the observance of nature's laws to be the great panacea for every earthly ill. As they gazed with penetrating glance into the realms of nature, and physiological laws, in all their grand complexity and wondrous harmony, shone out clear and beautiful to their captivated minds, a golden future seemed bursting before them; here, thought they—and "the wish was father to the thought"—is the true secret of happiness, the talisman of bliss; surely, if all these laws were obeyed, misery would cease,—but follow

"Dear Nature, the kindest mother still,"

and she will smile beneficently on all, and shower around a luxuriant profusion of every good; at her approach evil, pain, disease, misery, and all the odious train of woe shall melt like the dark, cold

mists that roll up from the hill-sides before the warm rays of the bursting sun ; and then shall this earth be a very Elysium, and the golden age at once begin. Such is the bright future that the Combes prophesy when no laws of nature are infringed, and none of her suggestions slighted. Surely it is a most delightful prospect, enchanting as a poet's dream, or a vision of fairy land ; but, unfortunately, as a sober reality it is impossible, and as a philosophical deduction, it is incorrect. Erin's poet sings—

“ Oh, could we do with this world of ours  
 As thou dost with thy garden bow'rs,—  
 Reject the weeds, and keep the flow'rs—  
 What a heaven on earth we'd make it!  
 So bright a dwelling should be our own,  
 So warranted free from sigh or frown,—  
 That angels soon would be coming down  
 By the week, or month, to take it!”

And such a happy world will this be if the system of philosophy under consideration be correct, when its inhabitants acknowledge nature as the true goddess, and Combe her prophet. Admitting, for the sake of argument, the world to be thus set right, and the angels to come down, as Thomas Moore says they would—do any of our readers think it possible for our own terrestrial angels, their beauty and charms increased (if that be possible) by the strictest observance of the hygienic laws, to entertain their celestial rivals for even a month only, without feeling a slight degree of jealousy? We may be very ungallant, but we think the presence of these weekly or monthly tenants would prejudice the continuance of an Arcadian happiness ; and woman, who first by curiosity

“ Brought death into the world, and all our woe,  
 With loss of Eden,”

would, by jealousy, break the spell of a second sinless state of earth, such as we have supposed.

A great radical error in the system of the Combes is the supposition that happiness is dependent on the observance or non-observance of physical law. A course of life in close conformity to the dictates of nature is a duty incumbent on every one, and if general, would, unquestionably, improve the tone of health, prevent many diseases, alleviate much pain, and so, to a vast extent, reduce the sum total of physical suffering ; and as a result of which, both immediately and incidentally, there will be a less amount of a certain not exclusively physical inconvenience experienced ; but the existence of happiness, we think, will be very little affected by a modification of bodily pain. Real happiness, though the most common of all pursuits, is the most rare of all attainments. Tupper is right, when he says—

“ Madness hath imaginary bliss ;  
 Most men have no more.”

Happiness is not the lot of mortals. To imagine it may be acquired by attention to laws that will mitigate only bodily suffering, is absurd in the extreme. What folly to prescribe a certain regimen, regular habits, &c., to the lone widow, whose heart aches for her only son, tossed on the stormy sea; to the disconsolate girl, whose tender affections have been blighted, ruthlessly and cruelly, by a faithless lover; to a fond father, whose hopes have been crushed by the recklessness of a favourite son; or to the dying man, whose mind groans with remorse for the past! Such woes as these are unaffected by the degree of bodily comfort enjoyed.

“And he who has not learned to know,  
How false its sparkling bubbles show,  
How bitter are the drops of woe  
With which its brim may overflow,  
He has not learned to live.”

None could be more desirous than ourselves for the universal observance of the regulations which are dictated by nature, or more conscious of the highly beneficial results which must follow the substitution of nature for art in the cure of diseases, and the alleviation of physical affliction. We acknowledge the sound philosophy of that aphorism of Friedrich von Logan, thus rendered by Longfellow :—

“Joy, and temperance, and repose,  
Slam the door on the doctor's nose.”

What we deem so unphilosophical in the Combes' system is the unwarrantable extension of the supposed benefits to follow from conformity to nature. A life so lived, even if exempt from all bodily pain, would still be subject to the far more intense and real suffering over which no physical remedies can have influence. The idea that these evils will to any extent be decreased by the system propounded by the Combes, we consider decidedly fallacious.

Our limits forbid anything like a detailed examination of the tenets of the Combes. The following passage from the “Relation between Science and Religion” claims attention, as being in our opinion not philosophically correct :—

“Mind is an aggregate of individual *powers* of sensation, emotion, perception, and judgment, each of which depends for its action in this world on the size and condition of a particular part of the brain.”

Without the existence of matter, “sensation, emotion, perception, and judgment” could have no being; for these powers are dependent entirely on matter for their exercise—and, as unexercised, they could not exist—for their existence. Hence, if mind be an aggregate of these powers which depend on matter for existence, it, too, must have similar dependence on matter for existence. This is decided materialism, and as such we deem the premises from which it is deducible to be erroneous. Indeed, in the “System” (vol ii., p. 791), this doctrine is distinctly denied—an inconsistency such as

must necessarily occur in every system not philosophically correct. The fallacy here is the supposition that mind consists of the powers enumerated. These powers are but the manifestation of mind's connection with matter, and have no actual individual existence. It is impossible to define mind, for, as Mr. G. Combe writes in the sentence preceding our quotation, mind, *per se*, "is absolutely unknown to us. Our absolute ignorance of mind's essence refutes another error, that of assigning to mind the locality of the brain as a residence. That which is immaterial is not subject to the laws of space, space being but a quality of matter, and hence mind cannot correctly be said to occupy a place. As well might we assert that music resides in the chords of a piano, as that mind dwells in the brain. As a performer touches the keys, and so causes the chords to vibrate, evoking (not calling into existence) music—for music exists in the abstract, though unmanifested—so does matter affect the senses, and thus cause the brain to work, calling into activity the mind. But the mind no more inhabits the brain than does harmony a musical instrument. The expression that the brain is the seat of mind may be allowable as a colloquial phrase for convenience, but not as a *dictum* for philosophical inference.

Another error in the tenets under review is the assertion that each mental power "*depends* for its action in this world on the size and condition of a particular part of the brain." This is but another way of stating that man is the creature of circumstances. We do not deny that the configuration of the brain corresponds to some extent with the development of these powers, but the doctrine or their dependence on it we altogether reject. Man is ever, if he will it, superior to the force of circumstances, and becomes most manly the more difficult to overcome is the resistance presented to him. As the flint gives forth fire by collision with cold steel, so mind flashes with its intensest lustre in the encounter with the would-be fate of circumstances. Indeed, so successfully have some minds spurned difficulties, that they have been rather helps than hindrances in their career, paradoxical though it seem.

"Lives of great men, all remind us,  
We can *make* our lives sublime;"

which we certainly could not do were we *dependent* on cerebral conformation.

"And," if we, "departing, leave behind us,  
Footprints on the sand of time,"

it will not be because the sands of circumstances are soft and yielding, but because our tread is firm and determined.

The few of the tenets of the Combes' which we have thus cursorily glanced at, we consider unphilosophical, and more such might be adduced, did not these suffice for the purpose of this article. The fallacies indicated are but parallel to what may be discovered in every attempt to construct a system of philosophy. The great Goethe says :—"Man is not born to solve the mystery of existence ;

but he must, nevertheless, attempt, in order that he may learn to know how to keep within the limits of the knowable." Every such attempt has hitherto resulted either in a conviction of the utter impossibility of philosophy, or in the construction of systems whose legitimate and logical extensions—whether, on the one hand, the mysticisms of the Neo-Platonist, or, on the other hand, the scepticism of Spinoza, or any other development between these extremes—have invariably, by the *reductio ad absurdum* method, proved suicidal. Perhaps, as the time was when physical science existed only as the pseudo science of the astrologers and alchemists, but now is, when positive science is a realization,—so the time may be when the cobweb speculations of past and present metaphysicians may give place to a logical science of mind.

E. M., JUN.

## Social Economy.

### IS UNRESTRICTED COMPETITION INJURIOUS TO THE COMMUNITY?

#### AFFIRMATIVE ARTICLE—II.

SELFISHNESS governs the age. It is one of the chief characteristics of human nature. It does not belong to one class of society more than to another, neither to one person more than to any other. It is universal. From its first manifestation in the garden of Eden to the every day scenes of present life, all have bowed to it as to a god. Regality and commonalty have worshipped it. War and peace have knelt together at its shrine. Religion, politics, commerce, all have been tainted with its influence. "Every one for himself" is the significant motto of the times.

The manufacturer labours for himself. In all his transactions he attempts to enrich himself by every means in his power. His brother in trade is nothing to him. The public good is nothing to him. The nation may be bankrupt, but what cares he for that, provided his own coffers are filled? He manufactures goods, and disposes of them at prices not fixed by his brother in trade, the public, or the nation, but by himself. And those prices he always fixes with an "eye for business."

The public has a rage for cheapness—low prices. But low prices and good articles—which require to be *good*—must have a greater price fixed upon them—cannot be produced without some person or persons suffering a loss. Either the manufacturer or the customer, the seller or the buyer. In the case of unrestricted competition, it is plainly seen which would be the sufferer. The manufacturer producing cheap articles, to satisfy the public demand, does so with as little damage to himself as possible, therefore he must lessen the

virtual value of the article by the addition or substitution of something inferior.

Take the sale of bread as an example—bread, the chief support of mankind. How the bakers vie with each other to produce the largest “penny loaf!” And how do they produce their penny loaf?—at whose expense? Not their own, but at that of the public health, and pocket too. What have the late analyses proved? magnesia added, to make the flour *light* and spongy; alum—having a great avidity for water—to make it *heavy*.

Now, on the opposite side of the question. Let the transactions of the manufacturer be restricted, then he knows and feels that in his relation to the public he holds a very onerous position. He has a certain contract, which he is compelled to perform. He may indulge his selfishness to a certain degree, and at the same time produce articles that will satisfy the public, with whose demands it would be utterly useless to tamper. An attempt to charge enormous profits on valueless articles would be ruinous to himself. He therefore produces a good article, and charges a reasonable price.

Let there be a restriction placed on the substances out of which the bread is manufactured, then there will be a wholesome penny loaf, and a reasonable quantity for the penny, at which the public will in the end be satisfied.

Again, in the case of unrestricted competition, the manufacturer must produce a good article at a low price, and, therefore, incurs heavy expenses or losses. Every day the number of manufacturers increases. The field for competition becomes larger. Then the returns to each competitor decrease. By competition, the profits become less, and, in the end, the competitors close houses, pass through the bankruptcy court, and pay three halfpence in the pound. The principal reason why so many cases disgrace the bankruptcy courts every day is nothing but unrestricted competition. Those who pass through on other accounts are in far less proportion. The evils arising from bankruptcy are innumerable. The bankrupt ruined, his creditors losing large amounts, and his employés thrown out of work, are but a few. Then which is the greater injury to the community—the many to lose a small amount, which individually can scarcely be perceived, or the few to lose a large amount?—the thousand to lose one shilling each, or the ten to lose five pounds each?

As theory without example does not go far, I refer to the late case of the London and Liverpool railways as a very happy or *unhappy* instance of unrestricted competition. How many thousand pounds were squandered away in vain attempts to outdo each other in the cheapness of fares! Had not an amicable understanding been brought about by persons very little interested in the affair, how many thousands more would have been squandered in the same manner, without materially benefiting any one! In this case, which is the greater evil?—the aggregate loss of the two rival companies at the competition fares, or the individual losses of those who travelled on each line, had the fares been the usual amounts?



But what is unrestricted competition? Essentially nothing less than a restriction on free trade. If it were possible to put an end to it, ere it has arrived at a certain height—ruin to the competitors—then, perhaps, in a few instances it might be beneficial. Such cannot be the case. When once two manufacturers have begun to compete with each other, they are compelled to go on. It is very easy to stop the flow of the streamlet at its fountain head. A pebble placed where it trickles from the earth will weaken it there. But as it goes on, it gathers strength, numerous tributaries flow into it, and, swelling into a mighty torrent, it sweeps everything before it. Just so it is with competition. Once it breaks out, everything tends to increase it—public opinion, bitter animosity, and a host of incidental circumstances. Trade becomes paralyzed. Confidence in the competitors is destroyed. An unhealthy air surrounds its sphere.

Restrictions upon trade will entice others to invest, thereby a larger amount of capital will be changing hands throughout the country. Industry will be increased; new hands will be employed. The strength, the greatness, and the support of a *nation* is due to the labourer. Adam Smith says, "As the number of workmen that can be kept in employment by any particular person must bear a certain proportion to his capital, so the number of those that can be continually employed by all the members of a great community must bear a certain proportion to the whole capital of the community, and never can exceed that proportion. No regulation of commerce can increase the quantity of industry by any society beyond what its capital can maintain." Then following up the argument, the more capital there is changing hands in the nation, the more industry caused. The profits on the industry increase the capital, which again increases the industry, and so on, *ad inf.* The community is benefited, and the nation becomes richer.

It is restriction that holds the vast social empire of the world together. Man, who is by nature a social being, has that nature so constituted, that it always wishes to progress in everything. The perfection to which civilization has already been brought is due to restriction. An Englishman, though he must obey the laws of his country, would deem it a great insult to be told he was not free.

In the foregoing paragraphs, without any particular arrangement, I have laid before the readers of the *British Controversialist*, a few of the evil results attendant on unrestricted competition, and the benefits derivable from restriction to society. N.

#### NEGATIVE ARTICLE.—II.

"O sons of the sun-loved climes,  
Give me of your oil and wine;  
And stronger iron than Vulcan forged,  
I'll send o'er the ocean brine."—ANON.

TRAVELLERS meet with strange adventures, and readers meet with strange ideas. Our friend, "Delta," with charming naiveté ex-

presses admiration for things generally considered abominations. Monopolies are "laudable inducements," and restriction is good, because it is a convenient mode of bleeding us by taxing. We are wrong in hastening in a free trade path. We are leaving the commercial blessings of other years for bankruptcy and ruin. Oh for the days of protection and impost, when everything save labour was dear, when the monopolist could keep his market without fear of competition, and when the best trade, after his, was the smuggler's!

We have endeavoured in vain to discover the benefits of monopoly and restriction. The circumstances in which they are tolerable are so few, that their condemnation should be all but general. In times when commerce with distant regions is difficult without peculiar privileges, they may perhaps to a small extent be allowed; but as soon as the traffic becomes defined, they should cease. It is also true that when a person has made great improvements in the manufacture of some article, he deserves his reward. Government grants him a patent, which prevents his work being pirated, which is but just; as, like Henry Cort, who spent £20,000 in the improvement of iron manufacture, he may have spent years and a fortune in bringing his invention to perfection. It is but just that he should be protected in the manufacture of that which but for him would not have been a commodity. Protection in that instance secures him repayment for the thought and money his discovery has cost him. Still it might be better for the community if the trade in this article were thrown open, but society is too wise to demand it, because it would be unjust to individuals. It would, however, be a stretch of injustice to forbid the manufacture, except by him, of all similar articles which may have served the need of the public, and which, on account of cheapness, they would continue to buy until the new invention became lower in price. Such, however, is the spirit of monopoly. When Government, in consideration of a sum of money, guarantees the exclusive privilege of the trade in some commodity, it takes away one of the strongest motives to enterprise; for who will "swink and moil" to improve that which he is not allowed to sell, and of which the community would not obtain the benefit without paying enormously for it? "It is said that every monopoly has three inseparable incidents, the raising of the price, the deterioration of the commodity, and the impoverishment of artisans and others."\* Thus it may benefit the trader to be a monopolist, but it is at the people's expense. His high price is gained from them, and it is at their cost that he thrives. He keeps out of the market the goods of another, who may be able to produce better or more tasteful things. When the trade in any article is in the hands of a few favoured individuals, they feel no need for improvement. But when the monopoly ceases, they are obliged to change

\* "Penny Cyclopædia."

their system. They have to cultivate a better taste, to devise new patterns. If they do not, they must give place to a host of rivals, who are exerting all their energy to supplant them, and who are willing to take small profits. The result is, the public are better served.

The English people have often experienced the injustice of monopolies, and expressed their discontent with them. Thus, in the time of Richard III., one of our historians says, "there was a company of silk women who bought thrown silk from the foreign trader and made it into ribbons, chains, and various other articles, by which they earned much money. But during the last reign, instead of endeavouring to make such improvements in their machinery and manufactures as would have enabled them to compete with the Italians, they complained to parliament that the Italian merchants brought silk goods to England and deprived them of their employment, whereupon the parliament unwisely enacted that no merchant should in future bring manufactured silk goods into this country. This law enabled the silk women to charge very high prices for the articles they sold, as people were obliged to pay whatever they chose to demand, or go without ribbons and other silken finery. Similar laws were also made with regard to other trades, by which they became so many monopolies, and, in consequence, no improvements were made in any one of them; for the tradesmen and manufacturers, no longer fearing the competition of foreigners, took no trouble to improve the various arts, because they knew the people must buy of them, however inferior their goods." Another writer, after referring to the privileges granted by James I. to various merchant companies, and to the corporations of several towns, says, "Much more pernicious, however, in their effects as well as more illegal, or at least unconstitutional in their origin than these local and statutory grants were, many patents for the exclusive sale of particular commodities, which James took upon him to issue by his mere prerogative to persons who purchased from him such licenses to pillage the rest of his subjects. The number of these monopolies had been made matter of strong complaint by the House of Commons towards the close of the preceding reign, and Elizabeth had thereupon issued a proclamation, annulling all those then existing. But James was not to be restrained by this concession of his predecessor from the exercise of what he held to be an undoubted part of his prerogative. He soon created so many new monopolies that the public clamour became louder than ever, till at last, in 1609, he deemed it prudent to follow Elizabeth's example by proclaiming a general revocation. Nevertheless, after the suspension of parliamentary government in 1614, the evil grew up in all its old rankness, so that when circumstances at length compelled the calling of a parliament once more in 1621, the oppression of monopolies formed a principal head in the catalogue of the national grievances, which the Commons immediately proceeded to redress."\*

\* Craik, "History of British Commerce."

Charles the First was very much given to granting monopolies, and, as Anderson remarks, "they had a principal regard to the augmentation of his revenue." In a proclamation by him, the Weavers' Company are empowered to admit into the freedom of their company such a number of persons, as well strangers as natives, as had exercised the trade of weaving at least one whole year before the date of the new charter which he had in the same year granted to that company, "who shall be conformable to the laws of the realm and the constitution of the Church of England." "What in the name of common sense," asks Anderson, "had the constitution of any church to do with the trade of weaving?" The people have always been jealous of monopolies. Charles I. being at York in 1639, on his way to Scotland, then in rebellion, issued a proclamation, revoking many of his illegal grants and monopolies. This he did to please the people.

If prohibitory laws are not so unjust, they are as impolitic. "Delta" refers to the sale of intoxicating liquors; but we scarcely think this can be taken as a case in point. It is a baneful, and a crime-producing traffic, and few earnest reformers would be sorry to see it fall away to nothing; yet there can be no doubt that, looking to the profit of the manufacturer, the trade would be increased by non-restriction. "Delta's" own argument is against himself. We rejoice to see these liquors taxed, because we wish to see the trade in them decrease. Nor need we bring into this discussion the laws relating to the sale of land. Land can hardly be termed a thing of general commerce; it is property which people like to keep. Commercially, land may be regarded in the same light as the foundry or the mill. We have to do with its produce. "Farmers," said Richard Cobden, "are manufacturers just as much as weavers or cotton spinners." The legislature might object to landed property being sold to foreigners, for that would bring the country under the influence of men alien in race and ideas. In the same way it might object to the sale of all the mills and foundries to foreigners. But these objections cannot apply to the produce of the land or the manufactures of the mill. After these are disposed of, the power of reproduction remains, and it is clearly the interests of the farmer and of the manufacturer to have their stock cleared out in the best market before another is produced; and it is as clearly the interest of the community that they should be able to obtain these things at their proper value, without having to pay a high price as the consequence of monopoly or restriction. We have to do with general commerce, with communities, in the buying and selling of which the whole nation is interested.

To say that, so long as taxes must be paid, it matters little whether they are paid directly or indirectly, is not very correct. When some necessary article is taxed, a poor man with a large family contributes more to the revenue than one with no family; while his income is the same and his expenses much greater. It is true that the exigencies of state require taxes, but they should never be

imposed so as to interfere with the exercise of trade, and lessen our tax-paying capabilities. It is now fully understood that these duties are charged for revenue without any intention of influencing trade, and that, if they could be done without, they would be abolished.

Restrictive enactments have generally been made in a spirit of jealousy against foreigners. In the thirteenth century the importation of cloth from Flanders was prohibited, but "the inconvenience was found to be so intolerable to both countries, that it was never submitted to for more than a few months or weeks." In these times wool was the chief article of export from this country. "With a view of keeping up the price of the article, it was enacted, in 1390, that no denizen of England should buy wool, except of the owners of the sheep, and for his own use. In other words, the entire export trade in the commodity was made over to the foreign merchant, and he was at the same time confined to the export trade. The contemporary historian, Knyghton, tells us, that in consequence of this prohibition the article lay unsold, in many places, for two or three years, and many of the growers were reduced to the greatest distress."\* It may be expected that heavy export or import duties will ultimately drive trade away, because others will strive all the more to imitate and equal. Thus, to quote from Anderson, "in some respects the French overshot the mark, as even their countryman, Mons. Huet, in his *"Memoirs of Dutch Commerce,"* observes; "for by laying such high duties on all foreign merchandize imported, and pretending to sell their own merchandize to other nations, without buying any from them, they vainly imagined that foreign nations could not do without French wares, for which, too, they would pay ready money to France; whilst France took none of theirs." "This," he observes, "made both the English and Dutch set up many of the manufactures they were accustomed to have from France, and who—especially the Dutch—sold them in imitation of those of France, much cheaper than France could afford to do." The same writer, in speaking about Sir Joshua Child's Discourse on Trade, remarks:—"And with respect to our having lost, as he justly observes, a very great part of our former exportations to France, we need only observe, that since his time we have done all that was in our power for retaliating their great imposts on our draperies,—chiefly by laying high duties on their wines, brandies, &c., and by our legislature rejecting the French Bill of Commerce in the year 1713. That famous author (Sir J. Childs) also insists much on the great advantage the Dutch had over the English in point of commerce, from the lowness of their customs on merchandize." In 1700 the statute prohibiting foreign bone, lace, needlework, &c., was repealed, because, in revenge, our woollen goods were prohibited by Flanders. In 1786 a Treaty of Commerce and Navigation was signed between England and France, in which it was declared that it was the wish of the sovereigns of the two countries to establish "a system of commerce on the basis of reciprocity and mutual

\* "British Commerce."

convenience, which, by discontinuing the prohibitions and prohibitory duties which have existed for almost a century between the two nations, might procure the most solid advantages, on both sides, to the national productions and industry, and put an end to contraband trade, no less injurious to the public revenue than to that lawful commerce which is alone entitled to protection." The imports and exports were doubled within a year after this treaty came into operation. It was, however, soon broken by war; and instead of friendly trade, the French shut their ports against us, and compelled the states under their influence to do the same.

Indeed, there has been a universal desire to render manufactures exclusive, and to prevent competition. "As early as the sixteenth century the manufacturers of Lyons petitioned for the rigid prohibition of all silks manufactured in foreign countries. The idea was worthy the ignorance of the times, nor did the refusal of this prohibition (luckily for Lyons it was refused) proceed from any enlightenment on the part of Government in the science of political economy. Had the competition been stopped when the manufactures of Lyons were avowedly inferior to those of Italy; had the Italian silks been driven from the market, and had the French people, if they used silk at all, been obliged to use such as French weavers could produce, the silk weavers of Lyons and Tours would long have continued making the same homely and yet expensive articles that had been fashioned by their grandfathers and great-grandfathers, and their fathers before them. There is nothing like privileges and monopolies for keeping things in their immovable *statu quo*. Our own silk manufactures made comparatively little progress from 1685, when the religious intolerance of Louis XIV. drove thousands of French Protestants to seek refuge in Spitalfields, down to 1824 and 1826, when the absurd Spitalfields Act, fixing the rate of wages which masters must pay their men, was abolished, and when French silks were admitted into this country. Since then our weavers have been forced to exert themselves, and (setting aside the inventions of machinery, which was not their work) they have effected greater improvements than were made during the century-and-a-half that their art and industry were cockered up by monopoly and the prohibitive system. 'I was a stunted tree,' says the poplar in an eastern apologue, 'but they planted a tall cypress opposite to me, and in emulation I raised my head to the sky.'"<sup>\*</sup>

With respect to foreign trade, it may be remarked that, although the principle of unrestricted commerce may be allowed, it cannot always have due effect, because other nations will not reciprocate. We are a long way ahead of other countries in these things. There are treaties of commerce between this and the other countries of Europe, but they are confined in their nature. It is very likely, indeed, that if any government of Europe were to follow our example, they would meet serious opposition from the people, who have not

<sup>\*</sup> "Popular Tumulta."

experienced, and cannot understand, the advantage of free trade. A few years ago a relative of ours was about to lade his ship with salt at St. Ubes, in Portugal, when he found it would cost him double what it would a native. As there had been a treaty of commerce made between this country and Portugal fourteen years before, which provided against such a case as this, he went over to Lisbon, and explained the matter to the British ambassador, who caused the treaty to be put into force. It was necessary, however, to send soldiers to St. Ubes, to quiet the people. It is argued by ship-owners, that as a foreign vessel is permitted to bring produce to British ports without extra dues, and as foreign ships may trade between British ports, British ships should be allowed the same privilege by foreign nations. The shipowners do not ask much. They only say, Let foreign states open their ports as we do ours, and on the vessels of non-reciprocating nations lay such charges as we have to pay in their ports, and we do not fear the result. It does seem a hard thing, that while the trade from England to Australia, and to any British country, is open to foreigners, and that, while the Americans avail themselves of this privilege to a great extent, the trade from New York to California is called "coasting," and our vessels are shut out from it. This, then, is not an instance of the evil of free trade, but of the injustice of foreigners, who, afraid to follow us in the daring path we have chosen, do not scruple to take advantage of our generosity. There are not wanting experienced men amongst us,\* who declare that, with all these disadvantages, British shipping has prospered more since the repeal of the Navigation Laws than ever it did before. If it is so, it is a strong argument in favour of free-trade in shipping.

It is powerful evidence to your case when you can bring a substantial, trustworthy witness to testify in your favour. We place England before our readers, and this is her testimony, that of late years her commerce has increased immensely; that, in spite of war and emigration, her population has increased more than that of any other European nation; that the people are better paid than any other; and that, in all that constitutes national strength, she is richer than ever.

In conclusion, let us ask, What would be our condition if the policy which "Delta" admires were carried out? We should not be able to supply the world with goods, because the heavy duties on them would make them too dear. We should not have the luxuries and conveniences we now enjoy. Reduced to the condition of millions of continentals, the working classes would know neither independence nor plenty. The *Times* says you cannot now tell a gentleman from a working man in his Sunday coat. Nor should it be otherwise. But it would be otherwise if, ignoring the splendid results of our recent policy, we were to go back to restriction and monopoly—were to clap heavy taxes on our most useful manufactures—were to forbid that more than a certain number of shops or

\* Mr. Lindsay, a large shipowner.

manufactories should be opened in any town—were to grant to some favoured Manchester house the sole right to fabricate cotton goods—to some Sheffield house the sole right to trade in cutlery,—were to reward our great men with taxes upon industry,—would Lyons then dread our silks, or Belgium our cloth and our cutlery? Would our ships cover every sea, and our countrymen find markets on every strand, and would our exports amount to £116,000,000 sterling in the year 1860? Let us be thankful that there have been wise heads and resolute wills powerful enough to direct us in a successful but unknown path. And, remembering how peaceful our country has been of late years, when revolution has found but too willing advocates in less wisely-governed countries, let us be grateful to the Almighty for the food and raiment which the poorest amongst us may have in plenty, and never assist to make laws which not only starve the people, but transform them into rebels.

What an amount of narrow-minded selfishness does the history of commerce present to us! Every foreign people looked upon as fit subjects for plunder; their handiwork enviously refused admittance, or laden with such duties as to make it almost unobtainable. The bounties which fertile nature showers on her favoured regions doubled in cost to satisfy the cupidity of greedy merchants or extravagant monarchs. At times the sword has been unsparingly used, and above the banner of commerce the yellow flag of piracy has been vauntingly displayed. Beneath the burning sun which ripens the spices of the lovely isles of the south, as well as in the extreme north, where cold holds everlasting sway, blood has flowed in contesting either for the fragrant fruits of the earth or the oily monsters of the deep. France prohibiting England, England prohibiting France, these in their turn treating or being treated by Holland and the rest of the nations in the same ungenerous manner; while not seldom open war has broken out through the disputes arising from so much rivalry. Nor has commerce been free, even within the boundaries of our own country. Monopoly and restriction have dragged wearily on the wheels of progress. But when a better light shows that selfishness is folly, and when a more liberal spirit manifests itself, it is seen how mistaken were the old notions of correct commercial legislation. This country has prospered greatly since the inauguration of a more liberal policy. Increased wealth, increased strength, these follow in the train of the knight of industry. Powerful is his arm, blessed is his labour:

“The towns he quickens by mechanic arts,  
And bids the fervent city glow with toil;  
Bids social commerce raise renowned marts,  
Join land to land, and marry soil to soil.”

R. T. G.



## Poetic Section.

### BRITISH POETRY.

If you are near that magnificent *In Memoriam* wherein are treasured the footprints of the ages, from the days of Egypt's Pharaohs to the morning that has just been born, and that, blushing, died, turn aside and enter that museum; and if you would know how time has wrought, "Look around." With one object in view—that of tracing the development of Britain's poetics;—bend over those cases where are carefully arranged relics of England's child days,—her savagery, ignorance, and chivalry. You gaze on knives and daggers of uncouth shape, spears and swords that a Hercules might have wielded without doing anything like the Samsonian destruction of an Armstrong, a Minié, or a Lancaster. You see crossbows, and scythes, impotent in the art of killing, and helm and hauberk, breastplate and shield, that to use now would fill a guardsman with horror, and work a Birmingham artisan into a frenzy of indignant contempt. Yet, in the age of iron and of darkness, called by some "the good old time," these things were of excellence the most excellent. Go a little farther, and in the same treasury you will find manuscripts, torn, moulded, burnt, that, wrested from destruction, tell in musical cadences, or uncouth rhymes, of the hands that wrought, and those that wielded those ancient weapons. From those old missiles many a hint has been taken by a clever artisan, and many a "patent" resulted. From these manuscripts, or their reprints, philosophy teaches *us* to take lessons, and be both more pleased and learned than before.

Truth holds it sacred that, to influence a man rightly, you must know the story of his life; so, to influence a nation beneficially, you must know the history of its youth, its ignorant vagrancy, its passion, its punishment, its glory. Therefore it is we tell of the olden time, and attempt to trace the vital stream of Britain's poetry, as it courses down the darkness,—a spring of sweet water in a most brackish ocean,—and learn how the river of wisdom ever widens in its flow.

Fact, hoarded with the silver of centuries, is ever attractive; fiction, with a bloom of its bygone beauty flushing its old age, is never tame. Both interwrought in a tangled braid of glittering poetry, form a wreath for the high-souled philosopher of the city, or the simple-souled song-lover of the village;—a wreath wherewith the unlearned Burns, and his million admirers, or Tennyson—that man whose soul ever seems leaning over the edge of futurity, with his few noble adherents, may crown themselves, and sit very kings in the regal right of their grand poetic fancies.

Bacon, in his "Advancement of Learning," writes as follows:—"Because the acts or events of true history have not that magnitude which satisfieth the mind of man, poesy feigneth acts and events greater and more heroical, because true history propoundeth the successes and the issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigneth them more just in retribution, and more according to revealed Providence; because true history representeth actions and events more ordinary and less interchanged; therefore poesy endueth them with more rareness, so as it appeareth that poesy serveth and conferreth to magnanimity, morality, and delectation; and therefore it was ever thought to have some participation of divineness, because it doth raise and erect the mind by submitting the shows of things unto the desires of the mind; whereas reason doth buckle and bow the mind unto the nature of things. In this part of learning, which is poesy, I can report no deficiencies; for, being as a plant that cometh of the lust of the earth, without a formal seed, it hath sprung up and spread abroad more than any other kind."

Thus, as he looked back on the crude productions of times by no means rich in profound thinkers, wrote the profoundest thinker of Europe; and if or ever a Shakespeare or Milton had written, a mind so rich could find such divinity in poetry, we surely cannot stray far into dangerous byways if occasionally we take a friendly reconnaissance, and wander awhile in the same charm-encircled land.

Next as a favourite, after Cædmon the cowherd, comes Canute the king. He composed a song, which was for a long time popular.

The Monk of Ely tells that, as one day the king was rowing down the Wen, the holy music from a convent near came wafted on the breeze, and filled his poet-soul with a fervour beyond restraint; whereupon he immediately composed the following song. Judge of its merits.

"Merie sungen the munêches binnen Ely,  
Tha Cnut, Ching, rew there by;  
Roweth, cnihtes, noer the land,  
And here we thes muneches saeng."

which is, being interpreted,—

Merrily sung the monks within Ely,  
Then Canute, king, rowed thereby;

Row, knights, near the land,  
And hear we these monks sing.

From the time of Canute to the middle of the fourteenth century, very little poetry appears to have been written, and that little equal in dullness to the specimen just given. A few hymns to Sainte Marie and Sainte Nicholas are wonderfully illustrative of the immense progress then attained (or, maybe, the crab's progress now aimed at) in the art of idol worship. A monk, and a prayer of that time, and the same of our own, would, if placed side by side, be so like in all respects, that the most learned antiquary would find it a

hard matter to distinguish between the types of **THEN** and **now**. Saint Godric sings a hymn as follows :—

“ Sainte Marie, clane virgine,  
 Moder Jhesu Cristes Nazarene,  
 On so schild help their Godric,  
 On fang bring heglicly with the in Gode's riche.  
 Sainte Marie, Criste's bur,  
 Maidens clenhad moderes flur,  
 Dilie min siune, rix in min mod,  
 Bring me to winne with the selfd God.”

Literally,—Saint Mary, chaste virgin, mother of Jesus Christ of Nazareth, take, shield, help thy Godric; take, bring him quickly with thee into God's kingdom. Saint Mary, Christ's chamber, purity of a maiden, flower of a mother, destroy my sin, reign in my mind, bring me to dwell with the only God.

Strangely enough we find that the tonsured professors of our day, who imitate Saint Godric in Mariolatry, are not the only culprits in imitative art. They look for models amongst their progenitors, or, rather, their predecessors—for primogeniture, strangely enough, is unknown to the holy *fathers*—and they do as their model did, and say what it said. We, after our own fashion, draw from the far off fountain; and, although perhaps unwittingly, interweave old thoughts and forms of expression with our witticisms and our songs. For instance, we frequently hear a lament, which passes current as new coin, and it runs thus—

“ Oh, when I thinks of what I is,  
 And what I used to was;

I find I've throwed myself away,  
 Without sufficient coz:”

whereas, in a chronicle of 1244, it is recorded that a little boy, named Willie Grice, set out to seek his fortune, with a little pig for his inheritance and companion. Travelling in France, he met, wooed, and won a rich widow, and, as a natural sequence, became himself rich. Being of a pious tendency, he had a painting executed, depicting himself in his ragged attire, leading the pig, even as once he used to do. Beneath was written—

“ Willie Gris, Willie Gris,  
 Thincke twat you was, and qwat you es.”

The first poem of note in the thirteenth century is Langland's *Vision of Piers Ploughman*. This is a sort of sarcastic “Pilgrim's Progress” through a land flowing with hypocrites, sensualists, and monks, the corruption and ignorance of the latter being the author's favourite theme. “Hence it has been commonly assumed that he must himself have belonged to the ecclesiastical profession.”

The poem is a complete allegory; and gained, in consequence, wide-spread popularity.

A sermon is delivered by REASON to the people in the great plain; and, after it, his audience repent thus :—

"Pernel Proudheart  
 Plat her to the earth,  
 And lay long ere she loked,  
 And 'Lord, mercy,' cried;  
 And bi-higte (promised) to him  
 That us all made  
 She should unsow her serk,  
 And set their an hair  
 To tame her flesh  
 That fierce was to sin.  
 Envy with heavy heart  
 Asked after shrift,  
 And carefully *mea culpa*

He commenced to shew.  
 He was pale as a pellet;  
 In the palsy he seemed;  
 And clothed in a kaury maury,  
 In kirtle and courtepy,  
 And a knife by his side:  
 Of a frere's frock  
 Were the fore-sleeves:  
 And as a leek that had y-lay  
 Long in the sun,  
 So looked he with lean cheeks,  
 Lowering foul."

After this a thousand men go and "cry to Crist and his clean moder," to have pity on them, and lead them to where Truth is hidden. They journey over banks, and hills, and plains, and at last meet a "paynim pilgrim," bearing a cross, a miraculous picture of Christ, hundreds of bottles of holy water, shells from Galilee, and a bowl and a bag and a heavy burden; and, in reply to their query, as to whether he has found Truth in his travels, he says—

"Nay; so me God help,  
 I seigh never palmer (pilgrim),  
 With pike pe with scrip,

Asken after him ere,  
 Till now in this place,

The general reader would not be deeply interested, did we extend quotations from works of this period. Much that was written was impure; much—perhaps the greatest portion—lively, sarcastic, slightly poetic, and, after the fashion of the time, moral. Moralities, like politics, change with circumstance, and the age. As the armour of that age could not be buckled on the broad-chested and more highly-developed soldiers of this, so the morals and social tactics of that period are too narrow for the broader intellects and more refined manners of our time.

Poetry was more of a pastime then, and less of an art, than now. The ballad poetry, of which we will treat in our next chapter, was the most popular and attractive. F. G.

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## The Reviewer.

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**Sermons.** By VISCOUNT DE MONTGOMERY, Author of "Hours of Sun and Shade," &c. Delivered in the Marylebone Institution. London: J. Paul, Chapter House Court. Price 1s.

We have for some time watched with interest the course of this youthful lecturer and author, and regret to learn that the title which has recently devolved upon him has found him, as he has so long been, the "landless representative of an impoverished house." He informs us in the pamphlet he has just published that he is desirous of devoting himself to the work of public religious teaching; and we should imagine, from these specimen "sermons," that he will not be unpopular in his new vocation. He has our best wishes.

## The Inquirer.

### QUESTIONS TO WHICH ANSWERS ARE SOLICITED.

40. *Freemasonry*.—Can any of your readers favour me with an account of the origin and history of this fraternity; their object in banding together as a secret society; their rites of initiation; and, if it is true, if the latter is an absurd, if not impious, mixture of superstitions, pagan, Jewish, and christian ceremonies, accompanied by the taking of an "awful oath" by the novice?—C.

41. What is the origin and meaning of the phrase, "Isthmian games"? And can the term be applied to a regatta?

In whose works would I find most information as to the state of France from the accession of the Capet family?

W. M. K.

42. What is an Election Saturday (say) at Eton College?—M. B. L. S.

43. Explain the office of "stewardship of the Chiltern Hundreds."

M. B. L. S.

44. When an M.P. is raised to an office in the Government, why is it necessary to re-elect him for his constituency? If he is not re-elected, does he still hold the office?

M. B. L. S.

45. There is a degree, T.A. (Theological Associate) granted by the London University;—of what does the examination for this consist?

M. B. L. S.

46. Would any of your obliging readers or correspondents favour me by enumerating the different kinds of study one has to go through in the course of training for a schoolmaster at the Government colleges?—INQUIRER.

47. Would any of your numerous correspondents have the kindness to inform me if there is any fund in connection with the United Presbyterian, or Free Church of Scotland, for

assisting young men who are desirous of entering the ministry, but cannot defray the expense of a college education? Yours respectfully,

DELTUS.

48. Will some one kindly furnish me with information regarding Francis Spira?—W. W.

49. How may the account given by Matthew of the birth of our Saviour, the visit of the Magi, the flight into Egypt, and the return to Galilee (after *four years*) be reconciled with Luke's narrative of the presentation at the temple and the return to Nazareth, "when they had performed all things according to the law of the Lord"? I believe both accounts, but have not met with any explanation of their seeming discrepancy.—W. W.

50. I shall feel obliged if, in the September number of the *Controversialist*, you will kindly answer the following questions, or else direct me from what reliable source I may obtain the information I require.

1. Is it possible to obtain the degrees of L.L.B., or that of D.C.L., by passing an examination, without a residence at college?

2. If so, what university do you recommend?

3. What is the estimated expense of passing the examination?

4. What is the course of study for the examination? If possible, name the books.

5. In what way, and to whom, am I to apply with a view to my being examined for the degree?—MAITLAND.

### ANSWERS TO QUESTIONS.

28. *Chess*.—The good to be derived from chess playing depends upon the spirit with which it is taken up. If "Caissa" will apply himself to it, as a means of intellectual improvement, and not as a mere pastime, he may, with an easy conscience, practise it; for

we believe that after a few months' steady and persevering play, he will be satisfied that the time required is not misspent. To play chess at all well, one must think, and think hard. There is nothing more mortifying than to lose game after game; but with anything like an experienced player, this is sure to follow, where no forethought is exercised. It is clear that any game, which elicits thought, must be good. There is no game to compare with chess for this. Cards, which all wise men discard; dice, which are extremely vicious; bagatelle, which is more innocent.—indeed, all other games are not worthy to be mentioned on the same day with chess, as a means of intellectual improvement.—J. H. G.

31. *Greek Abbreviations.*—The Greek abbreviations used in old classics, with their meanings in modern Greek, will be found in many Greek grammars. It would be too troublesome and expensive to give a list of them in these pages.—J. H. G.

31. *The Book of Enoch.*—"Lara" will find the information he seeks in the article "Enoch," in "Kitto's Biblical Cyclopædia." "The traditions of the Jews ascribe to Enoch a knowledge of certain things, which he is said to have arranged in a book. This book was delivered to his son, and preserved by Noah in the ark. After the flood, it was made known to the world, and handed down from one generation to another. Hence the Arabians call him Edris, i. e., the learned."—(*Koran*, Sur XIX.)

There is an Apocryphal book now in existence called the "Book of Enoch," the authorship of which is disputed. Some say it is the work of a Christian Jew; others, that it is purely Jewish; and that the parts referring to Christ were interpolated by Christians. We know nothing of a book written by Enoch himself, now in existence; the only book of which we know anything, bearing his name, is that Apocryphal book which Jude is said to have quoted, some editions of which are extant. The

time of its being written is supposed to be about the year 40 B.C.—J. H. G.

35. *Dining with Duke Humphrey.* According to Brand's "Popular Antiquities," the meaning of the common expression "to dine with Duke Humphrey," applied to persons who, being unable either to procure a dinner by their own money or from the favour of their friends, walk about and loiter during dinner-time, has, after many unsuccessful attempts, been at last satisfactorily explained. It appears that in the ancient church of St. Paul, in London, to which, in the earlier part of the day, many persons used to resort for exercise, to hear news, &c., one of the aisles was called Duke Humphrey's Walk; not that there ever was in reality a cenotaph there to the duke's memory, who, every one knows, was buried at St. Alban's, in Hertfordshire, but because, says Stow, ignorant people mistook the fair monument of Sir John Beauchampe, son to Guy, and brother to Thomas, Earl of Warwick, who died in 1358, and which was in the south side of the body of St. Paul's church, for that of Humphrey, Duke of Gloucester. Abundance of passages in the works of our old writers tend to confirm this explanation.

Gayton, in his "Art of Longevity," 4to. Lond., 1659, p. 1, says:—

"Wherefore we do amand Duke Humphrey's guest,  
For their provision truly is o' th' least;  
A dog doth fare much better with his bones,  
Than those whose table, meat, and drink,  
are stones."

Speaking of the monument in St. Paul's of Owen, the epigrammatist, he says:—

"He was set up with such a peaking face,  
As if to the humpheryans he had been  
saying grace."

Thus, in Dekker's "Gial's Horn-booke," 1609, in the chapter, "How a gallant should behave himself in Powles Walks," we read:—"By this I imagine you have walk'd your bellyful, and therefore being weary or (which is rather, I believe) being most gentle-

manlike hungry, it is fit that as I brought you unto the duke, so (because he follows the fashion of great men in keeping no house, and that therefore you must go seeke your dinner) suffer me to take you by the hand, and leade you unto an ordinary." Thus we find, in Harvey's "Letters and Sonnets," 1592:—"To seeke his dinner in Poules with Duke Humphrey, to licke dishes, to be a beggar." Thus, too, in Nash's "Return of the Knight of the Post," 1606:—"In the end comming into Poules, to behold the old duke and his guests." Thus, too, Hall, in his "Vir-gidemiarum," b. iii., sat. 7:—

"Tis Ruffio; trow'st thou where he din'd to-day?

In sooth I saw him sit with Duke Humphrey:

Many good welcomes and much gratis cheere

Keeps hee for everies trailing cavaliere;  
An open house, haunted with great resort, &c.

And, in a "Wonderful, Straunge, and Miraculous Prognostication for the Year 1591," by Nash, we read: "Sundry fellows in their silkes shall be appointed to keepe Duke Humfrye company in Poule's, because they know not where to get their dinners abroad."\*

In another of Dekker's tracts, in small quarto, entitled, "The Dead Tearme, or Westminster's Speech to London," 1607, St. Paul's steeple is introduced, as describing the company walking in the body of the church, and, among other things, says:—"What layinge of heads is there together, and sifting of the brains, still and anon, as it grows towards eleven of the clocke (even amongst those that wear guilt rapiers by their sides), where from that noone they may shift from Duke Humphrey, and bee furnished with a dinner at some meaner man's table!" And afterwards observes:—"What byting of the thumbs to beget quarrels!" adding that, "at one time, in one of the same ranke yea, foote by foote, and elbow by elbow,

\* "Now let me tell you, it's better dining with a warmer upon such like cheere than it is to dine with Duke Humphrey."—*Poor Robin*, 1726.

shall you see walking the knight, the gull, the gallant, the upstart, the gentleman, the clowne, the captaine, the appel-squire, the lawyer, the usurer, the citizen, the bankerout, the scholler, the beggar, the doctor, the idiot, the ruffian, the cheater, the puritian, the cut-throat, the hye-men, the low-men, the true man, and the thiefe: of all trades and professions some: of all countryes some. Thus, whilst Devotion kneeles at her prayers, doth Profanation walke under her nose in contempt of religion."

In "Vox Graculi," 1623, p. 54, is the following passage under the month of February:—"To the ninth of this month, it will be as good dining well in a matted chamber, as dialoguing with Duke Humphrey in Paule's." In the "Burnynge of Paule's Church, in London, 1561," 8vo., 1563, the then well-known profanations of St. Paul's church are thus enumerated:—"The south alley for usury and poperye, the north for simony, and the horse faire in the middest for all kinds of bargains, metinges, brawlinges, murthers, conspiracies, and the font for ordinary paymentes of money, are so well known to all menne as the beggar knows his dishe."

In the very curious Roman Catholic book, entitled "The Life of the Reverend Father Bennet, of Canfilde," 8vo., 1623, p. 11, is the following passage:—"Theyre (the Protestants) Sundayes and feastes, how are they neglected, when on these days there are more idle persons walking up and down the streetes, and in St. Paul's church (which is made a walking and a talking place) then there is on others!"—X.

36. *The B.A. Degree.*—The following outline of subjects for the B.A. examination, is from the London University Calendar:—1st, Under the head of Mathematics and Natural Philosophy are included, Arithmetic and Algebra, Geometry, Plane Trigonometry, Mechanics, Hydrostatics, Hydraulics, Pneumatics, and Astronomy. 2nd. Animal Physiology. 3rd. Classics—

viz., the Greek and Latin languages. The papers in classics will consist of passages to be translated, accompanied by questions in Grammar, History of Geography. 4th. History of Greece, Rome, and England. 5th. The French and German Languages. 6th. Logic, and Moral Philosophy. For fuller information on this subject, we must refer M. B. L. S. to the Calendar, half of which we should have to transcribe if we attempted to enumerate everything. In each Calendar there are specimen questions for each of the examinations, the price is only 3s.—S.E.

50. *The Degrees of L.L.B. and D.C.L.*—The University of London is the only English university which throws open its degrees to non-resident students. By passing through the regular series of its examinations, "Maitland" may ultimately take the degrees of L.L.B. and L.L.D. without undergoing any course of collegiate education. The degree of D.C.L. is peculiar to Oxford and Cambridge, and consequently can only be obtained by going through the collegiate courses of those universities.

In order to obtain the London degree of L.L.B., "Maitland" must first pass the "Matriculation Examination" (fee £2). At the end of one year he will be allowed to go in to the "First B.A. Examination" (fee £5). Another year

must then elapse, at the expiration of which he will be admitted to the "Second B.A. Examination" (fee £5). A third interval of one year must then pass before he can present himself for examination for the degree of L.L.B. (fee £10). In a word, in order to take this degree (L.L.B.), he must pass four examinations, at intervals amounting in all to three years, and at a total cost of £22 in fees. The degree of L.L.D. (fee £10) may be taken immediately after that of L.L.B., if the candidate is thirty years of age; otherwise there must be an interval of two years between the two degrees.

The course of study for these successive examinations is, of course, far too extensive for transcription in these pages. Mathematics, classics, the English language, French or German, history (Greek, Roman, and English), logic, and moral philosophy, and the elements of natural philosophy, chemistry, and animal physiology, form the subject matters of the first three (or Arts) examinations; the remaining two examinations are confined to legal legislation and juridical matters.

"Maitland" may obtain all the details—which space forbids us even to abstract—by purchasing the "London University Calendar," published at 3s. by Taylor and Francis, Red Lion Court, Fleet-street.—B. S.

## The Topic.

### IS THE INCREASE OF OUR NATIONAL DEFENCES NECESSARY OR DESIRABLE ?

#### AFFIRMATIVE.

Better by timely preparation be ready for a possible contingency, even if it be in the end unnecessary, than in consequence of a sense of self-security, find ourselves in the vortex of conflict with no adequate means of defence; rather put an extra lock on the stable door, when suspicious characters are about, than bar it when the horse is stolen.—F. A. L.

It is a saying that "the best way to preserve peace is to be prepared for war."

Now, if this be true, as I believe it is, then certainly we are on the right road for peace by our present procedure.

I think that the most effectual mode of deterring our foes is to let them know that

There's wooden walls upon our seas,  
And volunteers on shore, sir (?).

MAROUS.

England, "the boasted home of liberty," and the asylum of the oppressed refugee and true patriot, has



kindled the wrath of *that phalanx* of despots on the other side of the channel, who would, on the slightest provocation, be too ready to interpret it into a *casus belli*.

The large increase in the armaments of France, the impregnable fortress of Cherbourg, and the hostile feeling recently exhibited towards us by the French colonels in the non-passing of the conspiracy bill, should convince the British people of the desirability of an augmentation of our national defences.

The immense wealth that is concentrated in comparatively small extent of country ought to be well protected to give confidence to our merchants and traders.—T. Y.

England is a country famed for peace rather than war—for making peace, rather than exciting to war. She will not, therefore, soon make warlike preparations without cause. She is making warlike preparations in increasing her national defences; has she good reason? We think she has. Her neighbour, France, is governed by a man into whose dark mind and plans it is impossible to penetrate; he cannot be too closely watched, as his recent transactions with Austria, &c., testify. He went to free Italy, but leaves her more chained and iron-bound than ever. He—*this man*—is at this time making warlike preparations, and these preparations are of a *naval* as well as *military* character. What other power save England need Napoleon fear? Against what naval country, save England, can he be designing? What of his nice speeches about “firm alliance” with England? He is too impotent just now to do other than speak prettily to us and about us. Moreover, affairs on the Continent are far from being settled, and a great struggle may yet come upon us; then, if peaceful England be not prepared by *increased national defences*, can she cope successfully with united foes? Others will attack her borders while her troops are abroad, and Britons may be slaves.

We consider that, in the present very unsettled state of the nations, *increased* national defences are *necessary*; if necessary, we of course consider them to be highly *desirable*.—RETA.

The Europe of to-day it not the Europe of two years ago; it is convalesced and unsettled from one end to the other, and although there may not be any immediate prospect of such an event, a great and dreadful war may almost at any time break out, into which our interest and our honour may compel us to enter, thus calling our army and navy from our own shores to some distant land. If such should unhappily be the case, it would afford a too “splendid opportunity” for those despots who, beholding us with feelings of both fear and envy, or panting to avenge some past defeat and humiliation, to make a descent upon our coast, and waste our towns and cities, and bring ruin and distress to thousands of families. That we be placed out of the reach of such an eventuality, is highly desirable; and for this cause our “national defences” should be increased and strengthened to the utmost.—W. W. P.

Although an ardent lover of peace, I am of opinion that it is desirable and even necessary for the welfare of this country that her defences, naval and military, should be placed on such a footing as to be able to withstand the invasion of any foreign power. Recent events have sufficiently proved that our relations with the French people are not of that cordial nature which we have been apt to suppose, and nothing is more probable that at no very distant period we may be called upon to defend our shores. Successive governments have too much neglected this important matter of our national defences; and while we have been lying dormant, other nations have been improving the opportunity, and strengthening their forces. France, who only a few months back was infinitely inferior in her naval force to that of England, we now find has so

increased her line of ships that her navy is in every respect nearly equal to ours. As to the strength of her army, the late Italian war is a proof that she is possessed of an immense force, capable of being raised in an incomparable short space of time through the *congé lémite* system exercised throughout France. The Emperor of the French, during the past week or two, has taken to disarming, and this vast force of his is being partially disbanded. Some people say this is a proof of his friendly feeling towards England, and that he is not desirous of breaking the alliance which at present exists between us. I am sorry to say that I cannot place so much confidence in the assurances or outward acts of this man. His whole life has proved him to be a vile hypocrite, and "the truth is not in him." We may depend that there is something beneath, which we are not at present able to fathom. Emperors do not usually bring together large forces, unless they intend to make use of them. Another consideration in this matter is this,—Napoleon, to be popular with the French people, must excite them. They are a restless nation, and are intense lovers of fighting. In my humble opinion, no nation would hail with greater joy an invasion of England than the French people. Every little French child can say *perfidie Albion!* I say, then, let us look to our defences, and, being forewarned, be forearmed.—T. D. K.

The empire of Great Britain is truly peace; the weapons of her warfare are the product of the loom, her conquests the opening of her harbours to the navies of the world. War with her is no game, but a necessity, and one by which she has more to lose than gain. Her every wish and her every advantage is in the culture of peace. But let us see that we lose not our power for good by neglecting to cultivate the sinews of war. It is one of our necessities—one of the prices we have to pay for the friendship of our faithful ally, and the every compas-

point of our possessions. We have spoken soft words; let us be prepared for hard blows. We have tried the olive leaf, let us practise with the "Armstrong gun." Our national defences are totally inadequate to defend us against the war-delighting and conquest-loving legions of Continental despots. The safety of the country demands that our defences be increased; the continuance of our commercial prosperity calls for the navy to be placed in a position that will give security to our merchants, and bid defiance to all attempts that would desecrate, by the foot of a foeman, "our much-loved isle." Our coasts are allowed, by the best authorities, to be deficient in the requisites of defence. The whole military strength of the country would not make a respectable division of an army. Our navy is outnumbered, and in a state of inefficiency, as compared with that of France. The people are unacquainted with the use of arms, and live in constant dread of a foreign invasion, and we have no faith in the disarming policy of Napoleon. Therefore an increase in our national defences is both necessary and desirable.—D. R. R.

Looking at our position as a maritime nation, coupled with the deeds of our naval power in days of yore, I am apt to conclude that the greatest security of England's independence rests in the superiority of her naval strength, rather than in any multiplicity of coast defences. The *independence* of England is known and revered throughout the civilized world. Many invitations, I am aware, exist to tempt ambitious powers to level a blow at the British nation, for the purpose of *subverting its dignity* and *destroying its freedom*. But precedents enough exist to convince any one attempting to *lay under tribute the queen of nations*, that such attempt—if her defences be equal to her dangers—would be abortive. The voice of England is heard in every clime; upon the integral parts of her empire the sun never sets, consequently her puissance could not be subjugated by any

attempts that did not annihilate her naval arm—keeping that part of our power in an efficient state, our coast defences are of secondary moment.

Certain parts of our coast have been fortified at a great expense, and every probability exists that no attempt would ever be made on that part of the island, except to complete a conquest. It is necessary that we should be in a state of complete defence, so that our commercial spirit of enterprise may never be saddened by any fears of an invasion which might effectually destroy its vitality; the spirit of our internal traffic is not less energetic and persevering, and equally beneficial to the Exchequer. Look at our greatness, its aggregate bulk, whence proceeds our wealth? not from the magnates of the land, but from the *sons* of the fourth estate, whose security goads them on to enterprises of prodigious magnitude, as is demonstrated by our trade returns. The spirit of enterprise is the offspring of security; destroy the parent, the offspring will languish and die. Our dominant power must be acknowledged, when we come to view our channel possessions, situate almost within cannon shot of our powerful neighbour and rival on the seas.

France is disarming, should England do likewise? The armaments of the two powers are organized on quite different principles. France disarmed by dismissing her seamen in a manner somewhat analogous to a temporary leave of absence. They are duly registered,—the ship, and even their place on that ship,—and they present themselves to the authorities at intervals, and can be called up in one month; whereas England pays off her seamen by a *bonâ fide* dismissal, and they at once enter the mercantile marine or the United States navy, and can only be collected (if at all), by bounty and re-enlistment. England's independence exists upon the waves that perpetually lash her sacred shores; let her navy be made commensurate with her difficulties, then we may rest with security.—S. F. T.

#### NEGATIVE

Unless intended for purposes of aggression, there cannot possibly be any necessity for increasing our national defences, and the *desirability* of such a course, as that which is now being sued, is what I deny.—G. A. H. E.

The increase in our national defences is neither necessary nor desirable. First, because there is no danger of invasion. The obstacles opposed to a successful invasion by nature are such as to deter the most rash and visionary autocrat from the attempt. Second, the increase of taxation, necessary to meet the consequent expenditure, would injure trade and commerce, and deprive the people at large of many comforts, if not abridge their modicum of the necessaries of life.—ALEPH.

The only powers from which invasion may be expected are Russia and France. From the former we can have no fear, because however large his army, he could not land any portion of it on these shores, in consequence of his inefficient naval resources. From the latter, fear is equally groundless, because, although contiguity would facilitate the attempt, under favourable circumstances, the insecurity of his position, arising from the dissatisfaction of his people, and the influences Great Britain could bring to bear, render it more so; added to the opposition our present resources would necessarily offer to such a flagrant rupture of the peace of Europe, would obtain for an attempted invasion on his part all the obloquy of injustice, folly, and madness. Hence increase in our defences is, both unnecessary and undesirable.—PATRIE.

To increase our national defences, under present circumstances, is to acknowledge our own fears and weakness, and the ability and desire of our allies to invade our fatherland,—a course equally ungenerous and unwise.—VERITAS.

The increase in our national defences is unnecessary, because England has no reason to fear attack from any nation.

The Emperor of the French, who is charged with entertaining hostile designs towards this country, has throughout his reign evidenced the strongest desire for her friendship. He is too sagacious to fail to perceive that the moral support that friendship gives him is as necessary now as ever to the security of his throne. Despot though he be, his fellow despots of Russia and Austria cannot forget that he is a *parvenu*, and an upstart; and without the alliance of England, he would remain isolated amid the accredited rulers of Europe.

It is *undesirable*, because it will create a feeling of *distrust* between two otherwise friendly nations, the tendency of which cannot but be inimical to the interests of commerce, and may result ultimately in bloodshed.—B.

The panic about a French invasion—the “English *craze*,” as the Americans name it,—which visits us periodically, like the cholera, or any other epidemic, is as much opposed to experience as to reason. Since the reign of John, when a French army landed in England, at the request of the barons, no invasion of these islands, excepting the abortive one of Napoleon I., has been attempted from France, unless the slight and uncertain aid afforded at various times to the Scotch and Irish rebels can be called such. Whereas during the same period France has been invaded from England some half dozen times. So that, if we take history for our guide in the matter, it is our neighbours, and not ourselves, who should be increasing their national defences to secure themselves from attack.—M.

By the systematic exhibition of our weak points in the national defences, we incite the cupidity of other powers, and give a general invitation to the restless spirits of other lands to create a war, in the hope that the general scramble may afford them the means of gratifying their worst passions and propensities.—JUDEX.

Increase of the national defences manifests distrust of our allies, veri-

fying the old adage, “Suspect a friend, and he becomes your worst enemy.”—X. Y. Z.

That which is good may not be desirable, except under peculiar circumstances. To be assured of national safety in time of war is, doubtless, desirable, and, at the same time, a public good. Is it, then, desirable to possess this good in such a way as to provoke suspicion of its personal application to a friend or ally? The good may thus become a greater evil, because under such circumstances it may become the cause of the evil it is so desirable to avoid.—NEMO.

Peace at any price is preferable to unnecessary war, or war at any price. To put your fist in any man's face is the surest prelude to getting knocked down for your trouble; and serve you right. You are at liberty to use your hands to defend yourself from any man's violence, but you have no right to go about with clenched fists, shaking them at every one you meet.—*Nemo me impune lacessit.*

If we go on increasing our national defences now that peace has been restored, we shall be subjecting ourselves to the same hostile suspicion with which we regarded the doings of Napoleon before the breaking out of the Italian war. It is neither desirable nor necessary that we should do so now; for were it possible for such an unlikely thing as an invasion to occur, we could, at a short notice, equip a fleet, of which we can affirmedly boast stands unrivalled by that of any other nation in the world.—T. J. M.

An invasion of England by France, which alone could render an increase of our national defences just or desirable, is an altogether improbable event. Charges of the blackest kind are brought against Napoleon III., and they may be true, but until he lacks *common sense*, we cannot believe in the likelihood of a French invasion. The close of a terrible and bloody struggle with a great continental power is scarcely the time to engage in another with a nation

whose resources are unlimited, and whose spirit is indomitable. Nor is it probable that, after the expenditure of £20,000,000 of money, and 50,000 lives, that the means for such a conflict will be forthcoming.—J.

An expenditure of seventy millions per annum in time of peace is an anomaly in the history of nations. Year by year our military and naval expenses have continued to increase, without any accompanying improvement in the two services. And this year, through alarm at an imaginary invasion, Parliament has voted a larger sum than ever. Mr.

Disraeli may talk about a national debt of eight hundred millions, and an annual expenditure of seventy millions, as being merely a "flea bite," but reasonable and thoughtful men cannot fail to perceive how fearfully they press upon the toiling and much-enduring people. Limiting its comforts, cramping its energy and industry, and putting a drag upon its social and intellectual advancement. If the increase of our national defences cannot be purchased at a less price than this, it cannot be desirable.—S.

## The Societies' Section.

*The Phonographic Literary Society.*—Availing myself of your kind invitation, I am induced to trouble you with a few further particulars of this association, which may perhaps be acceptable to those interested in such undertakings. For some years past, a number of MS. magazines, written in phonography, have been in circulation, for the most part conducted as follows:—Where there are few contributors, each one is required to furnish an original article monthly; but where there are many, they are divided into two sections, which contribute alternate months. The articles are then transcribed by the editor in book form, prefaced by his "address," and sent round for the perusal of the members in rotation. A critique is, in many cases, an indispensable feature; and not least interesting are the contributions of photographic portraits, and "Phonographic and literary recollections," which have appeared in some of them, especially as the members reside in all parts of the country. These magazines are usually open to original papers on all subjects; but one is more especially devoted to controversial matters, and another to reports of lectures, &c. Up to last year there existed no common bond of union between them, and their editors had few opportunities of observing what was going on in other magazines, or receiving that valuable

assistance which friendly counsel and co-operation afford. To meet this deficiency, the "Phonographic Literary Society" was established. The general council is composed of the editors of MS. magazines, and all other persons connected with them are eligible for ordinary membership, any person being at liberty to join as honorary member. The internal regulation of the society is carried on by a MS. circular, sent round, in the first instance, to the Executive Committee, with whom the active management of the society rests, and afterwards to the General Council, the members being communicated with by their lithographed *published* magazine, "The Phonographic Observer." This magazine is conducted by an editorial committee of four, and contains selections of articles from the MS. magazines, official notices, and general information; and though only in its sixth month, has reached a good circulation. Many new MS. magazines have been brought out since the establishment of the society, as well as much additional interest in all of them excited; and there are now in connection with us 17, with members varying in number from 8 to 34 each. The society itself numbers 143 members. A competition lately took place between five of the magazines on the point of literary merit and artistic execution

when "The Literary and Scientific Cabinet," conducted by Mr. C. F. Pearson, was declared victor on the first point, and the "Debater," conducted by Mr. T. D. Kendall, on the second.

An annual competition of essays takes place, and three certificates of merit are awarded; and when the funds of the society permit, a suitable present accompanies each. A registry of magazines, with their subjects, is kept by the secretary, so as to afford information to parties desirous of joining them; and other facilities given for extending their operations, and increasing their usefulness.

EDWIN GARDNER, *Sec., Sunderland.*

*Brechin Literary Society*—The ancient city of Brechin now reckons among its many institutions a literary society, which in spite of previous failures, and not a few peculiar difficulties, seems to have taken firm foundation, and promises a useful course of working existence. The society was formed a year ago; and, in honour of its first anniversary, held a meeting on Friday evening, 13th May last, in its usual meeting place—the vestry of the East Free Church. Most of the members were present, along with a select company of friends, male and female. Mr. John S. Gibb occupied the chair, who, after an introductory speech, called upon Mr. Cameron, the secretary, to read his report. The society, we believe, in its constitution and *modus operandi*, differs considerably from most others of similar aims and intentions; and as the secretary's report contained a full and able statement of the whole, a correct idea of its working principles may be formed from the following condensed outline:—The society meets on Friday evenings, between the hours of 8 and 10, p.m., for the consideration and discussion of literary, political, and religious subjects. Its members, who are elected by ballot, consist of teachers, University students, clerks, and those of other callings (almost all young men), and, from their various vocations, a subject brought before them is more likely to be con-

sidered from many points of view. The rules are few in number, and have been added to the fundamental ones, as experience dictated. It is managed by a chairman, secretary, and treasurer, the former being elected monthly, and the two latter quarterly. Essays are the principal features of the society, and are always preferred; but should circumstances prevent a member preparing one, he is at liberty to make an oral discourse; but open debates, with divisions of the members, are entirely discountenanced. The writer of the essay is not allowed more than 30 minutes for delivery, the remainder of the time being occupied by the other members in criticising its style, treatment, and general character, which is always done in a most friendly and pleasant manner. During the last year 21 members have been on the roll. It commenced with 7, and has now double that number, though some have left the district. There have been 45 nights occupied during the year, and as many essays read and discussed upon a most varied list of subjects. Among the subjects brought forward, we may mention the following:—"Intellectual development;" "The origin of language;" "Would education eradicate crime?" "The organ question;" "Should taxation be direct or indirect?" "Robert Burns, the poet" (read at the centenary, 25th January last); "The works of Paine, the infidel;" "Greek and Roman classics—a means of culture;" "Homer and his writings;" "The reign of George II.;" "Printing;" "Was the deluge universal or partial?" "Ghosts and ghost seeing;" "The peasantry of Angus and Mearns;" "Entomology" (three papers); "Dignity of labour;" "Beauty;" "Are oaths expedient;" "The relation of mind to matter;" "War, its miseries and benefits;" "Shakespeare, with a critique on 'The Tempest';" "Man and the lower animals physically viewed;" "Abstract study, its advantages and disadvantages;" "Life assurance;" "Novels and novel reading;" "The results of the abolition

of slavery in the colonies;" "The tropics;" "Physical education;" "Banks and banking;" "Botany," and the "Ballot." Thus mental and physical philosophy, politics, and literature, have all come under consideration.

After the presentation of the secretary's report, several of the members read short but interesting papers of a social character, which were highly appreciated. Mr. J. D. Don, divinity student, in an able speech upon the benefits of such

mutual improvement societies, and what he thought they should be, moved a vote of thanks to the society on the part of the visitors, and the same compliment being accorded to the chairman, the meeting broke up, highly delighted with the evening's proceedings. The prospects of the society for the future are highly gratifying to all concerned, several important subjects being expected to come on soon.

### LITERARY NOTES.

**OBITUARY.**—*Mors janua vitæ.*—It is our sad duty to record the sudden death of a valuable contributor to these pages, William Threlkeld Edwards, Esq., late of Pembroke College, Cambridge. This melancholy event has cast a gloom over a wide circle of mourning friends, who cherished the fond hope of a long life of fame for their loved and loving friend. He was accidentally drowned in the river Cam, while bathing with one of the fellows of his college, on the 18th of June last. The subject of this obituary was the eldest son of William Edwards, Esq., of the Terrace, Camberwell. He was born in March of the year 1838, and received his early education at a private establishment at Christ Church, Hants: having decided to enter the ministry of the Church of England, he became a student of Pembroke College, Cambridge, in the year 1857. His studious habits and painstaking industry soon earned for him the character of a most promising student, and his earnestness of purpose, his quiet, unostentatious kindness and amiability of manners procured for him many friends in his college and the university, and the esteem and affection of all who knew him. His literary abilities were above the ordinary capacity. As our readers will remember, he was the author of many articles in the *British Controversialists* for 1855, 1856, and 1857, under the *nom du plume*, Threlkeld; in all he has exhibited candour

and kindness towards his opponents, while maintaining his own views of truth with manly independence; his language, ever graceful and elegant, frequently rises to poetic beauty; to an imagination fertile of resource he added the dignity of christian moderation. His poetical faculty was very remarkable, his poetry being no less distinguished for the beauty of its language and imagery, than for the lofty tone of its thought, both intellectually and morally, while its smoothly flowing melody charms the ear, and leads the thoughts spell-bound to revel in the scenes he created at his will. By the kindness of his friends several of his most recent pieces have been confided to our care, and we purpose to seek the insertion of some choice extracts in the October *Controversialist*.—Reader,

Now, upon his bier,  
Drop the silent tear,  
As you pass by in grief and sorrow;  
But look up on high,  
With heart full of joy,  
In heaven he'll meet you to-morrow.

His life of faith, his serious recognition of the great truths of the gospel, and his consistent "walk and conversation," are gratifying evidences of his having realised a home in the bright realms of the blest.—L'OUVRIER.

A work by C. Mansfield Ingley, LL.D., of Birmingham, has just been

published, entitled, "The Shakspeare Fabrications:" with an appendix on the authorship of The Ireland Forgeries.

One of the most noteworthy literary occurrences of the past month has been the sale of a choice portion of the magnificent library of M. Libri, consisting of 2,824 lots. The sale realised £8,822 7s. Many of the books had belonged to the most celebrated amateurs of the day of their publication, and were adorned in the most gorgeous and antique bindings. A notion of the interest excited may be gathered from the following figures:—Heliodorus, Latinè, 1552, in the superb binding of Grolier, £110, although copies of the book in the usual condition have never sold higher than 5s. Machiavelli, *Arte della Guerra*, printed in 1540, by Aldo, sold for £150, the highest price, perhaps, ever given for a small volume which, in common condition, would be dear at 10s.

The first complete translation of Dr. Livingstone's travels has just appeared in Paris.

A Literary and Antiquarian Society has lately been established in the Isle of Man, entitled, "The Manx Society for Publication of National Documents of the Isle of Man." The Society intends to make every possible search after the most ancient records of the island, and to publish a standard edition of all its statute laws, under a responsible editor.

Mr. Herbert Fisher, eldest son of the Rev. Canon Fisher, the Rector of the parish of Poulshot, Wilts, has been appointed private tutor to his H.R.H. the Prince of Wales, during his sojourn at Oxford.

Between 300 and 400 silver coins of Philip and Mary, Elizabeth, James I. and II., and Charles I. and II., have been dug up at Danse, N.B. There are also some foreign coins of the same remote period.

A reproduction of the "Biblia Pauperum," from the copy in the British Museum Library, is announced by Mr. J. Russell Smith. It will consist of 40

Engravings, printed in one volume, uniform with Mr. Leigh Sotheby's "Principia Topographica."

The British Archæological Association will hold its annual meeting this year at Newbury, from the 12th of September to the 17th inclusive. The Earl of Carnarvon is expected to preside.

A proposal made by the Town Council of Southampton to expend £10,000 of the Hartly bequest, in erecting a public reading-room and museum, has met the approval of the Vice-Chancellor.

Arrangements for the meeting of the British Association for the Advancement of Science at Aberdeen are proceeding. The Prince Consort has fixed Wednesday, the 14th of September, for the delivery of his Inaugural Address.

The great Adam Bede secret is at length thought to be discovered, and the Author is *not* William and Mary Howitt, nor yet Mr Joseph Liggins, but simply Miss Mary Ann Evans, already known in this strong minded generation as the translator of Strauss' "Life of Jesus."

The eminent geologist, Sir Roderick Murchison, has recently been examining the succession of the rocks in the highlands of Sutherland. He has made two or three ascents up the mountains in and around Inchnadamph, and has been accompanied by Professor Ramsey.

The Exhibition of the Royal Academy has produced this year £8,400.

The literary world sustains a loss in the unexpected death of Mr Bayle St John, who was well known as the Author of "Two Year's residence in a Levantine Family," and within a recent period, "Purple Tints of Paris," "Life of Montaigne," and several other works of high pretension and acknowledged literary merit.

DR. CUMMING has now in Mr. Bentley's press a volume bearing the significant title of "The Great Tribulation coming upon Earth." Surely by this time, the Doctor ought to be convinced that the gift of prophecy is not in him.



The American papers state that Mr. T. C. Evans, of New York, has sailed for this country with the view of engaging Mr. Dickens to give "readings" in the United States.

9000 copies of the Laureate's "Idylls of the King" have been already sold.

MR. TENNYSON received £100 for his poem in the third number of *Once a Week*.

We learn from Aris's *Birmingham Gazette* that the Midland Counties Archaeological Society lately made an excursion from Birmingham to the site of the old Roman city, Uriconium. After inspecting the place, and the progress of the excavations, the excursionists assembled beneath the old wall, to hear an account of the progress made, by Thos. Wright, Esq., M.A., F.S.A.

Miss Florence Nightingale, who read a paper on the "Management of Hospitals" at the last meeting of the Social Science Association, in Liverpool, has presented the MSS. of the paper to the corporation of that town.

Messrs. J. W. Parker and Son have in the press a "History of the Hungarian War," by Otto Weakstera, who has had many opportunities of forming a just estimate of that war, and of the actors in it.

MR. THACKERAY'S new monthly is now spoken of as a certainty, to commence with the new year. We believe the engagement provides for a new tale from the editor, and that a very attractive list of contents may be expected.

MR. HUGHES, the author of that pleasant book, "Tom Brown's School Days," is quoted as the editor of a new monthly, to be published by Messrs. MacMillan and Co.

DANIEL OWEN MADYN, a conservative writer, Author of "Chiefs of Parties," expired at Dublin, 6th ult.

MR. HOLLINGSHEAD is to publish some of his "Household Words" about City life, this month, with the title, "*Under Bow Bells*."

Hotten's "Dictionary of Slang" has been extensively patronized!

Dr. Southwood Smith, and Dr. Farr have consented to become the editors of the publications of the Ladies' Sanitary Association.

The DUKE of DEVONSHIRE has issued a fac simile of the 1604 "Hamlet," edited by J. Payne Collier.

The prizes for the best essays "On the causes of the decline in the Society of Friends," have been awarded to Mr. J. S. Rowntree, York; and Mr. Thos. Hancock, Nottingham.

The copyright of "*The Empire*," a Sydney daily paper, was sold last month for £6,500.

The editor of "The West of Scotland Magazine," MR. MACPHERSON, author of several plays, Edward I., Rob Roy &c., &c., was assaulted with intent to rob, and died from the effect of injuries received, on 31st July.

In 1856, "*The Idler*" was started by James Hannay, Esq., Ed. Wilberforce, J. C. Jeffreson, T. E. Keble, &c.; in four months it passed into other hands; had its literature improved, and its rancour mildened, but, having "got an ill name," it died. Its projectors have now hived off into two sets, one of which contribute to the "Universal Review," and the other to the "Constitutional Press."

"*Economist*" James Wilson has become Chancellor of the Indian Exchequer.

C. D. INGLEDEW, of Northallerton, is about to issue "The Ballads and Songs of Yorkshire."

Mr. H. Chalmers, sub-librarian of the Advocates' library, Edinburgh, and a young literary gentleman of great promise, died in July.

Prince Lucien Buonaparte is, we hear, living in the North of England for the purpose of translating the Song of Solomon into the dialect of Durham, and intends, when he has accomplished that feat, to move into the North Riding, and translate the same composition into the dialect of Yorkshire.

The dramatic ovation to Charles Kean has passed off successfully, and "the Princess" is masterless.

## Epoch Men.

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### LORD CLIVE.—THE BRITISH EMPIRE IN INDIA.

"Every person who takes a fair and enlightened view of his whole career, must admit that our island, so fertile in heroes and statesmen, has scarcely ever produced a man more truly great, either in arms or in council."—MACAULAY'S "*Lord Clive*."

EXACTLY a century ago, the Right Hon. William Pitt (afterwards Lord Chatham), then one of His Majesty George II.'s principal secretaries of state, received a communication dated "Calcutta, 7th January, 1759," in which "the present possessions and future prospects" of the East India Company are passed under review; the means necessary "to enable the Company to take the sovereignty [of India] upon themselves," or, if it be thought "worthy the Government's taking it into hand," it is proven "that there will be little difficulty in obtaining the absolute possession of these rich kingdoms." The writer of this forethoughtful letter, which anticipated the issues of history by a century, was Robert (afterwards Lord) Clive,—a man whose career was so useful and glorious as to tempt the pen of "the Philosopher of Ferney;" to draw forth from Lord Macaulay one of the most striking and eloquent papers which have ever enriched the pages of "*The Edinburgh Review*;" and to establish a name which merits appreciative mention in the historic annals of Europe and India, as the inaugurator of that policy which Britain has recently consummated by the annexation of India as an integral part of the dominions of her sovereign.

After the able and elaborate estimates of the life and character of Lord Clive by the elder Mill, Sir John Malcolm, Lord Macaulay, &c., it would be presumptuous in us to attempt to produce a mere epitome or reconstruction of the facts which constitute the external life-history of the founder of the British empire in India. We have a higher aim, a wider scope before us. The outer splendour, the almost epic grandeur of his history, the bold statesqueness of his nature, have charms for us; but the inner purpose of his life—the one supreme aim which inspired and vitalized all his activities and powers—that impulse or thought from which each act received affluent inspiration, concerns us more. There is no chance in human life; all its issues are the results of an intexturing and combination of personal qualification and providential causation. The great "shaping Spirit" is supreme over the plan, pattern, and product of existence. To show in one concrete instance how truly and how grandly—using only the commonplace of life, and the seemingly accidental occurrences therein—Providence jets into the soul by

suggestion, such impulses as animate thought, such influences as stir to action, such aims as task the soul's best energies, will, we opine, neither be useless nor unprofitable; and we have selected for this purpose the biography of one who achieved eminence in the midst of the most unpropitious circumstances, by the spontaneous and persistent energy with which he pursued the main object of his life; even while he was, indisputably, working out one of those grand changes in history which all-prescient Providence had marked—that the age-hoar and amazing civilization of Hindostan might be supplanted by a benigner, because a Christian, form of social life. This new central light by which we propose to examine the early phenomena of European conquest in the East will, we hope, exhibit events in such a form as, while not detracting from their picturesqueness, may increase their interest and intelligibility. Therein will lie our justification for bringing again, and now, under review a life and an epoch on which the best energies of genius have already been exerted.

ROBERT CLIVE was born in the manor-house of Styche, in the parish of Moreton Say, near Drayton-in-Hales, in the hundred of North Bradford, Shropshire, 29th September, 1725. His father, Richard Clive, a practising attorney, married Miss Rebecca Gaskill, by whom he had a family of thirteen children, of whom Robert was the eldest. Before he had completed his third year, Robert Clive was sent to reside with his uncle-in-law, Mr. Bayley, of Hope Hall, Manchester, where he was brought up in youth, and was more remarkable for wayward intractability of temper, ingenuity in mischief, and audacity in the formation and execution of boyish freaks and pranks, than for application to study. A dashing perversity and fearlessness, as well as imperiousness of manner, secured to him the ringleadership in plot and play in school and at home. He was "put to school" at Lostock, in Cheshire; at Drayton-in-Hales; at the Merchant Taylors' in London; and in them all acquired so wild a reputation that he was at last consigned to the private tuition of a Mr. Sterling. It had been intended that he should follow his father's profession; but the daring unmanageability of his disposition induced his friends to regard themselves as lucky in getting rid of an annoyance by the attainment for him, in 1743, of a writership in the service of the Hon. East India Company. He set off immediately, scarcely eighteen, scantily furnished with money, and had a long and dangerous voyage. The ship was unseaworthy, and had to put in for repairs,—first at Brazil, where it lay nine months, and again at the Cape of Good Hope. It was the autumn of 1744 before he reached Madras, and then—he had been obliged to borrow money from the captain at a high rate of interest; and the only friend to whom he had letters of introduction had started for Europe months ago. Shy, proud, lonely—perhaps repentant—he held aloof from patronage and hospitality, and set to his duty with moody irritability. He felt himself misplaced, grumbled at destiny, and moped himself into a chronic *melancholia*, whose morbid gloom

almost eclipsed and always clouded his reason. Life, so pent up, dragging and dull, became unendurable, and one day, in an excess of misery, he attempted suicide. Twice the pistol, laid against his forehead, was snapped, yet missed fire. He threw it down dissatisfied. A fellow-clerk shortly after entered. "Fire that pistol out of the window!" said Clive. He obeyed. The pistol went off, and Clive, starting up, exclaimed, "Fate has something in reserve for me to do, then!" and walked out. The perturbed state of his mind made him insubordinate, reckless, and a gambler—*anything* to brace his nerves and keep his mind alert. Personal disputes and public quarrels were the result. Once the Governor of Madras commanded him to apologize to his secretary for some insolent language he had used. Clive sullenly did so. The kindly functionary asked him to dinner. "No," replied Clive; "I have not been commanded to dine with you." Again, he had lost considerably at cards, by two officers, whom he afterwards detected in the act of cheating, and whom, consequently, he refused to pay. One asked satisfaction: Clive complied. They met. Each was furnished with a loaded pistol, which, after having retired a given number of paces, each was to fire when he chose. Clive fired first, and missed. His opponent walked up to him, put the cold muzzle to Clive's head, and demanded an instant retraction. "Shoot!" said Clive; "I said you swindled—I maintain so still." The officer ejaculated "Madman!" withdrew his pistol, and the matter was at an end. These are neither instances of bravery nor hardihood: they are merely signs of the reckless carelessness of his life, to which despair had reduced him. But the life-task of Clive yet lay before him, and that very excitement and worthy labour for which he pined and yearned were nearly ready to employ his hand. Panting impatiently under the unprofitable restraints of a merchant-clerk's duties, and chafing and chiding at Fortune and Fate, he did *not* see the glimmer and the sheen foreshowing his futurity of fame,—

"As the sun,  
Ere it is risen, sometimes paints its image  
On the atmosphere."

A few preliminary explanations will be required now, before we can adequately comprehend this epoch of crisis for Clive and India.

The Portuguese, shortly after 1497, began to hold commercial intercourse by sea with India; but about a century thereafter, the Dutch and the English extended their ambition to the Orient. On Dec. 31, 1600, two hundred and twenty merchants and gentlemen of London became incorporated by charter into a company possessed of the exclusive right of trading in the East Indies. On the renewal of this charter in 1616, the number of shareholders was increased to 950. In 1634 a new Company, in which Charles I. had an interest, was formed; but this soon merged into its elder rival, and they became incorporate and one in 1650. In 1661, Charles II. granted a new charter, in which the Company was empowered "to

make peace or war with or against any princes and people, not being Christians ;" and, in 1668, Bombay—which had been given by Portugal as a portion of Catherine's dowry—was ceded to the Company on payment of an annual rent of £10 in gold. In 1682, a new rival company was projected, but failed ; and a new charter was acquired by the old association in 1693. The Company did not, however, attain an organized form till 1711 ; and in 1744 the House of Commons confirmed the privileges of the Company, and granted an extension of their monopoly till 1780.

So far the home history of the Company required to be told. The foreign progress made during the same period must now obtain attention. About 1612, the Company's agents procured leave from the native authorities to establish warehouses for convenience of trading at Surat, Ahmedabad, and Cambay ; and gradually their factories spread over the chief islands of the Oriental Archipelago. In 1640, Fort St. George, at Madras, was founded ; and in 1645, a factory, by permission of Mogul Shah Jehan, was erected near the present site of Calcutta. In these several places, as well as in Bombay, they carried on a trade in exporting from India, calicoes, diamonds, drugs, saltpetre, silk, tea, pepper, porcelain, &c. ; and importing in exchange, bullion, hardwares, lead, quicksilver, woollens, &c. In 1715, power was granted to them to purchase thirty-seven townships in Bengal, where Calcutta was already assuming the importance of a settlement. There were, in 1744, the three presidencies—Bombay, Madras, and Calcutta—with their dependent territories, lying along the mere outskirts of Hindostan, in the possession of the English East India Company.

The defined points on which, as merchants, the English had made good their footing having been briefly denoted, the relations which arose between them and the native rulers might advantageously receive a little explication. The aboriginal Hindoo population of the country lying south of the mountains of Himalaya, and peaking forward into the Indian Ocean, were invaded by Mahmoud of Shizni, early in the eleventh century ; and towards the close of the twelfth, an Affghan dynasty was seated on the throne of Delhi. A century later a revolution occurred, and a new and longer lived Mohammedan dynasty acquired dominion ; but the entire subjugation and subjection of the Hindoos to a Mohammedan monarch was not accomplished till Baber, a descendant of the "mighty Tamburlaine,"

"Thirsting for sovereignty and love of arms,"

founded a wide and stable empire in 1525. The petty Hindoo princes were replaced by tributary kings or nabobs, and, by daring yet judicious government, the whole of Northern India was brought and kept under the sway of the Mogul emperors. On the death of Akbar, in 1605, Jehonghir succeeded. The empire was then apportioned among fifteen subahdars or viceroys, by whose favour—with the consent of their imperial master—the English company obtained

the earlier trading settlements on the north-west coast already mentioned. With his great-grandson, Aurungzebe, the dominion of the Moguls attained its highest growth and its widest stretch. But the glory of his power excited envy, and the Persians attacked his empire, while an associated confederacy of native Hindoo tribes, whose territories lay along his borders, waged a war of raids against him. On his death the subahdars revolted and asserted independence. Feroksere, Aurungzebe's great-grandson, granted leave to purchase those townships near Calcutta of which we have already spoken, probably in the hope of attaching the English to his cause in an invasion of his territories threatened by the Persians under Nadir Shah. While revolt, insurrection, and war distracted and disturbed the whole peninsula, the ambition of Europeans was inflamed, and there arose a determination to claim a share in the booty to be gained in the struggle.

We must again retrace the lines of time, and strive to delineate the respective positions of those European nations whose interests and enterprise led them to take part in the ongoings of the Hindostanee troubles, and to embroil themselves with each other in the endeavour to snatch as much as they could from the disunited inhabitants of the East.

Under the financier Colbert, in the reign of Louis XIV., an East India Company was established by the French. Though indefatigably pressed for upwards of fifty years, the objects of their desire seemed doomed to utter failure; for in 1744 they possessed only one important settlement—Pondicherry, on the Coromandel coast, a fortified town near the mouth of the Gingee, and about a hundred miles south-west of Madras. Their other settlements were Carical, south of Pondicherry; Mahe, a small seaport on the Malabar coast; and Chandernagore, a town sixteen miles further up the Hoogly than Calcutta, granted to the French, with an adjoining territory of 2,330 acres, by Aurungzebe, in 1676. Not only was the French company closely modelled after the English one, but they followed and kept as near to the tracks of their commerce as was possible. But France has always had a predilection for military organization, and she had not neglected here to plant her standards, and to place her forts with due regard to warlike contingencies. In the Indian Ocean, too, the islands of Mauritius and Bourbon, east of Madagascar, were French dependencies under military government. The continental possessions of France in the East were under the governorship of Joseph Francis Dupleix—a man of ability, energy, and ambition, well trained and practised in the management of business; while the insular territories were ruled over by an officer whose experience in colonial affairs was extensive, and whose personal prowess and abilities were regarded as of a very high order—Labourdonnais. Such men, both by inclination and interest, could not fail to be watchful of the course of events, and wishful for an opportunity to make quick-heeled advances on behalf of France—they stood on tiptoe with expectancy.

The Dutch, besides holding largely in the Spice Islands generally, had fixed upon Batavia, a town in the north-west of the island of Java, as their capital in the Eastern Archipelago; had succeeded in expelling the Portuguese from Ceylon, and in bringing the maritime districts into subjection; and possessed, besides, a strongly garrisoned and flourishing establishment at Chinsura, on the right bank of the Hoogly, about four miles from Chander nagore, and twenty from Calcutta.

At this particular time we have in India a weak central government, revolted subahdars, invading enemies, insurgent subjects, or raiding neighbours; and upon their coasts, and in their vicinity, anxious competitors for profit, fame, and national renown, held in check by the accident (then rare) of peace; but ready "to let slip the dogs of war" on any plausible pretext; for by success therein all these were to be gained, and, perhaps, even more than all.

In 1740, Charles VI. of Germany—in whom the male line of the House of Hapsburg terminated—expired, and almost immediately thereafter the war of the Austrian succession broke out. It had its origin in the will of the German emperor—called the Pragmatic Sanction—signed in 1724, by which the order of succession and accession of the royal family of Austria was regulated. By this document—which had obtained the adhesion or concurrence of all the chief royal families of Europe, except the Bourbons—it was arranged that Maria Theresa, only daughter of Charles VI., and her children, should succeed him. On his demise, it was determined by France, Prussia, Spain, Saxony, Bavaria, and Sardinia, to dismember and partition the Austrian dominions. Stirred by a noble spirit of resistancy, the young empress staked her fortunes on the hazard of war—the burden of the sustainment of which, however, fell latterly upon England on the one part, and France on the other. The formal declaration of war between these nations was issued in 1744; and Labourdonnais' feelings can only be expressed in Mowbray's language:—

"Never did captive with a freer heart  
Cast off his chains of bondage, and embrace  
His golden, uncontrolled enfranchisement,  
More than my dancing soul doth celebrate  
This feast of battle with my adversary."

As soon as the news of the commencement of hostilities arrived, Labourdonnais decided on seizing at once the advantages placed in his grasp by this opportune conjuncture. The Indian Ocean was quickly astir with his fleet, and on 14th September, 1746, the British residents at Madras saw a French fleet at anchor on the surf-beaten coast. In five days the French flag waved in Fort St. George, and articles of capitulation were in process of signature. The English were placed on parole, and a moderate ransom was agreed to for the restoration of the city, if paid within a given period. Dupleix, however, had other aims on hand, and feeling

offended that the glory of first stepping into the troubled waters of Indian policy had been taken from him, he set himself to foment the spleen of the English, and to annoy his rival by thwarting his schemes in their nicest point—his honour. Asserting that he alone was authorized to represent France on Continental India, he sent an officer and troops to assume the permanent management of Madras, to take the English as prisoners of war, to plunder the town, and to carry the governor and chief inhabitants of the place to Pondicherry. The parole contract being thus broken, many Englishmen escaped from Madras to Fort St. David. Clive escaped disguised as a Mussulman. Danger whetted his temper, and stirred his blood. He had seen his first sight of "mailed Mars," and his adventurous spirit had become so fired, that he felt—

"It were an easy leap  
To pluck bright honour from the pale-faced moon;  
Or dive into the bottom of the deep,  
Where fathom-line could never touch the ground,  
And pluck up drowned honour by the locks;  
So that he that doth redeem her, thence might wear,  
Without co-rival, all his dignities."

Dupleix (19th December, 1746), anxious to gain the full advantage of the consternation which the English felt at the sad and sudden turn of events, concentrated a force before Fort St. David. Resistance having been determined on, Robert Clive volunteered his services; and, in daring sortie, with deadly impetuosity and irrepul-sible bravery, hazarded his untutored intrepidity against the trained bands of the enemy. His valour and discretion were so conspicuous, that he was rewarded by an ensigncy in the Company's army—a position which, though bringing him within the influences of "Captain Sword," did not release him from the drudgery entailed on him by his previous enlistment under "Captain Pen." The siege was hastily raised by Dupleix on the appearance of Admiral Griffin's fleet, and Clive's musket was unwillingly re-exchanged for the goose-quill.

An expedition against the Mauritius having failed, Admiral Bos-cawen, its leader, disembarked his troops before Pondicherry, with the design of revenging the siege of Fort St. David. This thirty-one days' unsuccessful enterprise restored Clive to the restless ecstasy of war, where he displayed the energy and coolness of his nature in acts of gallantry and moments of danger so strikingly as to rouse the jealousy of some of the "regular" officers, that he found it necessary to rebut the sneers made on an "interloper" by challenging one to personal conflict in a duel. The latter refused, and was expelled from the service. Peace was, however, concluded in Europe in 1748, and matters in India were relegated to the *status in quo ante bellum*.

This, however, could not be. Hostilities had arisen, and no treaty could settle the young hot blood of Clive, who had tasted "the insatiate joy" of a vocation; or calm the insurgent ambition



which swelled in the heart of Dupleix. The pathway to power was open and inviting; and shrewd men saw that no restraint could be vigorous enough to check the desire for "sovereign sway and masterdom" which had been excited. The genius of Dupleix soon carried the fierce spirit of warfare into diplomacy, and a new contest of chicanery and circumvention began. The rivalry was inappeasable, and peace was impossible. Supremacy must be had by one or other at all hazards.

Dupleix schemed, plotted, counterplotted, and planned; power in his grasp, and an army at his command. Clive spent doleful days among sheaves of invoices and piles of ledgers in Writers' Buildings, Madras, and his hand grew nervous as his soul revolted against the calm and unexciting life he led, which he unluckily strove to render more endurable by gaming.

Ul Mulk, subahdar of the Deccan, or south country of Hindostan, died in 1748, leaving six sons and a grandson to contest for the vacant throne. Dupleix at once determined to rush into the thick of the hostilities, and to work out of those troubles which distracted Hyderabad a signal success for his native country, and glory as well as profit to himself. Ul Mulk had proclaimed his grandson his heir, and appointed Anwar-u-deen, nabob of Arcot in the Carnatic, the territory on which both Madras and Pondicherry were situated, guardian of the child, who connived at its murder; and Nazir Jung, eldest son of Ul Mulk, was proclaimed subahdar of the Deccan. Merzapha Jung, his nephew, at the head of a large party of Hindoos and Mussulmans, disputed his accession. Dupleix not only encouraged Merzapha, but also paid a ransom of £70,000 to the Mahrattas for the liberation of Chunda Sahib, formerly prime minister (dewan) of the Deccan, of whose children he was the guardian, that he might set him up as a rival to Anwar-u-deen, who, as well as Nazir Jung, were favoured by the English, and—inclined to return the compliment. The tools, or puppets, of Dupleix took the field, well helped by their master, and marched into the Carnatic. Anwar-u-deen met them. He was slain; the enemy seized his eldest son, and his youngest, with some difficulty, escaped to Trichinopoly. Nazir Jung entered the field aided by Major Lawrence, and caused the subahdar and nabob to retreat to Pondicherry. Dupleix sent them out, reinforced, to fight. A mutiny in the French corps led to the dissolution of the army. Merzapha surrendered to his uncle, and was imprisoned; and Nazir Jung, ungratefully refusing to implement his promises to Major Lawrence, was left to himself. Dupleix bribed some of his chiefs, and Nazir Jung was murdered. Merzapha was released and seated on the throne, while Dupleix, as a reward for his timely help and crafty suggestiveness, was proclaimed Dewan of the Deccan; a present of £200,000, besides silks, gems, &c., of more than equal value, was given him, and immense treasure was supplied by him to the French exchequer from the hoards of the conquered subahdar and nabob. The greatness of Merzapha was short-lived. The Patan chiefs, by

whom the obstacle to his elevation was removed, revolted because he would not comply with some of their exorbitant demands, and he was slain. M. Bussy, the French representative at his court, immediately released Salabut Jung, one of Ul Mulk's sons, and declared him subahdar, and the gigantic schemes of Dupleix seemed about to go on unhindered to success. The infatuation of gratified vanity, however, defeated his purposes; for one morning the residents in Fort St. David and Madras saw the white flag of France unexpectedly waving round their boundaries, as if challenging them to overpass the barriers France had erected to their advancement. No heart with British blood in it could brook an insult such as that. War was accordingly determined on, and Captain Ginger, an over-cautious and hesitant commander, was sent to raise the siege of Trichinopoly, where Mohammed-Ali, Anwar-u-deen's son, was sorely bestead.

Lieut. Clive accompanied this force as commissary, and when it was defeated at Valconda, set out alone to Fort St. David for more men and ampler stores. These he succeeded in obtaining, and although attacked by a horde of Polygars, against whom he maintained a running fight, led triumphantly to Trichinopoly. His bravery and energy were rewarded by a captaincy. He encountered and overcame a French force while conducting another detachment of auxiliaries to the besieged city. During his brief sojourns at Trichinopoly, and from information acquired in his repeated journeys, Clive learned sufficient to convince him, that unless more energetic measures were instantly taken, Chunda Sahib would be the nominal victor, and the French the real one. Such an event would have led to the complete and entire sweeping away of the British from the Indian coasts, and the complete subjugation of Hindostan to France—then fast ripening into encyclopædism and for the Revolution. How much of all that men hold dear and prize, hung upon this single “gage of battle”! England's material wealth and moral grandeur—India's ultimate civilization and religious advancement—might we not even say, the future “balance of power in Europe,” depended on the wit of soul, the virtuous bravery, and intelligent skill of those who held the springs of causation at their sword-points. Clive's dashing intrepidity had taught him the grand secret of success,—

“Dull not device by coldness or delay.”

No sooner, then, had he formed a scheme likely to touch effectively this very turning-point of fortune, than he hastened to its execution. The daring cunning of this new plan at once startled and pleased—but “impossibilities” hemmed and circumvented its accomplishment. Clive urged, with all the passionate earnestness of a man who sees his way and feels his nerves tingle for the moment of action, first the practicability of the scheme, then the desperate ebb to which the fortunes of the Company were reduced; and more from a conviction that “When things are at the worst they're sure to

mend—or end,” Mr. Saunders, the Company’s agent at Madras, consented to stake, upon Clive’s assurance of success, the whole future of the Company in India. Clive’s plan was this—Create a diversion from Trichinopoly by an attack on Arcot, the wealthy capital of Chunda Sahib, a place containing 100,000 inhabitants, garrisoned with about 15,000 of the best trained troops, well provided with guns and ammunition, and thus relieve Mohammed-Ali from the threatening power of France, and by causing a dispersion of the troops of Chunda Sahib and his allies, increase the opportunities of active hostilities and the chances of war. With 200 Europeans and 300 trained Sepoys—after leaving Madras and St. David’s almost defenceless—Clive took his leave of the former garrison on the 26th of August, 1751; by the 29th he had reached Conjeveram, forty miles inland. Here a thunder-storm, such as might have awed the very stoutest soul, broke upon his march; but he was dauntless, and continued his progress. Spies from this inland capital saw and reported the strange disregard, even to the rage of Nature, which these islanders exhibited, and the commandant of the garrison, struck by the event, evacuated the place, and gave the assailants free ingress. So far Clive’s anticipations were justified, though the struggle was delayed, not over. He proclaimed immunity to life and property unless used against him, and, by restraining his men from pillage or injury, won the regard of the inhabitants, who, on promise of payment, helped him to repair the walls and to prepare for the siege which he expected. Twice he threw himself from the fortress upon the encamping enemy, though with little success. In a third sortie he totally routed them, and sent out his company to prevent the enemy from intercepting some guns he had commissioned from Madras—retaining only eighty armed men in Arcot. The enemy hastened to re-collect, and rushed upon the citadel. He held them at bay till his own forces, with the guns, entered the gate. Now Chunda Sahib, at all hazards, to save his capital, detached largely from the siege-force of Trichinopoly, and hurried with intense anxiety to Arcot. Ten thousand men invested it; while Clive’s diminished force manned the ramparts. For fifty days the siege was pressed; heavy guns made breaches in the walls; constant musketry swept the fortifications; supplies were held back, and yet Clive’s indefatigable zeal sustained his men and kept up the throb of courage in their hearts. The Sepoys, when scarcity had overtaken them, petitioned him to give rations of solid rice to the Europeans, and to serve them but with the boilings of the day’s allowance. Bribes were tried, threats were uttered by the rajah; but Clive despised them both. No negotiations but those of weapons could be entered into then. An attempt to relieve Clive, from Madras, failed. Ginger and Mohammed-Ali passively accepted the siege, and made no attempt to benefit by the withdrawal of troops secured by the audacious risks of Captain Clive. At length, Clive’s boldness brought him his reward. Morari Row, a Mahratta chief, admiring the man who first proved that the British could

fight, came to his help with 6,000 men. Chunda Sahib now resolved on an assault. On a holy day—14th November, 1751, kept with exceeding fervour, increased by plenteous allowances of bang—the attack was begun at dawn. Clive was ready. Bang-made bravery and superstitious ardour failed. The enemy, though nearly ten to one, was repulsed at every point. The master-mind was lord of the situation. Quailless strength of soul, a rare capacity for eliciting and holding at his will the sympathies of his coadjutors, supplied Clive with the whole magic of war, and, though he had never studied its arts or been trained in its schools, the best authorities commend his tactics and write his canons in their books. A futile fire was kept up till night, by the command of Chunda Sahib, to conceal his retreat. On the morrow the enemy had fled. Clive was triumphant. Guns, treasures, military stores, became his, and he acquired the honourable title of Sabat Jung—the Daring in War—from the admiring natives, who looked upon his success as having in it a dash of the miraculous. In this crisis of England's fate, one man only—"The hero of Arcot"—seems to have foreseen and foreknown the intense issue of the strife, and to have shown himself fit for the emergency from which the rise of British power in India dates and endures.

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We may improve the moral as well as political state of that country, by assisting in the establishment or execution of salutary laws. We may show the sincerity of our patriotism by the general activity of our benevolence, and by our solicitude to promote alike the spiritual and temporal welfare of those who are endeared to us by social intercourse. We may be industrious, and the encouragers of industry. We may be learned, and patrons of learning. We may be innocent, and the protectors of innocence. By our counsels we may suggest, or by our contributions we may facilitate, extensive projects for the employment of the idle, the reformation of the dissolute, and the relief of the sick, the aged, and the indigent. We may enlighten ignorance, correct prejudices, restrain intolerance, assuage animosities, and diffuse around us the blessings of Christian charity. We may direct our neighbours, our families, our countrymen, to the knowledge of every Christian truth. We may animate them at once, by precept and example, to the practice of every Christian duty. In reality, every accession to national virtue brings with it an additional security for national prosperity: and surely he who, by the authority of his station or the influence of his advice, accustoms a whole people to the love of truth, justice, and mercy, to faith in Christ, and piety towards God, has a splendid claim to be ranked among the most useful friends of his country, and the noblest benefactors of mankind.—*Dr. Parr.*

## Philosophy.

### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### AFFIRMATIVE ARTICLE.—IV.

IN describing the domain of moral science, Sir James Mackintosh graphically distinguishes it from physical science by remarking, that "the purpose of the physical sciences throughout all their provinces is to answer the question—*What is?* The purpose of the moral sciences is to answer the question—*What ought to be?*"\* This is important to be observed, as many writers of considerable note have either failed to make the discrimination, or have confounded the two branches.

*What ought to be?* A comprehensive question, and, in reference to humanity, one of deepest interest. We cannot, therefore, be surprised at the numerous efforts made to render a solution, and at the frequent failures in giving an answer, both practical and satisfactory. Why the utterances have not been univocal, may be gathered principally from the fact, that few who have written on the subject agree with each other as to the bases on which the superstructure of their philosophy should rest. "There are two questions, very similar in terms, but widely different in substance, which we must carefully distinguish. The one is, *What actions are virtuous?* The other is, *Why are they virtuous?* The answer to the former is not difficult; to the latter, the most contradictory replies are given." For instance, Cudworth endeavours to show that the origin of our notions of right and wrong is to be found in a particular faculty of mind that distinguishes truth from falsehood. Dr. Clarke supposes virtue to consist in acting according to the eternal fitnesses of things. Mr. Hume attempts to prove that utility is the constituent, or measure of virtue. The most useful being the most virtuous. Paley declares that virtue consists "in doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." Reid, Stewart, and Brown maintain the existence of a moral faculty. Sir James Mackintosh regarded conscience as a compound made up of associations. President Edwards describes virtue as consisting in "benevolence to being in general;" and, latterly, Dr. Wardlaw affirms conscience to be "the *same faculty of mind* which pronounces the sentence of right and wrong on the actions of others and our own,"—its appropriate functions being the determination of right and wrong. Dr. Whewell, in fixing the moral rule of human action, remarks, "*What we ought to do, what we should do,—that we must do. But why? Because it is right.*" What is right?—what it is we ought to do?—

\* Dissertation on Ethical Philosophy. Introduction.

involves us in a moral system, and completely identifies the supreme reason of human actions with their moral nature, forming "the foundation, in a peculiar and characteristic manner," of the system of morality.

Almost every one who has embarked in these inquiries has exhibited data of his own, as the grounds of his reasoning; and others, following, have refused to admit them, but, upon equal authority, substituted others in their room.

In presenting these *dicta*, it is not intended to show that all are erroneous, but, from their diversity, that they give inadequate definitions; and, consequently, the canons of judgment evolved by them are, for the most part, unsatisfactory. For the causes of this difference we think we have not far to seek. Virtue has been determined abstractively, to the exclusion of its relation to the human constitution, and hence has arisen the variety of expression, when considering the question *why* actions are virtuous. The standard has been rather excogitated from the philosopher's own mind, than referred to those simple principles which may be concluded to be primary, from their existence and manifestation in sundry forms of thought and action.

In reading Dr. Tatham's "Chart and Scale of Truth," we remarked the course pursued by that author in the investigation of a cognate subject. The question there proposed is, What is truth? involving, of course, a further inquiry—Why is it truth? He writes—"What is truth? God is supremely a mind; and truth is an attribute of that mind." "From the Divine mind truth becomes an attribute of the human, and must be in proportion to the mind in which it is: and from a comparative view of these different minds, so far as we can judge of them, however imperfectly that may be, and assisted by a view of it, as a similitude of light shed down from heaven, to be apprehended by the intellect, we may hope to arrive at a general conception of truth as it relates to man."\* In asking, *Why* is it truth? we deduce the reply, from its consistency with what is revealed of the Divine mind, and its consonance with the constitution of the human mind. Such a course is eminently philosophical. Why are actions virtuous? The standard is found in the attributes of the Divine character, and also is revealed by the fundamental elements of human character. In other words, the essence and nature of virtue exist in all those principles which are in harmony with the Divine will, and the constitution of the human mind.

Thus, Mr. George Combe writes,—“Man has received a definite bodily and mental constitution, which clearly points to certain objects as excellent, to others, as proper, and to others as beneficial to him; and that endeavours to obtain those objects are prescribed to him as duties by the law written in his constitution; while, on the other hand, whatever tends to defeat their attainment is forbidden.”

"Unless we are agreed concerning what the natural constitution of the mind is, we have no means of judging of the duties which that constitution prescribes." "Assuming the brain is the organ of the mind, I ask—Who created it? Who endowed it with its functions? Only one answer can be given—it was God. When, therefore, we study the mental organs, and their functions, we go directly to the fountain head of true knowledge, regarding the natural qualities of the human mind. Whatever we shall ascertain to be written in them is doctrine, imprinted by the finger of God himself. If we are certain these organs were constituted by the Creator, we may rest assured that they have all a legitimate sphere of action. Our first step is to discover this sphere, and draw a broad line between it and the sphere of their abuses."\* "The objects of moral philosophy are to trace the nature and legitimate sphere of action of all our faculties, and their relation to the external world, with the conviction that to use them properly is virtue, to abuse them is vice."† "The virtue of an action consists in being in harmony with the dictates of enlightened intellect, and all the moral faculties acting in combination." "The moral faculties often act singly; and while they keep within the limits of their virtuous sphere, the dictates of all of them harmonize. If a man fall into the sea, another individual who can swim may be prompted, by the instinctive impulse of benevolence, instantly to leap into the water and save him, without, at least, thinking of the will of God, or the obligations of duty. But, in calmly contemplating the action, we perceive it to be one falling within the legitimate sphere of benevolence. It is approved of by enlightened intellect, and is also conformable at once to the will of God, and to the dictates of conscientiousness. In like manner, every action that is truly conformable to the will of God, when acting within its proper sphere, will be found just and beneficial in its consequences, and in harmony with conscientiousness and benevolence; and every just and right action will be discovered to be beneficial in its consequences, and also in harmony with the will of God."‡

From this it will be seen that the standard of virtue rests upon the will of God, mediately upon the constitution of the human mind, which has been designed to give expression thereto. Such a view is in harmony with the opinions of many of our best writers. Archbishop Whately, in his "Lessons on Morals," remarks, "Some, however, may be disposed to think that it is of no consequence to Christians what may be the natural faculties of man in all that relates to moral conduct, or what may be said or thought by heathens, since we have in the Holy Scriptures a sufficient guide to teach us all that we are to do or avoid. But this would be to mistake the whole character of our Scriptures." Again, the Archbishop writes, "God has not revealed to us a system of morality such as

\* Combe, "Moral Philosophy."

† *Ibid.*

‡ *Ibid.*

would have been needed for a being who had no other means of distinguishing right from wrong. On the contrary, the inculcation of virtue, and reprobation of vice in Scripture, are in such a tone as seem to presuppose a natural power, or a capacity for acquiring the power to distinguish them." So Bishop Butler, in the introduction to his sermons, writes, "It is from considering the relations which the several appetites and passions in the inward frame have to each other, and, above all, the supremacy of reflection or conscience, that we get the idea of the system or constitution of human nature; and, from the idea itself, it will as fully appear that this, our nature, *i. e.*, constitution or system, is adapted to virtue; as, from the idea of a watch, it appears that its nature, *i. e.*, constitution or system, is adapted to measure time." "There are two ways in which the subject of morals may be treated. One begins from enquiring into the abstract relations of things; the other from a matter of fact, namely, what the particular nature of man is, in its several parts, their economy and constitution; from whence it proceeds to determine what course of life it is which is correspondent to this whole nature. In the former method, the conclusion is expressed thus,—that vice is contrary to the nature and reasons of things; in the latter, that it is a violation or breaking in upon our own nature. Thus they both lead to the same thing." Dr. Chalmers pronounces Bishop Butler's sermons to contain "the most precious repository of sound ethical principles extant in our language," and the writer to be "that great and invaluable expounder of the human constitution and of moral science."\* Thus we conclude, with Mr. G. Combe, that if we obey the various laws instituted by the Creator, we shall find that they will act harmoniously for our welfare; that they support each other; if we infringe one, not only does it punish us for the special act of disobedience, but has the tendency, to some extent, of impairing our power of obeying the others. The first grand step, in comprehending the principles of the divine government, is to learn to look on the physical world as it exists; the second, to compare it with the constitution of man, as designedly adapted to it." These necessarily involve the principle of virtue, and exhibit that in its highest relations the human mind is intended to give expression to its principles, forming an intelligible standard to which all may appeal.

Philosophers, in writing upon mind and its relations, have not always kept up those distinctions, which appear to be necessary in classifying what is peculiarly related to the laws of thought, and the fundamental characteristics of our mental constitution. From the phenomena observed in connection with the former, they have sought to discover rules for the latter,—hence has arisen the divergencies of opinion upon these important topics. While a complete unity exists in our mental constitution, the spheres of its natural divisions are distinct. Thus, feelings, sentiments, and intellect, have each their

\* "Bridgewater Treatise," vol. i. pp. 68—71.



proper domain, and in prescribing rules of duty, those distinctions should be clearly marked. In each of these departments of the human constitution, G. and A. Combe recognize the existence of mental powers or faculties, capable both of acting independently and unitedly; and this doctrine accounts in a satisfactory manner for the various combinations of character to be found amongst humanity. "Thus, the feelings, acting singly or in combination with each other, but not in union with the moral sentiments, have individual interests for their direct objects, and do not actively desire the happiness of other beings for the sake of these beings themselves. The moral powers, on the other hand, acting in harmonious combination with each other, and directed by enlightened intellect, desire the welfare or honour of other beings as their direct object. At the same time it must be remembered that the sentiments err, and lead also to evil, when not regulated by enlightened intellect; that *intellect in its turn* must give due weight to the existence and desires of both *feelings and sentiments, as elements* in the human constitution, before it can arrive at sound conclusions regarding conduct."\* Bishop Butler had previously marked out these divisions in the nature of the mental constitution, and the summary, in reference to the supremacy of the moral powers, is well expressed. "And the conclusion is, that to allow no more to this superior principle (conscience) or part of our nature, than to other parts; to let it govern and guide only occasionally in common with the rest, as its turn happens to come, from the temper and circumstances one happens to be in; this is not to act conformably to the constitution of man; neither can any human creature be said to act conformably to his constitution of nature, unless he allows to that superior principle the absolute authority which is due to it."† It is unnecessary to enforce further what so commends itself to the judgment and common sense of all who take interest in these subjects.

The course of moral philosophy prescribed by George Combe is fourfold, founded on the relations of man as an *individual*; as a *domestic* being; as a *social* being; and as a *religious* being: and the duties embrace those owing to his own constitution; those prescribed to him as a husband, father, and child; those relating to his position in society; and those he owes to God, as far as discoverable from the light of his natural constitution. The limits of an article in the *British Controversialist* are far too circumscribed for an adequate discussion of either of these divisions, as to their principles and application. Little controversy arises upon the views propounded by him in reference to the *individual* and *domestic* life of man, most probably from the abundance of proofs and confirmations in illustration thereof; but on the social and religious divisions of his subject many have expended a large amount of labour and temper. Our own opinion is, that if an agreement upon fundamental principles can be arrived at, taking the author as their

\* "Constitution of Man."

† "Works." vol. ii. Preface.

best exponent, the differences in details leave an abundant margin for proper discussion and settlement, without involving the question of the philosophical accuracy of the principles themselves. We believe that a close and impartial examination of the majority of the views of G. and A. Combe, so far as founded upon the general principles enunciated by them, will eventually carry conviction as to their correctness and practicability. Where they have been put in practice, the best results have followed; and if only the improvements which have resulted in the treatment of lunacy and insanity could be referred to, a more satisfactory testimony need not be produced.

We have directed attention to fundamental principles, because we conceive that there exists the trial ground of all philosophy. If these will not stand the test, the system must fall; but coming forth unscathed in the fray, they will do battle with many of the evils besetting our common humanity, and aid in its progress and advancement.

One of the writers on this question, W. Y. M'C., appears to have (if the term be not paradoxical) a *spectral* allusion of *materialism* haunting him whenever he views the "Combeite philosophy" in general, and the "Constitution of Man" in particular. Will he tell us what this dreaded "materialism" is? where it begins, and where it ends? The quotation from Isaac Taylor's "World of Mind" cannot by the laws of legitimate deduction be made to substitute the charge of "materialism" against that writer.

The conclusion W. Y. M'C. has drawn from the quotation invalidates his own reasoning. The analogy given is an approximation (the only course that can be adopted), and referred to the *relation of mind to matter*, not to the production of thought, whether by the action of external objects or internal reflection: possibly W. Y. M'C. will now observe the distinction. Then, as to the quotation from "the Relation between Science, &c.," will he look at the passage again? He certainly does not *mean* that if "the name 'mind' has been given to (certain) *collective faculties*, then the heaven-bestowed gift 'mind' would be in utter subjection to 'the house of clay' that contains it." The other portions of his article are open to the same charge of hasty and erroneous conclusion, and as he has directed his attention principally to J. A. D., to that gentleman we leave him.

J.

## NEGATIVE ARTICLE.—IV.

It is a fact well known to practical engineers that every piece of complicated machinery has, so to speak, a character of its own—an individuality. Two locomotives, constructed by the same men, by the same machinery, and of similar materials, will, in use, be very far from alike; and an engineer who would drive the one with perfect ease would probably handle the other as daintily as St. Dunstan did the devil. So, if man is but a complicated machine, no one can quarrel with him for being cranky; only he ought, for consistency's

sake, to keep the crankiness to himself, and not set up his own constitutional peculiarities as a standard by which to measure all creation.

Thirty years ago, physiological science was confined to professional circles, and to those few whose bodily ailments compelled them to pay some attention to the laws of health. Our authors, by making those laws better known, and by putting them in such a form that all can use them as a guide through life, deserve the popularity their works have attained, and will find their reward in the increased health and happiness of unborn generations of the human race. Had they stopped here, our praise must have been unqualified. But when we find that the assumed truth of a theory, that contradicts both history and revelation, underlies all their reasonings, it is time to read with caution; and when we find that all the other writing is little better than a framework in which to show off the pet picture of phrenology, we are tempted to think that this is something very like riding a hobby to death.

"To desire," says a writer in *Meliora*, "more knowledge of our neighbour than is indicated in his daily life, is to seek an unenviable privilege, and to gratify a dangerous curiosity. Society could hardly have existed, had such a power been conferred on man; and if it is impertinently assumed, every exercise of it is either an offering to vanity, or a calumny against virtue.

"The form of the head, as indicated by the facial angle of Camper, and its bulk, as shown by its length, and by an ample forehead, have been too generally admitted as signs of intellectual power. The enemies of phrenology have been in the habit of granting this to their opponents; and upon this basis has been erected the craniology, in which the brain is divided into thirty-six regions.

"We now, individually, withdraw the rash admission, and assert that it is not supported by any sound induction. When we hear that certain individuals of high capacity have large brains, or ample foreheads, we never hear of the small brains and contracted brows of others who have evinced the same talent; or of the opposite class of imbeciles, who have heads and brains equal to their neighbours."

Dr. Carus, physician to the King of Saxony, whose work on "The Symbolisms of the Human Form" is likely to become popular in this country, wishes it to be particularly known that his system is incompatible with modern cranioscopy, and that the phrenological division of the cerebrum into the assumed organs is utterly inconsistent with physiology. At this admission our reviewer rejoices greatly, for, says he, when two heresies quarrel, there is some chance of truth getting her own.

Phrenology takes it for granted that the "organs" of the mind are truthfully represented by the size and form of exterior "bumps" upon the skull. This supposes that the skull is of equal thickness, and that the brain is of a similar shape; but as the brain is something the same shape and size as a table-cloth irregularly folded, and the skull is "endowed" with fully as many "organs" internally

as externally, there is some apparent difficulty in harmonizing the theory with fact.

W. Y. M'C. has made good the charge of materialism so often brought against the writers in question. "Mental qualities," says George Combe, in his "Constitution of Man," "are determined by the size, form, and constitution of the brain."\* Again: "The organs of the mind can be seen and felt, and their size estimated."†

What is this but another way of denying the separate existence of matter and mind?

Whether this theory be true or false can never be either proved or disproved by facts; we know that no other combination of matter ever discovered has possessed the power of cogitation, and it seems, therefore, extremely improbable that the human brain should be so endowed. According to this philosophy, the soul is little better than a myth; a swell of music from a harp-string dying away into an eternal silence, when the hand of nature ceases to sweep across its chords. We who have been taught to think of ourselves as heaven-born spirits, noble by our birth and God-like in our destiny, feel something akin to pity for the man whose ideas of soul rose no higher than a vibration of the atmosphere, or a puff of steam to keep the machine in motion.

In fit harmony with these views is our author's theory of progressive creation, and the absolute dominion of physical law. They represent the universe as an immense machine, incessantly working and inexorably destroying all who wilfully or ignorantly fall in the way of its iron movements. God is looked upon as one who, having finished the machine, has withdrawn himself to a distance to contemplate the workmanship. He is "a God afar off." But their view of the primal ignorance of man renders this theory horrible in the extreme. It is as if the blessed and merciful One had constructed an immense factory, a factory filled with the most dangerous machinery, and then, leaving all the wheels and spindles unguarded, had filled it with children, so that some might learn wisdom by the horrid spectacles of mutilation which would ensue.

How much more consistent with the Divine character is the old-fashioned faith—that God created a fine and beautiful Eden; and having made every provision for their enjoyment and happiness, introduced our first parents, majestic and lovely in appearance, and endowed with godlike intellects: making man but a little lower than the angels, crowning him with dominion and power, installing him by a solemn act as Nature's king, and bringing all living things to do homage at his feet, and to receive from him their names.

It is by this shifting of the premises that the book does harm; it somehow unsettles our faith, it coolly puts aside an inspired history, gives us a new origin, ignores the fall, does away with all necessity for a Redeemer, and leaves little room for a God at all. Happiness is promised to all who will obey certain physical laws;

\* "Constitution of Man," 6th edition, p. 149.

† Ditto, ditto, p. 45.

intellect and feeling are made to depend upon the shape of the skull, and nothing is said of the soul, except that we know nothing about it.

One argument, and a strong one, against the truth of these theories is the fact that none can accept them without some reserve. Like most other popular works, they require a vast deal of interpretation, and it is by a mere chance that they have found so cautious an expounder as J. A. D. A great evil is not an attractive evil, and a glaring fallacy is not dangerously deceptive. It is the injurious effect of the primary error of the works against which we declaim, the turning aside of man's moral conscientiousness from himself to his "organization;" a mere nothing upon paper, but dangerously seductive in actual life. By dividing me in this manner, you confuse my conscience. I feel some sensual impulse to do wrong, and immediately my whole soul is up in arms, and I blame myself for sin. This impulse, you say, is a movement of my organization; it is natural, I cannot help it, and therefore it is not sin. By so saying you open a dangerous door to my lust, or rather you knock down the barriers which before confined it. I find myself equal to fighting myself; but if I am to fight myself and my "organization" too, the probability is that I shall be worsted in the conflict. A mythical "reserve" has won many a battle, and there are too many Dinobolians yet in Mansoul to make it safe to destroy the bulwarks.

If the progressive theory of creation be true, mankind as a whole must be continually advancing, the ignorant growing learned, the savage growing civilized, and the civilized increasing every year in knowledge, wisdom, and virtue. But what is the fact? The most civilized nations of antiquity have entirely passed away. Egypt's glory and Assyria's might exist only in their monuments. The solemn pyramids stand in the silent desert like gigantic tombstones over the nation's grave; while Nineveh's gorgeous palaces and sculptured temples, after thousands of years' forgetfulness, are exhumed, as if for the very purpose of confirming the truth of inspired history. Greece and Rome, with all their genius, patriotism, and politeness, have degenerated into fifth-rate powers; while coeval nations, who still maintain a nominal existence, are but too well known as the most cruel, treacherous, and bloodthirsty of peoples. If this nation is in danger of ever arriving at the Chinese pitch of treachery, or the Sepoy's cruelty, I pray God to grant it an early death. But not only have polished and civilized nations degenerated or disappeared, but there is no instance in history of a savage nation becoming civilized without external help. Considered as a mere theory, it is surely unphilosophical to ignore the tendency to decay and dissolution which we see everywhere around us. Decay is quite as universal as growth, and it is only under certain conditions that nature ever improves. By cultivation a plant may be improved, but, left to nature, the tendency is always to degenerate. It is so in the moral world.

The soul of an infant may be born into the world pure as limpid water in a crystal vase. We believe that it must be sin-tainted by contact with the world, and without some supernatural provision for its regeneration, it will grow blacker, until it is fit for nothing else than to be flung away into the dark river of doom. But that provision is made; the soul may be released, and become, not limpid water merely, but a crystal vase of glittering gold, shining like the golden sea that washes the footsteps of Jehovah's throne. But this is not progress, it is regeneration. Man stands midway between two forces—one upwards, onwards, lifewards; the other, downwards, backwards, deathwards. Between two equal forces freedom is found. Happiness is a state of the soul, and must ever be sought for in spiritual communion. But these things are not to be explained by material imagery, because nature contains no image of a man. Man is himself the image of God, and the more we know of Him, the better we understand ourselves. Man's soul was made to be like Him, unclouded by sin, undimmed by passion, unshackled by habit; a glorious mirror, flashing forth the bright reflection of its Maker's greatness, vivifying all nature with its beams, and warming heart with heart with its burning power, receiving and throwing back full streams of love in endless reflection, until all be happy, and this beautiful earth be but a brilliant model of His higher heaven.

J. T. N.

## Politics.

### OUGHT THE GAME LAWS TO BE REPEALED?

#### AFFIRMATIVE ARTICLE.—I.

Most unhesitatingly we answer, Yes. And we deem that the material facts bearing upon this question are so numerous, so momentous, and so potent to every unprejudiced observer, that it would appear to be universally admitted the Game Laws must be obliterated without discussion, and condemned without an advocate. But, passing aside the masses whose material and moral welfare are concerned, and the cultivators of the soil, whose profits and success, and whose scientific advance are arrested and confined, there is a class above them in wealth and station who regard their pleasures and amusements as too important to them to be influenced by any conscientious scruples of their own, or by any consideration for the feelings or the rights of others. Then it is for us to meet these lordlings, territorial monopolists, and game land hirers, sportsmen with land, and sportsmen without, and to show that their pleasure must bend to patriotism; and their love of killing, and their lust of blood, must be curbed, that the soil may be adequately cultivated, and that the people may be fed and civilized. And we must hear their reasons [reasons by compliment], and weigh them; listen to

their pleadings, and confute them; for they have their reasons and their plausibilities. As we know it is possible to—

“Gather honey from the weed,  
And make a moral of the devil himself”—

so it is possible for a game preserver to eke out some defence, if he condescends to enter into court; for it is far more common for them to treat public opinion with contempt, or in Berkleyian language, with “a punch on the head;” and as to justice—kick her beam and scales out of court! But justice will never be defeated—

“Though all  
The guilty globe should blaze, she will spring up  
Through the fire, and soar above the crackling pile,  
With not a downy feather ruffled by  
Its fierceness.”

Then it is but for us to show that justice, and the rights, and the necessities of the common weal condemn the Game Laws, and they will be repealed. Time is the other factor in consideration, and that, perhaps, the only one.

But before we enter our protests against them, we will inquire into their history, and what are the penalties and punishments of the present one.

We must go to a Frenchman for the boldest advocate of the Game Laws. “*Lescarbot, Histoire de la Nouvelle France*,” page 808, derives them from Noah; but as the privilege then was given to poacher as well as to preserver, we may venture to pass on. In England (and we may say, *en passant*, that these laws are peculiar to the North of Europe) the first Game Act was passed in 1496, amercing the offender in a £10 penalty, in lieu of the more fatal one of loss of eyes, for robbing game, under William the Conqueror’s Forest Laws,—laws that the clergy of the time supported with all their influence, and protested, from time to time, against any amelioration of their pains and penalties.

Blackstone himself says:—“In the Saxon times, though no one was allowed to kill and chase the king’s deer, yet he might start any game, pursue, and kill it upon his own estate.” And from the Forest Laws of William I., he further says:—“has sprung a bastard slip, known by the name of the Game Law, now arrived to, and wantonning in its highest vigour, both founded upon the same unreasonable notions of permanent property in wild creatures, and both productive of the same tyranny to the commons, but with this difference, that the forest laws established only one mighty hunter throughout the land,—the Game Laws raised a little Nimrod in every manor.”

The parentage and history of the Game Laws, therefore, casts no ray of lustre on their present polluted aspect.

We will now, as far as space will allow, show what the present Game Laws are. They were amended 1 & 2 William IV., 3 Vic.,

and portions of the old law, 5 George IV., and 52 George III., still remain in force.

Killing any game on a Sunday, or Christmas day, £5 penalty, or three months' imprisonment. Christmas day is not regarded as any more sacred than any other by the great mass of Dissenters: and Churchmen allow sparrow shooting, or anything else, except game killing.

Killing a partridge, &c., between 1st of February and 1st September, £1 fine, or two months' imprisonment, and costs.

Buying, selling, or having in possession any game out of season, £1 fine and costs, or two months' imprisonment.

Killing game without license, £5 and costs, or three months' imprisonment, with hard labour; and, *likewise*, liable to other cumulative punishments for trespass, certificate duty, and penalties.

Six persons, or more, together, trespassing in search of game, each £5 and costs, or three months' imprisonment with hard labour.

Persons using dog and gun, refusing to produce certificate, &c., £20, to be levied by distress, or six months' imprisonment.

Purchasing or selling without license, £20, or six months' imprisonment.

Putting poison on the highway, or where game resort,—your own garden, for instance—£10, or three months' imprisonment, with hard labour.

Three or more persons together, with gun, bludgeon, or other weapon, *entering* upon, or on any land—a misdemeanour, fourteen years' transportation, down to three years' imprisonment, with hard labour.

And so on, for a dozen or more—fines and imprisonments. A pretty Draco code!—Not safe for an honest man to look over a field gate, if a gamekeeper is near, and a partridge is in danger.

Now, we object to all game laws *in toto*, as inconsistent with the purpose of all law and government. The proper sphere of government is—"no other than security to the temporal liberty and property of man."—*Warburton*. "The preservation of our property, and protection from the injuries of other men."—*Locke*. "The just liberty and peace of mankind from the invasions and injuries of their neighbours."—*Watts*. And it is rightly observed by a journalist of 1859, that—"Law is a weapon which may fitly be regarded as public property, to be wielded for public purposes. No section of the people are entitled to claim the use of it for their special ends. Five hundred or five thousand may be agreed among themselves that an object, in which they may be deeply interested, is highly desirable, but it does not therefore follow that, being agreed, they may be safely entrusted with the sword of the state for prosecuting that object. The majesty of law is compromised when it ceases to be national. The surest way of bringing it into contempt would be to hire it out, as it were, to any party."

Game is *lusus naturæ*—the gift of God to all—as the air we breathe, and the water we drink; it has never been regarded by the



law or common sense as private property. It has never been taxed for the maintenance of the poor, or the maintenance of the State; and yet these wild animals must have the shield of the law thrown around them, not for the common good of the common weal, but for the brutal amusement of the few, and at the cost of the health and the wealth of the farmer, and at the cost of the morals and the food of the people. And more—for the protection of these wild animals, a law must be retained on our statute book, inconsistent not only with the object of all law, but with the spirit of our English law, that says no man shall be punished twice for one offence; and yet for a breach of the Game Laws he may have imprisonment, fine, and distress, levied for one offence, and cumulative punishments one after another.

Parliament after Parliament has had evidence of these evils, but they have turned to them a deaf ear. The 658 who sit at St. Stephen's are not sent there at the free will of the farmers, who have some share in sending them; and the labourer, the toiling sons of the soil, the producers of our bread, have not a voice, or the shadow of any influence in sending a member of Parliament, and, therefore, a large majority of the House of Commons are game preservers, or connected with them; and thus it is we have a Game Law, that compels respect to a pheasant, and degradation to the peasant; that compels the farmer to feed colonies of wild animals, and stand idly by while he sees his carefully cultivated crops being destroyed, his capital and profit walking away in the bodies of animals that do not belong to him, that he must not have any interest in; and if he destroys them, the law provides fines, and a jail; if he disturbs them, a spy is about him—that curse of the agricultural districts—a gamekeeper—to tattle to the landlord, and get his dismissal, and that of any tenant who is not subservient to the minion beneath him. And the game-preserver, peer though he be, or M.P., or county squire, or simply gentleman, nay, even a magistrate, who commits a man to jail for stealing a loaf of bread his hunger demanded,—all and every one of them employ men to steal their neighbour's domestic animals and destroy them. Yes, they give a man—a thing—one shilling and threepence for ploughing an acre of land—a hard day's toil—and offer him, at the same time, a shilling for every cat's tail he brings. And thus the poor wretch is tempted to steal from his neighbour's door his pet; from the farmer, the animal that protects his granary; and from the poor old woman, her sole companion, what is to her what dogs, and horses; and carriages are to the lordling who oppresses her. And thus we have not only an oppressive, unjust, and inconsistent law, not only the destruction of the food of the people, not only the ruin of the farmer, and the demoralization of the peasant, but we must have violence, and robbery, and cruelty perpetrated, at the instance and instigation of the very men who make our laws and execute them! And all for what?—that a bloody and brutal amusement, called a *battue*, may be pursued by men who claim to be the *élite* of English

society; by bishops and clergymen, who claim to be the ministers, and here, in this land, the only ministers of the meek and lowly Jesus, who taught the sacrifice of self, rather than injure a neighbour,—nay, more, without regard to any earthly object at all. And these degrade themselves beneath those helots of civilization, the butchers, who kill from no mere lust of killing and pleasure in blood; but for trade, and hire, and the necessities of a livelihood.

To verify what has been stated, I will appeal to some portions of the evidence given before the committee of the House of Commons upon this question.

The late Philip Pusey, Esq., a landowner, a living game preserver, and an ardent agriculturist, gave important evidence, that he had been so struck with the evils of game preserving, the loss to the farmer, and the impossibility of high farming with a head of game, that he quite gave up protecting them. In reply to question 7,515, he said—"I have no doubt myself now, that a great deal of injury is done by game; and that also a great deal of annoyance is inflicted. I found, for instance, that one of my tenants had given up growing winter vetches altogether, in consequence of the abundance of hares. This was not a sudden determination; but in consequence of what I had observed for some years." "I remember observing, some years ago, near a cover, that in one place there were two acres of barley completely cleared away by the rabbits; that was in one place only, near the cover side. In that year barley was extraordinary high; it was 50s. a quarter in one market; so that the loss then must have been very considerable on that barley. There are some things which it would be almost impossible to grow—winter vetches, for instance, where there is an abundance of hares; and carrots, &c."

Mr. Pusey further testified to the excessive injury done to wheat by hares eating it down in the winter, and tunnelling through it in summer. He detailed how an improving tenant of his came to him to throw up his farm in consequence of the injury done by hares. And he, rather than lose such a tenant, paid the full amount of damage as valued;—though, Mr. Pusey confesses, he believes the large sum of money he paid the tenant "by no means covered his loss."

Mr. Pusey, in reply to question 7,550, stated that "the tendency of the new system of farming is to render the crops more liable to injury from game; and also that the tendency of the new system of preserving game is to render game more injurious to the farmer." And he likewise explained how it is, now, that to return a tenant a small portion of his rent, as compensation for destruction of crops by game, is totally inadequate—indeed, almost an insult.

7,554. "Formerly the crop was very much the unassisted produce of the land; and now, in many instances, the farmer pays as much to the manure merchant as he does to his landlord. Indeed, he knew a case "where a farmer pays 7s. or 8s. an acre rent on a farm of 1,000 acres, and he pays £1 an acre for artificial manure every year."

Mr. Pusey further observed, that "one of the points which made me come to the determination of giving up preserving, was finding that my own keeper, who had got three or four acres of land near his house in the covers, after cultivating it for eight or ten years, said at last that he must give it up, because it did not pay him; it would ruin him, though he held the land rent free, and at first said he did not mind the rabbits and hares having a share of it, but after ten years he gave it up. And then it occurred to me to consider what was the case with my keeper's neighbours round the covers." "I think no man ought to have the right of preserving game on his own property to the injury of his neighbour." Surely not. And surely a more valuable and honest testimony cannot be found than this of a landowner, an old game preserver, but an ardent advocate of scientific farming, speaking out the plain truth. The gamekeeper's case of land rent free, winning the cultivator, needs no comment.

Lord Hatherton's evidence was just as conclusive: he had been a great preserver, but became an earnest improver of land; and he "found that, to pursue the two occupations, a rigid preserver of hares and game generally, and an improver of land by planting and farming, perfectly incompatible." Finding it would "be hopeless to introduce upon the light lands those crops we ought to have, such as not only Swede turnips, mangel wurzel, carrots, vetches, but lucerne, and other crops of that kind, I have consequently entirely destroyed the hares, or at least destroyed them as far as practicable, over about 8,000 acres of my property; and I have also completely destroyed the rabbits."

Sir Harry Verney, a Buckinghamshire landowner, gave evidence, that "if there were less game, the land would be better cultivated; there would be more produce, and more food for man and for animals subservient to man."

One specimen of the tyranny exercised over tenants and labourers may be adduced here. A farmer, Mr. Nowlson, gave evidence, that one landlord at least, a game preserver—viz., the Noble (P) the Marquis of Salisbury, would not allow any tenant to kill a rat or a mole on the farm, lest it should afford facilities for killing other vermin, rabbits, hares, &c. And the Marquis afterwards was examined before the committee, and admitted that he would not allow a farmer to kill, or allow him to employ a man to kill rats and moles. And the Marquis, and nearly all landowning game preservers, bind the farmer to employ no manservant not agreeable to them, so that the labourer may understand he has another master besides his employer; and if he does not please that master who pays him no wages, he will lose his employment, have the mark of Cain planted upon his brow, that no tenant of that estate dare employ him; and for no crime, but simply because he had a little of that taste for game that his tyrants have,—which in them is a mark of gentility, but for the labourer is degradation, fines, and a gaol, and often proscription and ruin.

Mr. William Bates, a tenant farmer, who had game restrictions and annoyances placed upon him after he became tenant of a farm, stated, "that the game put upon me was as bad as an increased rent of £200 a year. I found the burthen was too heavy upon me." "I would as lief keep a sheep, as two hares throughout the year, allowing them to run and pick their food where they think proper."

Mr. Edward D. Hodding, of Odstock, near Salisbury, gave evidence, "that the injury his farm received from game was greater than the whole of his local taxation, including income-tax."

Mr. John Shettler, of Bradford, Wimborne, Dorsetshire, gave evidence of the injury he and his neighbours suffered from game; and not game belonging to their estate or landlord, but to neighbouring proprietors. He had nine acres of wheat alone injured to the extent of £102 3s. He read and handed into the committee a statement of a neighbour being injured £163 a year. He passed through another neighbour's farm on the 20th of April, "and as he passed through the farm, he counted 90 hares in different fields"—equal to a flock of sheep being kept by one man, against his will and to his ruin, for the benefit of another man, and to gratify his love of sport. He likewise stated, that from a cover that belonged to a neighbouring proprietor, "two cartloads of rabbits had been killed in two days." And this proprietor of preserves, who kept wild animals to prey upon his neighbours, without any legal remedy for them, sent off weekly to the London market 1,700 couples of rabbits! And a neighbouring game dealer besides paid this landowner, a Mr. Sturt (his name should be known), "£300 in one year for rabbits."

Mr. James Chambers, of Beechamwell, stated, that "last year, at Beechamwell, they killed 2,500 hares, and I consider 2,000 of them were maintained by myself"—equal to a flock of sheep, 1,000 in number, fed by an unwilling man for his oppressing neighbour!

Mr. William Sewell, of Caldecote, near Swaffham, gave evidence, that the damage by game, in one year, had been estimated at between £700 and £800.

Indeed, to repeat the farmers' tale of sorrow, is but an iteration of the same facts, loss of profit, even to ruin, irritation beyond endurance, and tyranny disgraceful to the law-protected tyrant.

We will now direct the reader's attention to some of the evidence given before the same parliamentary committee upon the Game Laws as they affect the labourer. Small as the load may be, any addition to the difficulties of the agricultural labourer is positive cruelty. Advancing civilization has added to the comforts and privileges of every other class in the kingdom but the poor peasant. And from him it has taken every comfort and every privilege. His household comforts are less than they were three centuries ago. Enclosure acts have taken away his free common land, and given it to the rich. The right of firing from the lord's woods is gone. Small farms and croft cultivation are gone likewise. And the poor labourer on the soil is reduced to subsist on a lower standard of diet than

the felon or the pauper. He must steal from necessity; no fund is, or can be, provided for firing. And as to virtue in his daughters, that gem, fairer on a woman's brow than diadem or coronet, has become almost an impossibility. And these poor peasants, toiling and fainting; and being struck down beneath a summer's sun, and becoming prematurely old, palsied, and withered in the damps and blasts of our winters—these peasants, labouring on, without hope, on 7s., or 8s., or 9s. a week, having the sentiment planted in them in their youth, and growing up with them in their strength, that “God gave the wild fowl of the air, and the wild animals of the soil, to poor man as well as to rich;”—is it possible, we would ask, with these wages, labouring under these disadvantages; with the notion—right or wrong—of game being the common property of man; and having, like other men, that instinct, or that love of hunting wild animals, that this poor man can refrain from the chase when one night's earnings shall double and treble his daily ones—may, often his weekly ones? And the law steps in, not to protect the weak, and throw a shield round the poor. “Equal laws for rich and poor” is the boast of the rich Englishman—a sentiment as false as sentiment can be. Look back at the list of penalties we have given, cumulative even for one offence. To crush the poor man, if he has any taste for game, the very principle of English law, its basis and fundamental declaration, that “no person shall be punished twice for the same offence, must be destroyed.

The late Philip Pusey, Esq., very properly said, in his evidence before the parliamentary committee—“I think the preservation of game has a bad effect upon the relation between the country gentleman and the labourers. I think the labourers feel themselves, in a certain degree, objects of suspicion wherever game is strictly preserved. They feel they cannot take their walks about the fields, or the woods, without being stopped, and their motives called in question; and my own belief is, from observation, that since I have done away with game, my labourers have a more frank and open feeling towards myself. I am certain that the relationship between the landlord and the labourer would be improved by the abolition of this constant source of suspicion and collision between them.”

Sir Harry Verney, a reformed game preserver, stated, “that it is often not men of the worst character in a district who take to poaching.” Though very often, from being the most daring, resolute, and intelligent men, they are driven, by what they deem unjust laws and restrictions, to offences of a serious character. “Out of 539 prisoners committed, in the county of Buckingham, in the year 1843, 169 were for offences against the game laws; and that was a fair average between game-law-made crimes and other offences.

Captain John Williams, one of the inspectors of prisons, gave evidence of a constant influx of prisoners during the game season; of a varied interpretation of the law after pressing severely upon the offender—a variation not found in the administration of the law for other offences; game-law-preserving persons being notorious for

pressing every pain and penalty upon the poor offender. Captain Williams likewise noticed the increase of juvenile prisoners for offences against the Game Laws. "In the House of Correction at Walsingham, Norfolk, I found two, one of 11 years of age, and the other of 13!" He likewise stated that, from conversation with gaol chaplains, they found they could not bring any Game Law prisoners to a sense of moral wrong in taking game, and they gave up teaching them that there was any offence against morals in poaching, finding it useless; but rather direct them to their social loss and deprivation.

A remarkable picture of English agricultural life was graphically given by a professed poacher, Frederick Gowing. He described poaching as the necessary resort for labourers under the pressure of poverty. In reply to question 12,816, he said, "Yes, they are obliged to do so, or go to the bastille house at a certain time of the year." And again he stated, "Low wages is what brings them to it." And he defined their moral position, "A thief is not a poacher, and poaching is not thieving." Again, "I do not consider taking game thieving; it is a misdemeanour." He detailed the immorality of game-preservers—peers and parsons—employing him to poach live game and game eggs to stock their preserves. He likewise stated that round him, in 15 parishes, there were 100 men who were compelled to poach, or starve, or go to the union house.

Captain A. Robertson, chief constable of Hertford county, stated, "I have known men convicted as often as ten times for poaching, and we have not had them convicted for any other offence."

Want of space alone forbids further consideration of the subject. We can, with full confidence, leave the foregoing facts to the attention of the reader, without dwelling on the cost of Game Law prosecutions—of keeping the prisoner in gaol, and his family out—by this infamous law. And we feel that our indignation would become nearly universal, if information on this subject were commonly diffused. And sympathy for the labourer, and our common interest in the products of the soil, must lead us to teach the ignorant, to awaken the apathetic, and arouse the careless, till one burst of indignation, broad as the three kingdoms, loud as the roar of the Atlantic, alarms those minions of fortune, and then the oppression, the waste, and the cruelty will cease. W. C. W.

#### NEGATIVE ARTICLE.—I.

At the commencement of this debate, it appears a necessary duty to carefully review the history of the laws respecting game, in order to form a just conception of the duty of repealing them. We may with great fairness claim for ourselves the merit of impartiality while arguing for the negative view of this question, since we are perfectly free from personal interest in the practical effects of repeal or non-repeal; we are neither poachers nor sportsmen, neither do we possess any privileges of chase or free warren, although we confess to having been guilty of taking from their native element, with rod,

line, and bait, some units of the finny tribe, not remotely removed from the far-famed "*stickleback*" family. This, we submit, does not give to us any right and title to be called poachers or sportsmen; as to the former, we were duly authorized to find and to take within certain limits, and the latter we voluntarily surrender, if we ever could pretend to the title at all. Being, then, entirely free from the influence of personal interest, we enter upon our present duties with the impartiality of Minos himself. We cannot expect our decisions to be received with the same reverence, or be considered of equal authority, still we are sure of courtesy and candour from our opponents, and respectful attention from every reader. Time was when those members of the animal world, called *fera natura* by our law writers, were the common property of the people at large in this our native land, but the exigencies of civilized society required that every species of property should have a legally recognized owner. The municipal law soon assumed the power to vest in persons or corporations the right of property, and among other kinds of property, animals *fera natura*. The first important step in this direction, so far as our present purpose is concerned, was made about the time of the Norman conquest, when the king was assumed to be the sole proprietor of all animals of the chase and warren, and of all fisheries. This grew out of the principles recognized in the Conquest that the sole possessor of the land of the whole country was the king. Since this time, the king has been regarded by the legislature as the owner of all the game of the country, and has exercised his right to confer upon whom he would the privilege to chase, hunt, and take any beast, bird, or fish known under the legal term game. Notwithstanding this legal recognition of the right, there has not been wanting many instances of objection and resistance offered by the subjects to the reigning prince. Accordingly, we find that the exercise of this right having in some instances led to the depopulation of whole districts, for the purpose of forming royal forests, chases, and parks. It has been considered an abuse of prerogative, and resisted by the nobles at the same time, and with considerations of equal importance, in their estimation, with the Magna Charta of their rights and liberties in general. Thus the immunities of the *carta de foresta* were contended for with equal warmth, and extorted from the kings with equal difficulty as the *Magna Charta* itself. This principle, doubtless, grew out of the feudal system, and was designed as much to effect a disarmament of the people, who for the most part were unfavourable to the prince, as to gratify the monarch's love of hunting and the chase. King John laid a total interdict upon the winged as well as the four-footed creation, claiming them all for himself; but with the Magna Charta and the *carta de foresta*, his prerogative was limited, and the penalties for breaches of the law mitigated. This, however, did not prevent the king from reserving to himself the forests for his own exclusive diversion, nor deprive him of the power to privilege other persons to make chases and parks, and to confer on his friends

and favourites the franchise of royalty, called free warren, or the right to pursue and take game on their own lands. Free warren, strictly construed, means preservation and custody, and the sole intention of this franchise was to give the right to kill and take for himself, providing he preserved the king's game from being taken by others. This may appear strange and novel to persons now calling themselves qualified sportsmen at the present day, but it is nevertheless a necessary consequence of the principle that the king is the original owner of all lands, and the owner of all things not assigned by law to any other possessor; and it is a recognized part of the feudal law, military tenure, and the common law maxim, *bona vacantia* belong to the king. This principle holds good even to the present day; for whatever may be the legal qualification of the sportsman, by the care he has taken to provide license and certificate, unless he obtains the privileges of free warren, directly or indirectly, he is a trespasser, and as such amenable to all the penalties the ancient laws impose, besides the modern law penalties for trespass. The permission of the Crown, or some person authorized by the Crown, must be had, or the modern sportsmen cannot enjoy his sport, his license and certificate notwithstanding.

By 1 Henry VII., c. 7, unlawful hunting by night or with painted faces was declared a felony. By 9 George I., c. 22, it was declared a felony without benefit of clergy. The 57 George III., c. 90, constituted it a misdemeanour, but punishable as a felony: this act was improved upon by 9 George IV., c. 69, and this again by 1 and 2 Will. IV., c. 32, which repealed all previous Acts of Parliament, excepting only 9 George IV., c. 69. These acts of William IV. and George IV. constitute what are now understood as the Game Laws. They define what is game, who may kill it, when it may be killed and sold, fix the cost of privilege to kill, impose penalties for breaches of provisions, and protect the proprietor in the possession of his rights, while they forbid the unprivileged to invade those rights under pains and penalties. The general principle of these laws is this;—it gives to the persons owning lands, under certain restrictions, the right to all the game on their lands, and the power to admit others to share that right with them under similar restrictions. But this right is held by the law to be only a conditional right to possession, not an absolute; for instance, if animals *feræ naturæ* leave their haunts on the land of one person, and make their abode on another person's land, the right of possession is lost by the former and held by the latter, so long as they shall remain and be able to be taken upon his land. At this point we pause to enquire, What cause is there in these laws, framed on so just a principle, to require they should be repealed? Here a right from all antiquity, vested in the Crown, has, by royal gift and legislative enactment, been conferred upon certain individuals, who to all appearances were most justly entitled to receive the right with its concurrent privileges, and it is asked that these laws should be repealed. To whom would advocates of repeal convey the right? Where are



persons to be found with a better title for the right? and if found with a better title, how are they to enjoy the privileges conferred by this right without trespass, which is in itself a breach of the landowner's right, as by the exercise of the privilege to kill and take, they invade his right to possess his own property, by their temporary use and occupation of his property? For our own part, we can see no consistency nor propriety in the repeal of the Game Laws, in whatever aspect they may be viewed. Should we consider it no wrong were the peasant to appropriate to his own use the carriage and horses of the nobleman, or the mechanic to seize the fat sirloin cooked for the wealthy tradesman's dinner, and distribute it amongst his own family and friends? or the *gamin* of the streets, fresh from the purlieus of St. Giles', if he quietly pocketed the hard cash of the banker? For such misappropriations of property, such infractions of the rights of property, we find there are very stringent laws, and none have the temerity to think or speak of repealing them; why then should the Game Laws be made a special mark for the arguments of shortsighted legislative theorists? Surely we have no body of men, within the limits of our bonny sea-girt isle, ambitious to renew the freaks and obtain the historic honours of Robin Hood and Little John, with their merry forest band, in this nineteenth century; if so, we would remind them such conduct would only be an imitation, and, as all imitations, futile—a ridiculous thing—the laughing stock for the whole community.

The social effects of the repeal of these laws are apparent on the very surface of the matter. Supposing the Game Laws to be repealed, there would be called into existence a number of men following the taking of game as a trade or means of subsistence; and, judging from present facts, this class would be composed of the most idle, dissolute, and immoral portion of the lowest class of labourers, both in towns and villages. These men would be in the possession of arms, which, from their idle and dissolute life, would become dangerous weapons, to be exercised against the industrious and well-ordered members of the State, besides forming a dangerous element in the hands of the political demagogue—a species of animated firebrands, by which society could be constantly kept in a state of political incendiarism. Let us contrast the effects of repeal and non-repeal. The law now protects the owner in the possession of his right, breaches of the law are punished by fine and imprisonment; to protect his rights he employs his servants to watch and preserve his rights, and occasionally his servants receive from the debauched villains, who seek to deprive him of his right, serious if not fatal injuries. On the other hand, repeal would deprive the rightful owner of a legally constituted right, and create a band of armed ruffians, ready to commit any amount of depredation upon individuals, society, or the State, which their own bad passions, the philippics of demagogues, or the prospect of plunder, may incite. Surely such a state of things must be *very desirable* indeed, and must be a consummation devoutly to be wished for by every advocate of the repeal of the Game Laws. It

certainly would be something new, in the nineteenth century, to be obliged to travel with six-barrel revolvers at your belt if you leave town, and, if you leave your home in the evening, to visit a friend a distance of ten minutes' walk, to require pocket pistols and rapiers. This must be Arcadian simplicity indeed, and the golden age is near at hand. O tempora! O mores! when will men learn wisdom, and the children of men understand what is good! but they still wander after their own imaginations, and make many inventions. In conclusion, we make choice of that which has the most good in principle, and least evil in practice, and is most beneficial to the morals and social life of the community, and these advantages are presented in the present Game Laws, or some modification of them, which may be in accordance with the progressive perfection of all human laws. And for the same reasons we consider *the repeal* of the Game Laws would be unsound in principle, pernicious in practice, and injurious to the moral and social welfare of the people.

DELTA.

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## Social Economy.

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### IS UNRESTRICTED COMPETITION INJURIOUS TO THE COMMUNITY?

#### AFFIRMATIVE ARTICLE—III.

THE most popular dogmas and theories, though at first apparently truthful and immaculate, when brought into contact with the rough, practical world and its inhabitants, when tried by practice, and examined by contrast, often lose much of their beauty and consistency, and appear like all things human—defective, if not positively erroneous.

And if such be the case with most great systems, why may it not be the case with the very principle which "Nona" praises, and B. T. G. extravagantly extols? We grant that free trade is our recent fiscal policy; that it has been productive of good to a large extent; and we allow, that in some of its varied channels it has been beneficial to the community in certain instances of its working; nay more, we are prepared, in a measure, to approve of it, as recently carried out. Yet we believe that, like every other principle, it can be carried too far, and may be too hastily adopted. It is this that we oppose; for, with "Delta," we believe that we have certain things and facts in existence, regulations dominating, and vested interests rising, which require the application of different principles to make them beneficial to the community.

"Nona" commences his article by saying that "to suppose that commerce may be too free, is to suppose that labour may be turned into too productive channels," &c., &c. Now, with every respect

for the author\* quoted, we cannot but express our dissent from him, for we believe that it is possible for commerce to be too free. When, by the spread of some article of such commerce, the morals of the community are injured at the very core;—when, by the diffusion amongst the community of some of the products of that commerce, the social happiness of the community is shaken to the centre—then is commerce too free. When it prevents the development of the vast resources of our colonial dependencies; when it checks the progress of mechanical science and of practical manufacture; and when it lays claim to the thoughts and labours of those master-minds who have, under every difficulty, so ably laid down laws by which manufacture has become easy, and the rawest and most unmanageable of nature's products have been turned into a blessing to the community—then we again affirm, commerce is too free.

"That objects of demand may be too much multiplied, and their price too much reduced," is such an every-day occurrence as to need no remarks in refutation of the assertion that they are not so.

With regard to the illustration of "Nona" as to "healthy competition," we may remark that he represents "a person—Brown, who, opening a shop under very speculative circumstances, is opposed by another—Jones, who causes Brown to reduce his prices; this course enables both to have enough trade, and make enough money; when a rival appears in a person called Robinson, who must undersell his neighbours to obtain custom, and he does so. Now, according to "Nona," he who has the least capital will be obliged to retire, for there is not trade for the three; and "Nona" adds, "If he be a wise and honest man" he will do so; and this proves that commerce finds its level, and this is "Nona's" "healthy competition"! Supposing, however, that the third individual does not retire, what will be the result? They will probably go on in their course of underselling each other at such rates as cannot repay them; and will, at the same time, be injuring the community, by dispersing among them inferior, and it may be pernicious, articles. But what does this show? Why, a palpable injustice to both Brown and Jones, who have to expend, perhaps, all their savings, by honest labour gained, in defending themselves from a city stranger and his city ways. And this, according to "Nona," will be "healthy competition"!

We are at a loss to see the force of our friend's argument, that it is unjust to pay a higher price to the home producer than to the foreign one; and whilst disputing the assumption that this is necessary, we may remark that, were it the case, it would be far more gratifying, at an extra expense, to support a home producer than a foreign one, and thus to assist in developing native industry. We do now, however, receive a large quantity of foreign wares; but their quality is such as to give general dissatisfaction, our own manufactures being found far more substantial and serviceable.

R. T. G. puts it well when he writes, "*It is said that every*

\* J. R. McCulloch.

monopoly has three inseparable incidents; the raising of the price, the deterioration of the commodity, and the impoverishment of artisans and others." This assertion we dispute; and will venture to prove that it is decidedly erroneous, from facts and practical observations. First. Whenever Government grants a charter, it is because a company is needed for the purpose of carrying out that which will be for the benefit of the community at large. When the Honourable East India Company gained their charter, it was needed in order that we might participate in the advantages of commerce with the Indies; and who will begrudge the profits reaped, when the end is the opening up of a vast empire to the commerce, the industry, and the talent of England's merchants and manufacturers? The Hudson's Bay Company, without a charter, would never have carried on the business they now do, or developed, as they have done, the trade of their locality.

As to the raising of the prices, how can this be? for, generally speaking, prior to the establishment of such companies, the articles they trade in had not been in the market, consequently the prices they charge inflict no injury on the community.

Who will deny that gas and water companies are very beneficial to the community? Yet these are now, in a great measure, monopolies. They were formerly less restricted; and in one town that we are well acquainted with there were two gas companies. Both had their staff of officers, and both did their best to undersell the other, by lessening expenses, and by disposing of an inferior article. To this unrestricted competition one was obliged to succumb, with great loss to the shareholders—the men were thrown out of employment, and all the natural consequences of a "smash" ensued. The other company continued; sold a good article at a fair price; and, I believe, obtained a charter, preventing a repetition of that opposition which had proved so damaging to all. Our railway system, too, proves the danger of unrestricted competition in great undertakings. Has R. T. G. forgotten the panic of a few years ago, prior to which the legislature granted new lines wherever asked for? Capital was forthcoming in large quantities, loose bargains were struck, ruinous contracts entered into, and lines, without any prospect of ever paying, were commenced. But what was the result? Much employment and labour for a time, we admit. But a panic soon came; shareholders by hundreds were ruined, artisans by thousands were thrown out of employment, and the interests of the community at large were seriously injured. Indeed, such is the need for restriction in connection with our railways, that last session but one of parliament a most influential petition was presented to the House of Commons, praying that a commission might be formed, for the purpose of considering the railway question, the vast capital expended therein, and the paltry profits gained; and enforcing this fact, that either the present system of unrestricted competition must cease, or inevitable ruin come to one of the greatest interests of the present age.

Our shipping interests also complain of "unrestricted competition." Who that has heard the wail from the shipowners of our country, who that has read their straightforward, manly address to her Majesty on the disadvantages they labour under, the losses they sustain, and the small amount of the increase of British shipping, as compared with the increase of foreign shipping, in consequence of the free admission of their vessels to our ports, and the restriction of our vessels in their ports, and not felt the justice of their complaints, and seen the necessity of placing that restriction upon foreign vessels which foreigners place upon ours?

Our philanthropists and moralists object to an "unrestricted competition" in alcoholic liquors; and wisely so; and we believe that the legislature did well when, understanding the nature of the article they were about to allow to be sold, they determined to keep the control of it in their own hands; for well is it known that, as the sale of intoxicating liquors increases, the morals of the people become corrupted. "Nona" and R. T. G. would, on the plea of free trade, throw open this trade to all. Excuse us as, in the name of morality and religion, we claim here a deviation from your principles.

What does "unrestricted competition" give to the community? Through the selfishness of the age, and the number of individuals in every trade, the public obtain *inferior articles* at lower rates. We know that cheapness is the great *desideratum* with many, but is flesh meat unfit for human food, or bread filled with alum or magnesia, or articles of apparel of a slop-shop character, or furniture of a creaky manufacture, beneficial to the community? Does not the experience of all return a negative answer to the question? But what else can be provided by the trader, when his customers will have cheap goods? With a competition that does nought else than drive each other to the wall; that makes business nothing else than riding over the bodies of your competitors to the temple of Mammon, what else can be expected? When such a system of "healthy competition" is at work; when no effective law prevents the sale of bad food, or of improperly manufactured articles; and when the cry is "Cheapness, cheapness!" no wonder that we have results over which we all mourn.

"Unrestricted competition,"—what does it do? It deadens all confidence, prevents the employment of much capital, except in protected trades; for loss is either inevitable on the one hand, or gain at the expense and injury of one's neighbours. All this sounds strangely different from R. T. G.'s opinion of restrictions; but does not the every-day life of business prove it to be true?

Further, how is it that manufacturers *patent* their inventions? Simply because without such restrictions on their neighbours, they have no chance of benefiting by them. If you take from them this protection, leaving out of consideration the check you put upon talent, you most likely cause the greatest competition possible between all parties to produce the novelty at the lowest possible

rate; some, by machinery or otherwise, may have advantages over the others; but the smallest manufacturer will work, and strive, and compete; the result, probably, will be losses to all, and stoppage to a few, with all the evil consequences to the community which must inevitably follow. But by allowing the patentee the privilege he ought to enjoy, the article takes its position as a novelty, is sold at a remunerative price in consequence, the patentee receives a "return," and directly or indirectly the community is benefited.

The question will arise, Do low prices benefit the community? We are of opinion that they do not. If an article is of a high price, then it is above our reach; and this very fact, if we desire it, causes us to work with greater energy until we ourselves are able to reach it. Low prices we look upon as the barriers of trade, and have no sympathy with cheapness in anything but the necessities of life.

Again, the question, "Would it be beneficial to the community to have an unrestricted use of all patents and copyrights?" may be answered by another, viz., Would it be *just* to the individual whose days—nay, years, and perhaps life—have been occupied in discovering some great law of science, some grand rules of mechanism, or some profitable uses of natural products, that these results should be thrown open for all to reap the benefit of them, while the real benefactor remained unknown and unrewarded? Certainly not. Do this, and what will ensue? Your sons will have no incentive to any efforts of an original character, and no reward of talent will lighten their labour, and gild their hopes with the tinge of joy. But, on the other hand, restrict competition in these cases as now, and you encourage the exercise of talent and ingenuity, and the community will reap its reward in times to come, as it has done in times gone by.

Thus we have laid before our readers a few reasons why we are not prepared to adopt our fiscal policy in every instance of our commerce and trade; for we believe, if you would have a prosperous mercantile community; if you would beget confidence with capitalists; if you rightly value the benefits derived from the railway system, and preserve your mercantile fleet of vessels unrivalled in the world; that if you respect the morals of your countrymen, and value the spread of their religion; if you would check the insane raving after cheapness; if you wish to cement together in links of science your nation with its offspring, America; and, in a word, if you would have a truly "healthy competition," and at the same time prosper our great commercial interests, you must not take free trade as the panacea for every evil, but suit your policy to the circumstances of each case. Let but the opposite course be pursued, and an universal, undeviating, "unrestricted competition" would be found to be a curse rather than a blessing to the community.

BITHON.

## NEGATIVE ARTICLE.—III.

COMPETITION is, we think, a security for the purchaser that the seller will deal with him justly and fairly. Where there is unrestricted competition, there is restricted profit to the seller, and there is something like a guarantee that he will vend a better article than if he had the monopoly. The monopolist is unrestricted in his profits, insolent to the buyer, and indifferent as to whether he patronizes him or not. He is certain that the customer is at his mercy; if he wants the article, he knows he must come to him for it or be without it; and he knows he can charge for an inferior article the price of a superior one.

It is impossible that free trade—the very essence of commercial success—can be in a healthy condition if it be restricted, in however small a degree. To permit any man or number of men to have the monopoly of any article, which is *not their own production*, is unjust. One person should not have the sale of a produce to the injury of the community at large, and solely that he may amass wealth. This is contrary to reason. A man is justified in making money; but those who grant him a sole right or license to make money out of any commodity, are not doing right. If the field is open to all competitors, and a man is able to sell a better article cheaper than others, and in that case drive them out of the market, or compel them to follow his example, then trade is sound, and equity is meted out to all alike.

In history we have strong evidence against monopoly. The East India Company is a good illustration. This company of traders carried on their monopoly to such a fearful extent, that we can scarcely credit the atrocities which they committed. To enrich themselves, they oppressed the natives, cruelly tortured those who opposed them. No one was allowed to compete with them in their trade. Had others been permitted to enter the field, India would have been treated differently; in place of pocketing all the money, extorting every farthing from a rich land and a poor people, the country would have been improved, not only to its own advantage, but to the great advantage of the Company and other traders. When the Company no longer could keep it within their grasp, and competition was permitted, what was the result? Why, a thorough change in the management of the trade. Instead of it taking month upon month to reach India, the distance is reduced to that of weeks; instead of having unwieldy, slow, old East Indiamen,—as certainly would have been the case had the monopoly existed—we have first-rate clippers, which do the work in half the time, and at half the cost. They compete with each other in bringing commodities quickly to market, and in doing so increase their profits and increase the trade. The saving of time and the saving of money are two very important items in trade. Take, again, the monopoly which exists and is carried on at the present day by the Hudson's Bay Company. Not only will they not do anything with a vast quantity of land

over which they have absolute control, but they prevent others from availing themselves of cultivating and improving it. They would lose nothing—in fact, would gain—by permitting persons to make a good use of what they, to employ a modest term, misuse. The free trade of that district has been much injured by the monopoly of the Company. Monopolists act sometimes like the dog in the manger—they will prevent others benefiting by what is of no earthly use to themselves.

If we consider the question politically, unrestricted competition is of vast benefit to the country. Monopoly has a tendency to make a people discontented. They see in a neighbouring country articles, for which they pay a large price, sold for a comparatively small sum; they know the cause, and they agitate until a remedy is found in free trade—in unrestricted competition. We know what terrible commotions have taken place owing to unfairness in granting one man or set of men a preference over others. The rejected or disappointed, or, more properly speaking, the injured man, must keenly feel his position; he knows that he must turn his mind to something less adapted to it, or he must disturb the political equanimity of the country in which he resides, before he can have his grievances redressed. He will petition the legislature for an alteration of the law; failing in this, he will intrigue and incite the minds of others to assist him, until by main force he attains his object. It is unreasonable to think that a portion of the community will quietly permit the other portion to enjoy privileges of which they have but poor hopes of gaining. A government should not dole out to one gold and to the other copper. It ought to be an impartial arbiter between all, and ought to grant privileges to all alike, without distinction. It has no right to say, "I grant you a privilege which I withhold from your brother."

Fiscally, unrestricted competition is beneficial to the country, to the revenue of the country, and to the individual as much as to the government. Let us suppose, that some article of trade, on which a duty is paid, is manufactured by a limited few, that all who desire are not permitted to compete with them, that they have a sole right of dealing or trading in it. It is certain that they will charge the highest possible price for it. If they think they can sell it for one pound, they will not dispose of it for ten shillings. A few only will buy the article at the highest price; twice as many would purchase it at the reduced sum, but it would cost the manufacturers the same for making it; and even with the extended sale, their profits would be less remunerative, consequently they prefer keeping to the highest price and a limited sale, to the injury of the community, and to the injury of the finances of the country. In two ways this is injurious,—first, it compels those who pay the higher price for the article to enrich the sellers, and it compels some other article of commerce to pay an additional duty to make up the deficiency in the revenue, which the other, at a reduced price—the result of competition—would make



good; and further, in addition to this, it prevents many from enjoying the use of an article by the high price which it commands, owing solely to monopoly. Let competition be paramount, and such a state of things cannot possibly exist. The prohibitive, or perhaps productive duties which "Nona" has referred to, are, we think, injurious to the finances of the State. Why should a foreign manufactured article pay an extra duty as a premium for inefficiency? Why should protection be given to our people, because they do not choose to sell as cheaply as the foreigner? It will at once be said, he has advantages over our people; he can buy commodities for manufacturing cheaper, can employ labour at a less rate; all these *may* be true, but it is forgotten that he is at the expense of transporting the article here, consequently reducing his gain, and making his cost of production and delivery somewhere about par with our own. It is wrong that the sellers or manufacturers should be protected at the expense of the buyers. The Englishman ought to compete with the foreigner fairly, and reduce his prices, that the purchaser may derive a benefit, and the revenue of the country be increased by a more extended sale.

Morally, monopoly is injurious to the country. Those who monopolize a business are generally *not* possessed of the purest morality. Their theory and practice is not how they should serve their customers with the best commodities at the most reasonable prices, but how they could supply them with commodities of an inferior description at superior prices, and unrestricted competition is the only thing that can improve such a state of things. A man *may* have a conscientious wish to deal honestly without competition, but whether he has or not, competition will stimulate him to do so.

It may reasonably be asked—What about patents which are granted to inventors, and copyrights given to authors? It will be said, Do you maintain that unrestricted competition would act beneficially in these cases? No; we say it would be injurious to the community. But are we sure that it is a fair and proper competition to pilfer the production of another? We think that the legislature has wisely granted protection for a limited period to the author. He ought to reap a benefit from what may be the work of his life. It would be unjust to permit other men to participate in a person's ingenuity and ability. But, as unfair as it would be to permit people to use the production of any man to his detriment, and for their own benefit, as unfair would it be to forbid another person surpassing his production. If one man's skill excels that of another, and his ingenuity is protected and rewarded, it would only be right if a third party surpassed both, that his skill should in turn be shielded. Competition lies not in the mere copying of another man's work, but in producing a work superior to his. We consider that in enjoying a privilege of this kind from the State is not a monopoly, but a just claim of protection for the benefit that has been conferred on the community. We scarcely think that "Delta" is justified in bringing it forward as a monopoly, as the man who first

divulged his ingenuity could have easily kept it from the world; and, probably, had he not a guarantee of protection from imitation, such would have been the case. A line of demarcation ought to be drawn between the mere reproduction of an article and the first introduction of a useful invention or a literary work.

"Delta," in speaking of licenses, says:—"It is an unquestionable fact, that whatever tends to increase the price of ardent spirits and intoxicating drinks, so far places them beyond the reach of a great portion of the population, who would be likely to abuse their health," &c. Prevention is good; cure is far better. Destroy the love for drink, and you will make the people sober; tax them to prevent drunkenness, and you will fail in your object, and, worse than this, the higher you rise the price of intoxicating drinks, the more are you tempting the honest man to become dishonest. His passion for it is strong, and his means limited. A hundred to one he will rob another person to satiate his cravings, if his own earnings will not suffice. The granting of a limited number of licenses does not, nor will it, we contend, diminish drunkenness. The law, as it stands at present, respecting the sale of ardent liquors is, in our opinion, open to grave objections, and is the best protector of monopoly. If a person applies for a license to sell tobacco, or some other article, he will at once get it; and why not to sell wines and spirits? Why should not every man, without favour, who bears a good character, making application for a license to sell spirits, have it? As the licensing system is at present conducted, it does not depend so much on the good character the man may have, as on the influence he can bring to bear on the bench of magistrates. The monopoly in this trade is granted to a few who can influence the magistracy, or, may be, who are magistrates themselves and house owners. This restricted competition, if I may so call it, ought to be unrestricted, and to every man who applies for a license, one should be given; but charge as much as you like for it. If people wish to make money by such a nefarious trade, let them pay smartly for it; but do not grant one a license, and refuse another. Deal equally with all. If one has money, and the other has not, the latter should wait until he gets it, as men who have no capital ought not to enter into any business. It is argued again, that in opening the trade to all you will increase the public-houses immensely, and by increasing the places for the sale of this poison, you add fuel to the flame, and place the "liquid fire and burning damnation" \* more within the reach of the drunkard. There is some truth in this. It is true that the houses would greatly increase for a time, but we question if they would do so permanently; but we would have unrestricted competition in disposing of the licenses, be the result what it may. It cannot be much worse than it now is. Let all who come be supplied, but let them be supplied on the most rigid and unswerving terms; let it be understood to all that licenses

\* Robert Hall.

are given solely to those who have unimpeachable characters, and not only is it necessary to have a good reputation when obtaining the license, but it must also be borne in mind that those characters must be kept as a security for the license; let the conditions be a forfeiture of the license after a certain number of transgressions against the law; yea, and let the delinquent be followed with, not only deprivation of the license for a time, but let him henceforth be declared incapable of holding a license in the town or village he resides in. Again, we repeat, grant licenses to all applicants, without favour or partisanship, and let public-houses be every other door, if people are fools enough to support them.

Again, it will be said, in thus opening the trade, even with all the restrictions that can be imposed, you will facilitate the drunkard obtaining drink. This, we contend, is but assuming a state of things which we have no reason to expect. If a man is a tippler, it matters not whether the public-house be a mile or three from him; drink he wants, and drink he will have. If the people are to be moralized by law and prevention, the only effective way of doing it is by introducing the Maine, or some other arbitrary law. But as long as one man gets a license, another ought not to be deprived of one, if he wants it. Moreover, we apprehend that the present licensing system is conducive to drunkenness. If an unrestricted competition were fully recognized, men of honour and probity would replace vagabonds and rogues. Men of unquestionable integrity, who are now debarred from entering the trade, would then drive out those whose sole living is by fraud and pilfering. Frequently one man has the whole run of a district, and none is allowed to compete with him; there is something at work keeping the monopoly in his hands to the injury of unfortunate dealers with him, and to his great pecuniary gain. With fair competition this could never be. We have thus dwelt rather lengthedly on what is a fair specimen of monopoly, as opposed to unrestricted competition, of what is very injurious and very unfair to the community.

In every instance, in every trade we can think of, where monopoly is paramount, the community suffers. Buyers suffer from it, sellers suffer from it, travellers suffer from it; the poor and the rich, the strong and the weak, all alike feel its evil effects. The buyer must pay double the price for what he could get for half the money where fair competition existed; the seller's motto is, large profits, and few returns, instead of small profits, and quick returns. The traveller, again, where coaching is only to be had, must pay smartly for it. Where one coach only runs between different stations, the fare is exorbitantly high. The proprietor not only injures himself, but the surrounding community. He would rather carry half a coachfull at a high rate, than a full one at more reasonable charges. The wear and tear would be about the same to the coach and the horses. I know of such places, and one locality in particular. Formerly one coach ran, with a high fare, and about half full; now three run at one-third of the previous rates, and with full complement of pas-

sengers. As a matter of course, the country is benefited. The hotel keeper, the coach proprietor, the grocer, the draper, the shoemaker, the tailor, the hatter, the greengrocer, will all, more or less, feel the benefit of increased travelling.

Trade cannot possibly be too free. It is at variance with the laws of economy to shackle the community with impositions which can only tend to decrease the extension of commerce; it is unfair to ask the public at large to enrich a few, and at the same time impoverish themselves; it is unsound to compel a person to buy of one favoured man at an exorbitant price what he could get elsewhere for a tithe of the money. Monopoly has a tendency to stupify and to keep the people in a stationary position; competition has quite a contrary effect. If one man wishes to be behind the age in which he lives, another will go before him, and he must follow, if he thinks of competing with him. The brisk stir the tardy, and the acute quicken the slow. Unrestricted competition creates a spirit of emulation amongst all, and from competition every person, except the monopolist, whatever his class or station may be, must be a gainer; and if the individual is benefited, it is impossible that it can be injurious to the community of which he is a constituent.

IVAN MADOC.

## The Essayist.

### DISSIPATION.

It appears to be an established, if not a universally acknowledged law of nature, that in all its varieties, either as regards the solid mass of earth and rock on which we stand, or the rich embroidery of delicate flowers, towering trees, and grassy plains that beautify God's world, or the noble *ruin* still called "man," that stands erect and rules, and enjoys and mars that world, in all nature's varieties, two phases are known to exist—the hidden and the revealed.

Against yonder horizon looms a high mountain, rising in silent grandeur from the level plain. Look on it, and you see and know that it is a mountain. But to know why it stands there in isolated barrenness you must take the geologist's hammer, and learn his science, and uncover the turfy soil, and examine inch by inch the strata,—then you may know to what era of the world it belongs, and in what convulsion of nature it was upheaved.

On yonder waste ground is a nettle. You know, by touching it, that it is such. But to learn how it is that it can grow on such barren soil, what causes so painful a sensation to you when you unceremoniously put your hand upon it, and of what use so apparently useless and venomous a weed can be in the economy of nature, you must have the botanist's knowledge, the chemist's skill, and the philosopher's reasonings.

In yonder street is Dissipation—a strange fungus growth, that between the hours of nightfall and dawn springs into fearful and abhorrent magnitude, and is plucked and dead ere sunrise. Dissipation is there, rank, gaudy, foul, and deadly. We would know its inner as well as its outer life; and viewing first the revealed, look afterwards for the hidden.

Go down one of our streets at ten o'clock. Outside of a gin palace stands, as I have seen, a little boy, not nine years old, who, after inhaling a few breaths of the cool out-door air, runs in again to dance and sing in the "hall of mirrors." We ask ourselves, Who brought him there? Men, dissipated; or, might we not say, fiends in training, *have*, to satisfy their most demoniacal cravings for excitement; their mouths are parched, so that brandy is as water; their eyes are sensuous, so that unmasked debauchery is weak to inflame them; their hearts are steeled and brutalized, so that sympathy cannot touch them; and, to satisfy their drunken cannibalism, a little child is provided, and for sixpence a day his mother sells his blood, brutalizes herself, and degrades the world. The purity of innocence has long since left that child-heart. The simplicity of truthfulness is not there. The dreams of flowers, and running brooks, and daisied fields, and cloudless skies, and red-cheeked, merry playmates, have long since been eclipsed by the terrible shadows of revelry, infamy, and shame. Some children chirp like singing birds in happy homes, and in healthful lanes, and gardens, and fields;—that child strains its tiny voice amid the fumes of tobacco, beer, and gin, and the idiotic applause of drivelling drunkards. Dissipation is the fiend that has called for that little one, and either he dies an early death, or lives an accursed life.

A young man is leaning over a billiard-table, as hundreds are at this moment. How strange is the light that is gleaming from his large, lustrous eyes! How nervous the twitch of that trembling right hand! How haggard the outline of that *worn*, pale face! See, as he wins, his joy is madness, as he loses, his sorrow is despair. *He* is dissipated; excitement is the phantom he is ever chasing and ever losing, and here he is seeking still.

Need instances be multiplied? Need we look and spell out the word as we glance into the street so gay and brilliant, or on the faces so seductively smiling on each passer by. Need we go to wretched hovels, and find men and women too poor to buy bread, yet rich enough to afford to curse the Giver of bread and drown their miseries in gin. Need we go into ninety-nine out of a hundred counting houses, and secretly see how men are toiling to be rich and dissipated, toiling for gold that they waste, and for pleasure which they cannot enjoy? Need we look into the carefully masked corner of our own heart, and see there the flame of unholy passion that, if fanned by the wind of temptation, leads us in thought, if not in deed, to dissipation's confines? We need not. For on every hand and in every land Vice uprears her awful front, and spreads abroad her pestilential wings. We need not, for no man dare dispute that

Dissipation lives now, and grows now, and is nurtured now, in our very midst.

To the great unknown, called Society, may be traced much of the incentive to dissipation. To the false appearances it demands, and the hollow pretensions it nurtures, to the solitary seclusion into which it hunts the timid poor, and the crowded rush of giddy nonsense into which it draws the rich, and to the crafty workings of its seductive spells, may be traced many of the heavy woes that have been for man's undoing. For what is society but the growth of idleness? and what is dissipation but the handmaid of society? Did not Rome fall when she laid by her armour, and put on the flowing robe? The warrior became the voluptuary, and the nation fell into powerless effeminacy. The fate of a nation is a colossal warning. He who stoops to pleasure, either in its dictates, persuasions, or prohibitions, stoops beneath an iron heel. He who bends to the dictates of conscience and of heaven, stoops only that he may conquer. For pleasure panders to passion, whereas conscience strengthens self-control.

Some men call their vices *pleasures*, and thus are self-deceivers—self-deceivers only, for the world is not easily deceived in its judgments, and God never in His. Pleasure is recreation—an unbending of the strained bow, a relaxing of the wearied energies, and an accession of what is grateful to the senses and strengthening to the mind. Dissipation is undue and unnecessary excitement—excitement obtained at the cost of health, or peace of mind, of others' happiness, and of the world's degradation. For no man is dissipated without being as a putrescent corpse in a crowded hospital. He is infectious, and the loathsome malady is one that has carried off more victims than the depopulating plague of which Boccaccio wrote, or the exterminating war that Napoleon has just endorsed. This craving for excitement is the source of all dissipation. This yearning after a vain something, other than what God in His goodness offers us, is a sin old as the days of Eve, and terrible as the curse of Cain.

We see, then, both the cause and effect. A hollow craving, a mad, unrestrained thirst of adventure or change, a discontented, unthankful mind—these all are the cause. Streets flowing with vice, hearts breaking with shame, lives falling quick as withered flowers, these are the effect. The disease is known, the cause is obvious; is there a cure prescribed?

A surgeon, during the great plague in France, met with his colleagues to consult as to how the infection might be stayed. It was reluctantly concluded that no step could be taken, as the internal symptoms were unknown, no one daring to dissect a corpse, and as the nature of the pains was also a mystery, none approaching the sufferers sufficiently often to learn the whole symptoms of the disease. This man asked his colleagues to wait upon him at a certain hour, and he would inform them of all that was necessary. He went out, leaned over a dying man, inhaled from his lips the terrible pestilence,

returned home, took paper, and wrote of every pang he felt, until the pen dropped from his stiffening hand, and he fell back dead. The doctors read that paper, and the plague was stayed.

We know already the symptoms of the plague called dissipation,—we know it both from doctors and patients. We know it from the lips of men whose lives ebb wearily as they speak. We find that the craving thirst is in man; stop that, and the disease is cured. Let the soul have mastery over the body, and you are safe. Strange is it not that this weak, perishing, butterfly body of ours should control a thing so majestic, so heavenly, so immortal as the soul? Yet so it too often is; and only by keeping the earthly under its firm heel, ever may the heavenly in man overcome vice. When young men are thoroughly manly, *i. e.*, virtuous, God-fearing, and brother-loving, then only shall dissipation wane. When every man *feels* that he has *something to do* in the world, and determines honestly to do it, then only shall vice have no haunts left. For I believe that fully occupied minds, hands with work ever issuing from them, and hearts overflowing with true sympathy toward those who so much need all that we can give, will do more to eradicate evil out of the world than all the utopian attempts of hobby-riding philanthropists or doctrine-loving divines.

Is it necessary, then, to press, that on those who profess Christianity devolves the necessity and the duty to stay, by every possible effort, the progress of this hydra-headed monster? One young man, armed with the helmet of faith and the sword of the spirit, may do much, for vice is vulnerable everywhere. And that young man *may* not only, but *must* do much, if he is to merit the name of Christian. For Christianity is not in prayers alone, neither in wordy sympathy, neither in piteous tears and sorrowful sighs. It is in unwearied effort and unflagging perseverance. Is it enough for the soldier to drill, and parade, and practise, and march, and when the day of battle comes, lean on his sword, look on, and pity? Is it enough for us to worship, and pray, and pity, and be passively obedient and harmlessly quiet, and never do fight with the enemies of order and truth, or help to build up the battlements of christian endeavour? No! To make the world better, we must work; to rid our streets of glaring guilt and seductive influences, we must work; to rid our alleys of burthensome poverty, and loathsome disease, and foul-mouthed blasphemy, we must work; to lessen the flow of corrupt influences, and the flame of varying dissipation, we must work; and, though frail our arm and feeble our effort, and trembling our hope, and flickering our faith, yet pleasant will be the labour, and very sweet our reward.

We will thus, in being ever active, be ever shielded from the idler's curse; we will thus, in endeavouring to reclaim, remould, and strengthen others, be ever strengthening ourselves, and the consciousness that we are purifiers rather than defilers of God's fair world will be more than riches for our happiness, or fame for our desire.

F. G.

## Poetic Section.

### POETIC CRITIQUE.

"Never did Poesy appear  
So full of heaven to me, as when  
I saw how it would pierce through pride and fear  
To the lives of coarsest men."

*Edmund: a Poem.* By WILLIAM ADKINS. London. 1859.  
*A Translation into English Verse of Virgil's Fourth Georgic.* By  
CHARLES ROBERTSON HONEY. Leamington. 1859.  
*Various Poems.*

COUNTLESS as the circumstances of individual life are the themes which poetry recognizes as her own; for many as the varieties of thought are the varieties of expression by which thought is patented. The unquarried thoughts of the world are chiselled into form by the keen edge of learning, and again the refined thoughts of learning are modeled into enduring monuments by the powerful hand of poesy, as is seen from Homer downwards. Thus is it that the poet penetrates not only to the centre of the stony heart of the great world, but also leaves memorials of beauty wherever his hand has been. The mere rhymers writes because he loves the jingling music of words with delicious endings. Here, too, his mission ends. The true poet writes because he *must* write; not to please himself, not to gratify his fellow, not to astonish the world, but simply to teach mankind that which it is ever forgetting, and ever being retaught—that the earth is "very good," that all things are beautiful, that God is great, and that all things are possible. For the poet's frenzy is false if its madness be not the madness of an enthusiast in the cause of universal progression.

The few who are gifted with power to command the world of mind have great advantages and great responsibilities; and the many who have but one talent have, though less power, equal responsibility. He who writes a great poem may do no more real good to an individual or to the world than he who, by the artless utterances of a simple heart, touches to tears the soul of a fellow-man.

The poem at the head of this article is one which displays true poetic power. Mr. Adkins, as but few can, utters thoughts both original and powerful in language at once clear and simple. The life of a man is recorded—not a sentimental, mock heroic, romantic whisk through the world, but the every-day life of a soul keenly alive to all that makes life beautiful, as well as all that mars its harmony, and subject to all its doubtings, hopes, fears, and rejoic-



ings. A few quotations will give our readers some idea of the beauty of the poem.

"Doubt is the base of many a fabric, wrought  
By mightiest spirit-labour. Systems rise  
Launched on eternity by mortal thought,  
To waver and collapse. Their phantasies,  
Like morning clouds, dissolve, and leave the brain  
Perplexed and weakened, filled with care in vain.  
\* \* \* \*

The flowers of yester e'en that died away  
Have left their likeness on their seed to-day.  
\* \* \* \*

Who can the winter of the heart portray?  
Those solitary hours, each bitter spell unbroken,  
The weeping evening, and the cheerless day,  
The absent voice that oft hath glad words spoken.  
This Edmund felt, and had not God been there,  
The manhood of his life had drooped in dark despair.  
Truth has no shadow, the ideal divine  
Surpasses all that men by shades define.  
\* \* \* \*

The earnest heart shall ne'er lack sympathy.  
Love knows no law, it wakes not by degrees;  
Her roughest sons bear a divinity.  
\* \* \* \*

*A Christless heaven man's Christless heart loves best.*  
Its hope is seen, no clouds obscure the view.  
The withering mirage of revered esteem  
Delights the soul, that asketh but to seem.  
\* \* \* \*

There is a time when gladness hovers o'er  
The whole creation: when the mind, all free,  
With outstretched vigorous wings, doth nobly soar  
O'er all the cares of life most merrily;  
When every cloud is golden, and a strain  
Of April music mingles with the rain.  
And there, too, is a time when solemn awe  
Doth shake the spirit in its darksome fane;  
When deep reflection, shutting out the roar  
Of mingled passions, ponders yet again,  
In oft-repeated thoughts, the things to be,  
The lonely islands of futurity.  
Yea, life is nought but contrasts—hope and fear,  
Sad grief and gladness, mingled all and blent;  
An hour may close the charm of many a year,  
A moment burst the fetters that prevent.  
Who trusts a faithful Providence in all  
Shall never to despairing madness fall."

Heartily do we commend this book. It is full of christian purpose, and unlike many of the thoughtful or contemplative efforts of the age, is moulded all in christian charity. As a work of art, it has many graces, and very few defects.

Mr. Honey's "Translation of Virgil's Fourth Georgic" is very sweet and pleasant reading. A successful poetical translation is seldom attained even by great poets; we think that a close prose rendering in this instance would have been infinitely more poetical. By paraphrases, inversions, and changes of numerous kinds the translator manages to give the *sense* of the original, but not always the exact shade of thought; and occasionally we find *more* in the translation than in the original; *e. g.* :—

"At liquidi fontes, et stagna virentia musco,  
Adsint," &c.

The first line is very well rendered by one line in the translation :—

"But crystal springs, and pools o'ergrown with moss."

This is good, but what must we say to the rendering of "adsint" by—

"If far away, the bees will feel their loss" ?

Thus for *one word* of original we have *one line* of translation, and that line certainly not Virgil.

That the poem is attractively written, our readers will confess after perusing the following brief extract :—

"But if the bees should all at once expire,  
If nothing can repair a loss so dire,  
I'll next disclose the Arcadian shepherd's course,  
How swarms of bees from heifers slain he'd force.  
Illustrious he! who, using bloody knife,  
Could make a rotten carcase teem with life.  
The whole tradition from its source I'll trace,  
And with the tale my Georgic I will grace.  
For where Canopus, nature's darling, stands,  
And Nile's fresh streams conceal the fruitful lands;  
Where coloured boats o'er meadows lightly bound,  
Where Parthian bow-strings on the frontier sound;  
And where the seven-mouthed flood careers along,  
Rising dark Ethiop's swarthy tribes among,  
These ancient realms, with all their happy race,  
In this expedient sure reliance place:—  
A part must first be found, confined and small,  
Enclosed by humble roof and narrow wall;  
Four windows add, north, south, east, west, to view,  
Take care the dazzling sunbeam to subdue.  
Then choose a calf, whose horns, just two years old,  
Curve threatening on his lusty forehead bold;  
And though he struggle, slay him, fierce with blows,  
His nostrils twain, and mouth with vigour close;  
Pound down his entrails, but bruise not his hide;  
Keep this entire, yet batter well his side.  
Thus in the shed then leave him, likewise spread  
Small twigs and thyme, and cassia o'er the dead.

This must be done, when vernal breezes woo  
 The wanton ocean of cerulean hue;  
 Before the spring, in dawning colours drest,  
 The twittering swallow bids suspend her nest.  
 The tepid liquids by degrees ferment  
 Amid the pounded bones and putrid scent.  
 Hence bees forth issue, wondrous to relate!  
 Bees which at first are in a footless state.  
 Soon may be heard their pinions' busy noise,  
 They cautious taste, in subtle air, fresh joys;  
 Until, like showers from summer clouds descend,  
 Or as when bows the fighting Parthians bend  
 Darts quickly hurry from the quivering strings,  
 So bees break forth, and spread their fresh-wrought wings.  
 What gods, ye nine, revealed to man this art?  
 From what high source did this discovery start?"

Of the manuscript poems received, there are none that will bear very high commendation. It is quite as possible to build a house without trowel, line, or plummet, as to write poetry without any knowledge—instinctive or acquired—of the laws of metre and versification. Yet many think otherwise. "Tom" sends verses which, though very affectionate, and full of hope and feeling, are fearfully deficient in this respect. For the sake of criticism, we subjoin the two first verses of "Lines to a Bereaved Friend":—

WOULDEST thou call her back from the spirit-land,  
 Where blooms an eternal spring?  
 Where she strikes her harp 'mid the bright, bright band  
 Who do homage to heaven's king?  
 Around her once pale and thoughtful brow  
 Twines a chaplet of fadeless green;  
 All her cares and toils have passed away now;  
 No traces of either are seen.

Dr. Latham informs us that *when grouped together according to certain rules*, measures form lines and verses, and lines and verses *regularly arranged* constitute couplets, triplets, and stanzas, &c.; also, that accent is an *essential* to metre. Metre is a general term for the recurrence, within certain intervals, of syllables similarly affected.

"I hol'd it true, whate'er befa'l;  
 I prize it when I sorrow mo'st;  
 'Tis be'tter to have lov'd and los't,  
 Than nev'er to have lov'd at a'll."

In this verse of Tennyson's, the accents fall regularly, as they ought. In "Tom's" verses they fall, but with an aimless tumble, and the confusion is dire.

If every student of poetry knew well the laws of accent and quantity, metre and versification, so very striking a divergence from rule and rhythm would never have been penned as that under consideration.

The following is a more praiseworthy effort. Had the thoughts, which twelve verses now drape, been condensed within the compass of six, it would have been well. However, there is a "hopeful, poetic melancholy" in the poem, which makes amends for its other deficiencies.

#### A VOICE FROM THE SICK BED.

COME softly, blessed hour of rest;  
Bring with thee many dreams of joy.  
Oh! come and soothe my restless breast,  
And seal in sleep my weary eye.

Come, and dethrone this load of care,  
Which resteth on my troubled mind;  
Come, and awhile my burden bear,  
That I in thee repose may find.

Come, look me in thy peaceful arms;  
In thine embrace let me recline;  
Come, shield me from those fierce arms;  
Charm of unconsciousness divine.

Come, and remind me of that hour,  
When death shall claim me for his prey;  
And yonder bell, in steepled tower,  
Shall toll my requiem mournfully.

Oh! come and still those waves of grief,  
O'erwhelming me in depths of woe;  
Come, balmy sleep, and bring relief;  
That I the joy of peace may know.

For all the hopes which I have cherished,  
Have passed away like skyey tears;  
The bliss of health has waned and  
perished;  
In me death's ghastly form appears.

I know that summer now hath spread  
A verdant mantle on the sod;  
And laughing flowers sweet fragrance  
shed

Around my weary, lone abode:

That morning comes arrayed in gold,  
And flowerets sparkle on the lea;  
Those gems my eyes could once behold;  
They feasted once on flower and tree.

But as the precious Book of books  
Is letters sealed from worldly eyes,  
So veiled from me are nature's looks,  
And all the glories of the skies.

Tossed on a bed of languishing,  
Like a frail bark amid the storm,  
When elements are battering,  
And thunders roar with fierce alarm.

But as the gale, when storms are o'er,  
Calms down, and sinks into repose,  
So when my troubles here are o'er,  
And death's long sleep my eyelids close,

A resting place my soul shall find  
In yonder realms beyond the skies;  
And there shall my unfettered soul  
In bliss for evermore rejoice.

PETER.

"Alfred" again enters the lists, this time in better armour than hitherto:—

#### TO A RIVER SWOLLEN WITH RAIN.

OH, how altered art thou, river,  
From what thou wert wont to be;  
Rippling, murmuring, gurgling ever,  
Soft meandering to the sea.  
Carelessly thy life was gliding,  
Nought disturbed thy peaceful song;  
Dancing now through dells and meadows,  
Sporting now the flowers among.

But thy peace became o'erclouded,  
For the tempest darkly loured;  
And it burst upon thee, river,  
It on thee its torrent poured.

Then thy bosom filled with anguish,  
No more peace was there for thee,  
Till thy life's impulsive frenzy  
Found its father's arms—the sea.

So with man—his days glide over,  
All is sunshine—azure blue;  
Every day his bliss increases;  
Each brings happiness anew.  
Till misfortune bursts upon him,  
And his soul with grief is riven;  
Then he heedlessly sweeps onward;  
Hoping only rest, in heaven.

ALFRED.

J. W. sends us two pieces which defy criticism. We would say to him, and all who have not a musical ear, learn first to write good prose; *then* begin writing poetry. For whatever a poet's licence may allow, it certainly will not guarantee impunity to those who spoil good thoughts with bad grammar.

"Earnest" favours us with a pretty little piece on Life. It is better moral philosophy than poetry.

#### LIFE.

LIFE is a grandly solemn thing;  
And Earth a serious place;  
And Time, though ever on the wing,  
Looks down with serious face.  
For in this Life, and on this Earth,  
While Time is passing by,  
We form a character whose worth  
Will never, never die.

We prove ourselves to those around  
A blessing or a curse,  
And leave a name that long will sound,  
"For better or for worse."  
And, more than all, we seal our fate;  
We make our own decree;  
By which we fix our changeless state  
For all Eternity.

We hope that those of our contributors, of whose efforts we have had occasion to speak with apparent harshness, will, with undaunted hearts, persevere, until their powers of composition equal their wens of thought.

F. G.

### The Reviewer.

*Scenes of Clerical Life.* By G. Eliot. Cheaper Edition. *Adam Bede*, 2 vols. By G. Eliot. Fifth Edition. London: Blackwood and Sons. 1859.

EVERY development of prose fiction has a certain special, though not always easily defined, relation to the age of its production. As its generally recognized office, however many or frequent the departures therefrom, is to depict the social life and manners of the age, so from the age it receives its tone and colour, it mirrors its conventional proprieties, and accepts its moral standard. Hence we look upon the present high moral tone of prose fiction as a most cheering sign, clearly showing that, however much there may be to deplore in the morality of our own day, it is immeasurably superior to that which Fielding and Smollett have preserved for our instruction in "Tom Jones" and "Roderick Random."

Among the consequences of this improved tone in fiction have been an immense increase in the number of its readers, and a more general recognition of its capabilities as a vehicle of popular impression. The truth expressed in the lines of our Poet Laureate,—

"Where truth in closest words shall fail,  
There truth embodied in a tale  
Shall enter in at open doors,"

is everywhere received as an axiom. Social regenerators and religious enthusiasts of all kinds,—nay, if report speaks truly, Cardinal Wiseman even,—condescends to act upon it. Novels of purpose, as they are called, are everywhere the order of the day. We have Women's Rights novels, Temperance novels, Chartist novels, Church novels, High, Low, and Broad. Perhaps no better proof could be given of the improved moral tone of prose fiction generally, than the fact of it being put to such uses as these; yet we cannot but think that, in being thus used, its legitimate bounds as an art are greatly overstepped. We therefore welcome right heartily in George Eliot (whoever that may mean) a writer who can tell a story in the good old-fashioned way, without boring his readers with wearisome homilies, and who does not write as though it was the business of the novelist to invent and propagate theories for setting the world to rights.

George Eliot is a thoroughly *christian* author. As such he will go far to supply in the realms of fiction that desiderata which the great Arnold so much lamented in literature generally, of "writings not so much in defence of Christianity, as with a decidedly christian tone." Occasionally, in some of our great novels, a character is delineated; as, for instance, Thackeray's Colonel Newcome, which almost realizes the christian type. But until the appearance of George Eliot, no *master* of fiction had attempted to depict the workings and result of that deep-lying, wide-spread, practical religion which, under a variety of names, is the most important characteristic of our time. It is in his unmistakeable christian bias, no less than in his peculiarities of style, that George Eliot's individuality amongst the great novelists will be manifest. We trust, both for his sake and the sake of evangelical religion, that this bias may become even more matured and strengthened in the many future works we hope the world will yet be favoured with from his pen.

"Scenes of Clerical Life," by which George Eliot introduced himself to the reading world, at least as a novelist, appeared in the first instance in the pages of *Blackwood*. It is distinguished by the same characteristics which, more developed, have in "Adam Bede" excited so great a sensation. It is to the latter work that we wish to direct the reader's special attention. Any remarks, however, we may make respecting the author's style will apply equally to both works.

"Adam Bede" belongs strictly to the natural school. Its sketches of nature and character have all the fidelity and exactness of old Dutch paintings. In this respect its author resembles Mr. Thackeray. But even as the country scenes and episodes George Eliot depicts are more healthy and pure than the pictures of London life Mr. Thackeray presents us with, so also he writes in a spirit more genial, and with art scarcely less perfect, than those of the great author of "Vanity Fair." One departure George Eliot makes from the simple naturalness he claims for his work, which we have just conceded, we must complain of. It is the reprieve of Hetty

just at the moment almost of death. That certainly should not be set down as untrue in novels, which is simply surprising in life. But George Eliot could afford to dispense with an incident so melodramatic, and which is only altogether out of harmony with his adopted style of art, but fails to excite the interest for which it is employed.

We shall attempt no outline of the story of "Adam Bede;" our readers who may be induced to peruse it for themselves would not thank us for so doing. The burden of it is old—old almost as humanity. But even as in the hands of a great sculptor the rough, unhewn marble blocks receive the impress of a divine beauty, and seem almost to live, so in the hands of George Eliot, who is a true master of his art, the subject he has chosen, so old, so hackneyed, is endowed with an interest to all human hearts, by his rich humour, his sparkling fancy, his sweet pathos, his racy, epigrammatic style, which the productions of the most fertile romancist would fail to create.

The humour of "Adam Bede" is of the best kind. It is the humour of a thoroughly sound nature, and is exercised upon subjects about which we feel it is healthy to laugh.

Still more exquisite, if possible, is its pathos. It is infused through and through the author's style, so that it seems to belong to it as much as fragrance to flowers.

It is George Eliot's delineations of character, however, which form his most popular attraction. They are, indeed, inimitable. There is strong Adam Bede; self-forgetting Seth; sweet Dinah Morris; cynical Bartle Massey; jolly Martin Poyzer, and his extraordinary spouse; Mr. Irwine, the rector, and Joshua Rann, the clerk; Arthur Donnithorne, and Hetty. All are as true to nature, as they are master-pieces of art. A portrait or two we must give in George Eliot's own words. Here is Adam himself:—

"The afternoon sun was warm on the five workmen 'in the workshop of Mr. Jonathan Burge, builder and carpenter, in the village of Hayslope,' busy upon doors and window frames and wainscoting. A scent of pine wood from a tent-like pile of planks outside the open door mingled itself with the scent of the elder bushes which were spreading their summer snow close to the open window opposite; the slanting sunbeams shone through the transparent shavings that flew before the steady plane, and it lit up the fine grain of the oak panelling which stood propped against the wall. On a heap of those soft shavings, a rough grey shepherd dog had made himself a pleasant bed, and was lying with his nose between his fore paws, occasionally wrinkling his brows to cast a glance at the tallest of the five workmen, who was carving a shield in the centre of a wooden mantelpiece. It was to this workman that the strong barytone belonged which was heard above the sound of plane and hammer, singing—

"Awake, my soul, and with the sun,  
Thy daily stage of duty run,  
Shake off dull sloth . . . ."

"Here some measurement was to be taken which required more concentrated

attention, and the sonorous voice subsided into a low whistle ; but it presently broke out again with renewed vigour,—

“ Let all thy converse be sincere,  
Thy conscience as the noonday clear ! ”

“ Such a voice could only come from a broad chest, and the broad chest belonged to a large-boned, muscular man, nearly six feet high, with a back so flat and a head so well poised, that when he drew himself up to take a more distant survey of his work, he had the air of a soldier standing at ease. The sleeve rolled up above the elbow showed an arm that was likely to win the prize for feats of strength ; yet the long, supple hand, with its broad finger tips, looked ready for works of skill. In his tall stalwartness Adam Bede was a Saxon, and justified his name ; but the jet black hair, made the more noticeable by its contrast with the light paper cap, and the keen glance of the dark eyes that shone from under, strongly marked, permanent and mobile eyebrows, indicated a mixture of Celtic blood. The face was large, and roughly hewn, and when in repose had no other beauty than such as belongs to an expression of good-humoured, honest intelligence.”

For Adam's character the book must be read.

Here is the heroine :—

“ It is of little use for me to tell you that Hetty's cheek was like a rose petal, that dimples played about her pouting lips, that her large, dark eyes hid a soft roguishness under their long lashes, and that her curly hair, though all pushed back under her round cap while she was at work, stole back in dark, delicate rings on her forehead, and about her white shell-like ears ; it is of little use for me to say how lovely was the contour of her pink and white neckerchief, tucked into her low plum-coloured stuff bodice, or how the linen butter-making apron, with its bib, seemed a thing to be imitated in silk by duchesses, since it fell in such charming lines, or how her brown stockings and thick soled buckled shoes, lost all that clumsiness which they must certainly have had when empty of her foot and ankle ;—of little use, unless you have seen a woman who affected you as Hetty did all beholders ; for, otherwise, though you might conjure up the image of a lovely woman, she would not the least resemble that distracting, kitten-like maiden. I might mention all the divine charms of a bright spring day ; but if you had never in your life forgotten yourself in straining your eyes after the mounting lark, or in wandering through the still lanes, when the fresh opened blossoms filled them with a sacred, silent beauty, like that of fretted aisles, where would be the use of any descriptive catalogue ? I could never make you know what I meant by a bright spring day. Hetty's was a spring tide beauty ; it was the beauty of young friking things, round limbed, gambolling, circumventing you by a false air of innocence—the innocence of a young star-browed calf for example, that being inclined for a promenade out of bounds, leads you a severe steeplechase over hedge and ditch, and only comes to a stand in the middle of a bog.”

Adam Bede is deep in love with this smiling, pouting, dimpled, Hetty, who however in no degree returns it. She likes to see the great, strong man at her feet. She loves to call up the deep flush on his cheek by her pretty ways. She loves to see his whole frame thrill and tremble beneath her glances. “ When he makes any show of resistance to his passion, she entices him back into her net by little airs of timidity and meekness, as if she were in trouble at his neglect.” But to marry a carpenter ! “ Hetty had never read a novel in her life ; ” yet “ her dreams were all of luxuries,” of



wearing fine clothes, and riding in a carriage. She thought, "If Adam had been rich, and could have given her these things, she loved him well enough to marry him."

The character of Arthur Donnithorne, though presenting fewer salient points wherewith to individualize it, is a marvel of art. He is not unlike what Arthur Pendennis would have been under similar circumstances. The account of the conflict between his passion for Hetty, and his sense of duty to her and himself, displays the nicest analysis of human motives. Arthur, after seeing Hetty several times, feels himself yielding to her beauty, as many poorer men had done already. He is getting in love with her. Honour, virtue, pride, tell him he must avoid seeing her again. Love between them could only be a dishonourable one, and the thought opens a wide vista, filled with unpleasant results. All the beautiful structure of happiness he had in imagination built up for himself in the future, supported by the respect of his friends, the affection of all intimately associated with him, the admiration and reverence of his dependents,—thrown down and destroyed. No! he must not—he *will* not see her again. His decision gives a new turn to his thoughts, and he feels at liberty to think of what *might* have been had circumstances been different. Memory recalls to him her loving glances and every particular of her beauty. "How pleasant it would have been to meet her, and put his arm round her again, and look into that sweet face." He must see her again just to remove any false impression from her mind about his behaviour to her. He does see her again, but all his intentions of talking wisely to her respecting their mutual relations vanish before the light of Hetty's eyes; and when they part, they look at each other not quite as they had looked *before*, for in their eyes was the memory of a kiss."

Very beautiful are the two chapters entitled the "Journey in Hope" and the "Journey in Despair," which relate how Hetty, to hide her shame, wandered many miles from her home, one thought alone sustaining her, if she can but find Arthur, he will help her. And when she fails in this search, the last thread by which she clung to hope breaks in her hands, and she goes drifting over a wide sea of despair, on which no beacon lights shine to guide the wanderer home, and no one solitary star beams out promises of peace and safety.

We have no space fully to speak of Dinah Morris, the Methodist preacher, the sweetest character in the book, and we cannot describe it in a few words.

Supreme, however, above all the other characters in conception and finish is Mrs. Poyzer! No other novelist lives who could pourtray such an extraordinary character so exactly and good humouredly. We shall attempt no description of her; our readers must make her acquaintance for themselves. A few scraps of her conversation we must transcribe, premising that they are but *scraps*.

Here is a description of a vain man :—

"You're mighty fond o' Craig, but for my part I think he's welly like a cock as thinks the sun rose o' purpose to hear him crow."

"It's poor work setting the dead above the living. We shall all on us be dead some time. I reckon it 'ud be better if folks 'ud make much on us beforehand, istid o' beginning when we're gone. *It's but little good you'll do a watering the last year's crop.*"

"I'm no denying the women's foolish, God Almighty made 'em so to match the men."

"Some folks' tongues are like the clocks, as run on striking, not to tell the time o' day, but because there's some'ut wrong i' their inside."

We thank George Eliot for a good book, one of the most precious gifts man can bequeath to man. We thank him for so much wise counsel, so genially expressed. We thank him for increased sympathy with that which is really beautiful, though clothed in humble garb. We thank him for the additions he has made to that select few of the creations of our various novelists, which remain with us as memories and powers, and of whom we are accustomed to think and speak as though their existence had not been merely ideal, but real.

*Revolutions in English History*; by ROBERT VAUGHAN, D.D. Vol. I. *Revolutions of Race*. London: J. W. Parker and Son. 1859.

"History must instruct, and it must interest; it must tend to make us wiser and better, and must gratify our taste, whilst it improves our intellectual and moral faculties. It must, therefore, select such occurrences, and place them before the mind in such an order, as may best conduce to the attainment of these important ends."—*Sir John Stoddart*.

As there are men whose worth can never be known until they are gone for ever from us, so there are things which can only be rightly estimated by being entirely withheld for a season. Imagine, for instance, the history of the past to be blotted out from the tenacious leaves of human memory, what would result? The understanding would be unstored with the treasures which have been accumulated by the past generations of men; the sympathies of the heart would be untouched with the joys and sorrows which have chequered the pathway of former travellers in the journey of life; the judgment would be weak and impoverished, and unable, from its ignorance of the past, to form a just decision on the progress and direction of the present; whilst the imagination, unpictured with the glowing representations of bygone days, would be deprived of its power to reflect its shadowy splendour on the pathway of existence. The soul of man would be almost a blank, upon which nothing would be apparent, except the fleeting impressions of the present, rendered legible only in misshapen characters of prejudice and selfishness. Such being the importance of historical knowledge, we are not at all surprised to find that it is a kind of instinct in our race to hand down to posterity the memory of those actions in which they have been engaged, and to record even the thoughts by which they have been agitated. But the records of a distant age require to be translated into the

language of modern thought and feeling, a task which is rendered in many cases irksome, because of the necessity it involves of comparing the testimony of different chroniclers of the same subject.

Dr. Vaughan, in the work now under notice, has succeeded in throwing an agreeable freshness around the old story of our country's infancy, and by introducing it in another form—happy in its conception and complete in itself—is entitled to our cordial thanks and warmest encomiums.

On each occasion that we have looked into it, we have found new reasons to be grateful to him for having had the resolution to undertake a task so useful, and which he has so judiciously performed. It is, as most of our readers must be aware, no hasty production, got up to satisfy an immediate demand of the market. It reminds us forcibly of his well-known monograph, "John de Wycliffe," which Dr. Vaughan gave to the world upwards of a quarter of a century ago; a work which, like the present, is the fruit of much labour and research, and which has ever since been regarded by all competent authorities, both at home and on the Continent, as the only thorough and satisfactory account of the life and opinions of the English proto-reformer.

Nothing short of an enthusiastic sympathy with his subject could have prompted an author, already so well known as a scholar, to go so far out of the easy and beaten track of authorship; and to impose upon himself, as the condition of further literary distinction, the toil of so much severe and original research as was required for the correct and ample exposition of the Revolutions of English History.

As our limits preclude the possibility of our giving a complete analysis, we shall content ourselves by endeavouring to present such a conception of the work, as shall induce our readers to analyze it for themselves, by a careful and diligent perusal.

The learned Doctor, in a short and modest, though concise and weighty preface, avows that "the question to which this work is designed to present an answer is, What is it that has made England to be England?" He further explains that "the word Revolution is meant to comprehend the great phases of change in our history, due place being assigned to the great cause, in regard to each of them;" and, by way of summary, makes the following profound, sententious, and we believe correct, assertion: "Down to the close of the fourteenth century, change among us comes mainly from the conflicts of race. Under the Tudors, the great principle of revolution is religion: under the Stuarts, that principle gives place considerably to the principles of government. The first question to be settled was the question of race; the next concerned the national faith; and the next, the future of the English Constitution." The first book, of five chapters, treats of the Celts and Romans; and conducts us from the dim and unsatisfactory twilight of the pre-historic period to the dawn of civilization, in the arrival of the Saxons. Although Dr. Vaughan's work is the result throughout of a fair

measure of independent research and of independent thought, yet we do not detect, in the first book, any material deviation from the facts of Sir J. Mackintosh. That he is fuller, more lucid, and more appreciable by the general reader, we need scarcely remark. The following are the divisional arrangements of this book:—

I. The early inhabitants of Britain. II. Revolution by the sword; embracing the period from the invasion by Cæsar to the departure of the Romans; the facts for which are deduced mainly from the *Vita Agricollæ* of Tacitus, the works of Dion Cassius and Suetonius, and the Commentaries of Cæsar. III. Effect of the ascendancy of the Romans in Britain on Government. IV. Revolution in religion. V. Effect of the Roman ascendancy in social life. In the last two chapters the subjects of British Druidism, Christianity, Agriculture, General culture, Roman Roads, Manners and Civilization, are treated with an agreeable perspicuity, and display, with ease and ability, the result of much minute and curious reading. Book II. (Saxons and Danes) is divided into ten chapters; the first of which is devoted to a consideration of the sources of Anglo-Saxon history—a chapter alike remarkable for its succinctness and scholarly criticism. Having decided as to the source of our information, our author dives into the misty, unsatisfactory subject of the Saxon immigration, with all its tales of horror and cruelty, with a heroism which excites our highest admiration. Historians—with the exception, perhaps, of Sir Francis Palgrave—have been so accustomed, in treating this part of our history, to become confused with the different petty states, and to hop about from one to another, like birds on a tree, that we are glad to have a calm, quiet dissertation of the whole business in the magisterial tone of the worthy Doctor; between whom and good old Sharon Turner there is this essential difference, that while Dr. Vaughan is eminently successful in the classification of his material, and rigidly precise in his references, Sharon Turner oppresses us with the feeling that he is smothered in a superincumbent mass of matter; and, although generally reliable, and always readable, he is apt to indulge too freely in gratuitous speculation.

In the next two chapters the Doctor traces the rise of the English monarchy from the Heptarchy to the death of Athelstan, including, of course, the Anglo-Saxon internecine wars, the reign and achievements of Egbert, the descent of the Danes, and the chequered though glorious career of our immortal Alfred. Next follows a chapter on the rise of the Danish monarchy, and another on the effect of the Saxon and Danish conquests on the distribution of race; to which succeed three important and well-written chapters on the revolution in religion, government, and in social life, in Anglo-Saxon Britain; and the second book concludes with a summary, from which we extract the following, which will serve as a specimen of the Doctor's terse and suggestive style:—"We have seen that the settlement of the Saxons and Danes in Britain was a settlement by the sword. It led to a subjugation, and a large dis-

placement, of the old British population. In the case of the invaders, this change brought with it a change from a state in which the soil was not private property, but the property of the community, ever passing into new hands, to a state in which the private person comes to possess his freehold; and, as a consequence, learns to add to the rearing of cattle the tillage of the ground, the construction of a new order of buildings, and the signs of a general progress in industry, learning, science, and art. The restless seeking becomes stationary, as a great land-holder. His followers are content to live at his side as small landholders and tenants. Property accumulates from industry. With the increase of property, better usage, better land, and a better administration of law, make their appearance. Men everywhere feel more secure in their persons and possessions. The steps in this course are slow and irregular, but they are real; and what is once gained is never wholly lost. The distance is no doubt great between a Bede and a Gibbon, a Cedmon and a Milton, but these men have all spoken the same mother-tongue, and belong to the development of the same national intellect" (pp. 280, 281). It is not difficult to trace here the writer of "our epilogue on affairs," which is read first by all the readers of the "British Quarterly."

But pleasant as is the Doctor's company, and graphic as are his sketches, it is not without a perceptible tightness of the chest that we have arrived at this stage of our review; and, after having followed him through his close and dogged journey along the bye-ways of Anglo-Saxon history, we prepare to breathe more freely as, in the third book, we open with a chapter on "the Normans in Normandy;" giving an account of Norman society, legislation, and government, and presenting a concise epitome of Norman history antecedent to the conquest, and a lively narrative of the battle of Hastings. "The Conquest, in its relation to property and to the people," occupy respectively the next two chapters; while no less important are the subjects of the concluding chapters of this book, which are, "The Conquest, in its relation to Government; to the church; and to social life." The knotty subject of feudalism is unravelled; the origin and early history of English jurisprudence satisfactorily traced; the moral and religious state of society depicted; the good and evil resulting from the Conquest fairly stated; and Lord Macaulay's beautiful and elaborate, though partial, and therefore defective, account of the Normans carefully taken to pieces, and shown to be as incorrect as it is highly coloured and eulogistic. It was said of Thomas Fuller, that a pun was the Cleopatra for which he lost the world, and was content to lose it; and we fear that, with equal propriety, it may be said of Lord Macaulay, that antithesis is the Cleopatra for which he sacrifices truth, and is content to sacrifice it. Pity it is, that a work of so much ability and enduring splendour should be disfigured by such frequent and flagrant exaggerations.

Dr. Vaughan is by no means disposed to take so favourable a

view of the Conquest and its immediate results for good upon the country; indeed, he shows pretty clearly that it was injurious to industry; and, if we believe, with Thomson, that

"All is the gift of industry—  
Whate'er exalts, embellishes,  
And renders life delightful,"

we shall not hesitate to pronounce in favour of the Doctor. We are reminded of Southey's remark upon the subject, "The Norman conquest is the most momentous event in English history, perhaps the most momentous in the Middle Ages. So severe a chastisement was never, except in the case of the Visigoths, inflicted on any nation which was not destroyed by it." The miseries of England continued during the reigns of the Conqueror's sons; for it was when all Christendom was moved by the enthusiasm of the first crusade that the land was scourged with the ferocious tyranny of William Rufus, the progressive wickedness of whose nature was strongly described by a quaint writer, who said, that "never a night came but he lay down a worse man than he rose; and never a morning but he rose worse than he lay down." He died the death of a wild beast, transfixed with an arrow. But we must haste on: four out of the first six Norman kings possessed themselves of the sceptre by the law of the strong hand; while the succession of John was usurpation, beginning in fraud and violence, and continued in crime. Instead of the rule of succession being established upon a firm basis, there seems to have been little more than what Rob Roy calls

"The good old rule, the simple plan,  
That they should take who have the power,  
And they should keep who can."

It may appear to some that this period of English annals is too remote, and the prominent characters in it are too dimly represented, for us to feel that lively interest which is produced by the biographical knowledge of historic personages; yet the study of it is important, as showing the growth of the nation, and the steady and gradual progress of the constitution. Our English constitution is, beyond question, less defined, and resting more upon tradition and precedent, than those which have been since established in America and in France. It was the growth of time, and not the result of sudden effort; the work of *many* generations, and not of *one*. On all points connected with the constitutional and ecclesiastical history of this country, the great difficulty, until within the last few years, has been to get a trustworthy guide. Very few have either the opportunity or inclination to examine for themselves the originals; and, therefore, it is with pleasure that we confidently recommend the work now under notice to the thoughtful consideration of our readers. We need scarcely add, that in the chapters respectively entitled, "Intellectual," "Political," and "Religious life in England, from the death of King John to the accession of

Henry IV.," will be found able and learned dissertations on the English language; Chaucer, English prose, the Universities, the great Charter and its immediate effects, the Irish House of Commons, the Parliament under Edward I., the Condition of the People, and the growth of Independence; and, in the last chapter, the Doctor fully maintains his right to be called the champion of Wycliffe.

The fifth, and concluding book, is reserved for the discussion of the question of Lancaster v. York, the Doctor presiding as judge with his usual impartiality.

*Illustrative Teaching; or, Practical Hints to Sunday School Teachers on the Collection and Use of Illustrations.* By WILLIAM H. GROSER, of the Sunday School Union. Sunday School Union, 56, Old Bailey, London. Price 6d.

A very interesting and able essay, on a subject of great importance to every practical teacher; and we can conscientiously recommend all such to obtain and study it for themselves.

*The Youth's Magazine.* Vol. I. New Series. London: Sunday School Union. Price 2s. 6d.

WE have been greatly pleased with the new spirit which has been infused into this old magazine since it has passed into the hands of its present proprietors: and now that the numbers for the first half of this year are collected into a volume, we are struck with the improvement in its appearance as well as with the varied and interesting character of its contents.

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## The Inquirer.

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### QUESTIONS TO WHICH ANSWERS ARE SOLICITED.

51. What are the dimensions and capacities of the Great Eastern?—S. H.

52. Can any of your readers inform me of the origin of the term "Poet Laureate," and when it was first given?—S.

53. What are the earliest publications of Scotland, giving an account of the current events of that kingdom?—G.

54. It is well to know, in these days of out-door preaching, whether the interference of the police is legally authorized, or merely assumed.—G. E. O.

55. Will any of your correspondents inform me of the origin of the pendulum?—G. H. R. G.

56. Will some friends give me the

origin of the phrase, "According to Cocker?"—M. T.

57. There is an annual custom in Ashton-under-Lyne, familiarly known as the "Riding of the Black Lad,"—can any of your readers give me some information respecting its origin?—A. C.

58. Will any of the numerous readers of the *Controversialist* inform me whether history bears any testimony to corroborate the truth of those accounts contained in the New Testament respecting the miracles of Jesus and his apostles; and also the three hours' darkness over all the earth; the rending the veil of the temple; the opening of the graves, and resurrection and appearance of many of the bodies of the saints, &c.—DOUBTER.

## ANSWERS TO QUESTIONS.

40. *Freemasonry*. — In answer to your correspondent "C." in your last number, I beg to say that a definition of Freemasonry cannot be conveyed in a simple paragraph, much less the "origin and history of the fraternity." I will, however, give him a short reply which may satisfy him that the science of Freemasonry is neither impious nor superstitious. Freemasonry, then, has descended from a remote antiquity, slightly modified by time and circumstances, but remaining essentially the same as it was centuries ago, even from the building of Solomon's temple; it is not, in the strict sense of the term, a secret society, seeing that its *principles* and *practice* have been long before the world; and it is specially exempt from the operation of the laws relating to secret societies, by Act of Parliament. The only secrecy about it is in its rites and ceremonies, which I can assure "C." are neither absurd nor Pagan; or how, let me ask, could we find the *élite* of the nobility of England, much less bishops and clergymen (the latter especially are very numerous) M.P.s, and in fact, the best and most influential men in these realms,—for many of them are Freemasons, taking an active interest in the concerns of the fraternity,—attending, and being officers in, lodges, &c., as if the principles of the venerable craft were other than those of the best that could engage the attention of mankind. Freemasonry is universal: go where you will, you will find a Freemason; and if you are also a member of that fraternity, you will find a brother's welcome and a brother's assistance. How necessary, then, to keep the craft select, so that unworthy men may not intrude themselves into our lodges; and how necessary to keep our secret signs from being prostituted to unworthy ends by the imposition of what our friend "C." is pleased to call an "awful oath." How many lives has the grip of a Freemason not saved! How many invaluable services have been rendered at the requisition of a peculiar sign! Free-

masons, then, being the guardians of such valuable privileges, have no desire to go proselytizing. Should Mr. "C." therefore, wish to join the society, he will have to take some pains to obtain admission.—AUDI, VIDE, TACE.

The origin and history of Freemasonry is a profound secret to all but those initiated into its mysteries. With regard to the objects of the society, they are simply these:—To provide an asylum for aged, infirm, or impoverished members of the brotherhood, and to benefit and assist each other in every possible shape and way, and under all circumstances. As an instance of this, an officer in the British army was when in the Crimea taken prisoner, and at once carried into Sebastopol, where he would have been consigned to the unpleasant dungeons of that fortress, had he not made the secret sign to the Russian officer whose prisoner he was. Luckily, his captor was a Mason, and at once recognized in the Englishman a brother of the craft, lodged him in his own quarters till his exchange was effected and he was released. With regard to the initiatory rites, I can only say that they are kept a secret, as well as everything else connected with the fraternity; but I may remark that there is not an iota of Christianity in them; they are a mixture of Judaism and Paganism, but neither an absurd nor impious one. The novice on entering the fraternity is obliged to take what is indeed an awful oath. Having thus answered "C.'s" questions, permit me to volunteer a little information on the subject. The term *Freemasonry* is a comparatively modern name for the craft. Up to the latter end of the 17th century it was composed entirely of architects and builders, but immediately after that period it was thrown open to others besides these, and consequently, what was once Masonry now became *Freemasonry*. At the building of the temple by King Solomon the cedars to be used in that structure were cut down at Lebanon, and *hewn, squared, marked, and numbered*, so that when the temple was



built the sound of an iron tool was not heardinit. These marks and numbers are taught by Masonry,—hence its name. It may interest some of your readers to know that the materials used in the construction of the second St. Paul's Cathedral were put together by means of these secret marks and numbers.—**MASONICUS.**

Your inquirer "C." will obtain all the information he requires respecting Freemasonry from Richard Carlile's "Manual of Freemasonry," which may be procured through the medium of any bookseller for 3s. 6d. This book not only gives all that is known of its origin and history, but is a complete revelation of all its forms and proceedings, in and out of Lodge, embracing all the most

secret signs and passwords, whatever Freemasons, from motives of policy, may assert to the contrary. Your inquirer "C." will find his suspicions respecting the peculiar characteristics of Freemasonry but too true.—**KAPPA.**

47. *Poor Students in Scotland.*—I believe there is no fund in connection with either of the churches you name which has for its object the assistance of poor students. So far as the churches are concerned, the student must bear the expenses of the whole college curriculum (which extends over four years in Scotland) himself; the fees of the Divinity Hall, however, are paid by the Presbytery to which the student belongs.—**C-R-G-S.**

## The Topic.

### OUGHT THE LEGISLATURE TO PREVENT MEDICAL MEN PRESCRIBING OR ADMINISTERING MEDICINE TO THEIR RELATIONS OR FRIENDS ?

#### AFFIRMATIVE.

A medical man should be freed from the temptation to do wrong to his relatives and friends, because of the many opportunities his profession affords for the administration of poisons, without exposure to that suspicion which would attach to non-professional poisoners. The legislature alone can produce this freedom from temptation; the well-being of society and the honour of the profession, therefore, demand legislative interference.—**ALEPH.**

The administration of medicine by a friend or relative should be made *prima facie* evidence of intention to poison by legislative enactment; the public morals and safety demands this.—**VERITAS.**

The legislature ought to prohibit, because it is its duty to guard the morals of social life; and as the medical profession occupies such an important position in the social state, it is of paramount importance for the State to secure for it, as far as legislation can do

so, the entire confidence of the community.—**INDEX.**

The medical profession ought to seek legislative restriction, from the principle of personal honour. Circumstances which are familiar to the public mind render such a step necessary,—1st., as a declaration of their utter detestation of recent crimes; and, 2nd., to reinstate and increase the wavering confidence of the public in the moral rectitude of the profession.—**NEMO ME IMPUNE LACESSIT.**

A rich man may die, leaving his wealth to a distant relative; a nearer relative may conceive himself to be injured thereby; hatred is engendered in his breast, and, being of a vindictive disposition, he pursues a system by which his relative becomes his victim, and he obtains the wealth; he determines upon entering the medical profession; he enters upon the course of necessary study; he is admitted to practice; he locates himself near his rich relative; he obtains his patronage and

influence in the extension of his practice; they live in the closest intimacy; they are bosom friends; but the fell purpose of the injured one is relentlessly pursued: opportunity offers; poison of a slow nature is administered professionally; after a lingering illness the rich man dies, and he is carried to his long home; the certificate of his death is given by his envious poisoner, who, by means of a will concocted immediately before his victim's death, obtains possession of all his wealth, and riots apparently at ease through the remainder of his life, unsuspected and unpunished by mankind. Such fearful possibilities should, in a rightly constituted society, be provided against by the municipal law, prohibiting medical men administering or prescribing medicines for relatives or friends, because of this possibility—they may be interested in their death.—NEMO.

Persons having an interest in another's life, by means of life assurance, have become the victims of professional poisoning, and a systematic course of poisoning has been developed, to the injury of such valuable institutions, and the sacrifice of human life, thus rendering life hazardous, and the stability of life assurance societies more precarious, to the damage of those depending upon them for future fulfilment of their claims of an honourable nature; hence it is a first duty of the State to surround with difficulties medical poisonings by prohibition.—PATRIE.

#### NEGATIVE.

The question is so peculiar, that we have endeavoured to find out a reason for its appearance. We presume Smethurst has had a "finger in the pie," and that the late case of poisoning a "relative, or a friend," has dictated the *Topic*. We therefore take the negative side in this debate, for we consider it puts all medical men on an equal and unfavourable footing. In short, the question supposes that all gentlemen of the medical profession are capable of being guilty of poisoning "their relatives or friends," if they have the chance. In

this light we view it, and therefore beg to advise the legislature not to attempt such a prohibition as our *Topic* speaks of.—BETA.

A law to prohibit medical men from prescribing or administering medicine to their relatives or friends would, in my opinion, be highly impracticable. Matters have scarcely come to such a climax that the legislature should prohibit the whole medical profession from prescribing medicine to their friends. If it could be proved that medical men were poisoning, or even attempting to poison their friends by wholesale, for the sake of gain, then we might discuss the advisability of the establishment of such a law; but at present I am entirely at a loss to conjecture what can even have suggested such a question. It cannot, surely, be in consequence of what transpired on the trial of Dr. Smethurst before Chief Baron Pollock, for the murder of Isabella Banks. It cannot be in consequence of this case, for upon that occasion there was really no evidence to prove that arsenic had ever been administered, or even ever been in the possession of the prisoner, and, most assuredly, none was found in the body of the deceased. As to the testimony of Dr. Taylor on the trial, I can scarcely place any reliance in a medical man who could make such a mistake, or, more properly speaking, blunder, as he admitted he did in testing the contents of the evacuations. It was such a blunder that, had the coroner's inquest been the final decision in the case, Dr. Smethurst would have been consigned to the scaffold, in consequence of it. Besides, such a law would be an infringement upon the rights and liberties of medical men, as individuals. Therefore, until it can be conclusively proved that medical men in general use the privilege of prescribing medicines to their friends and relations, to the detriment of the patient, I see no reason why the legislature should at all interfere to alter the present state of things.—T. D. K.

There are "*black sheep*," unfortu-

nately, in every profession, but, happily, they are very few in comparison of the large number of persons who are respectable and trustworthy. It would be unfair, therefore, to make a law which would operate prejudicially against the many, on account of the few. This question is, rather, one of those which, as I think, must of necessity be left to the discretion of relatives and friends. It is to be hoped that the *Smethurst* case will be a sufficient caution to the public generally, and put them on their guard in future. There are individuals who fancy that *all* things can be put to rights by Acts of Parliament. I consider, however, that statutes are, like *some* other things, excellent when "in their place," and that much judgment and discretion should at all times be exercised, as to what really is, and what really is not, a subject for the interference of the legislature. Besides, "to prohibit," would take away one of the greatest blessings which at present exists, namely,—medical assistance ready at hand, in the cases of sudden illness, especially in country places. After due consideration, therefore, I express myself as entirely *opposed* to the *affirmative* view of this subject, believing it to be unfair, inconsistent, and, beyond all, absurdly arbitrary.—R. D. R.

I am at a loss to discover any arguments in favour of the affirmative side of the query. To develop the subject fully, requires more space than can be assigned to the subject, but I will endeavour to condense the matter as neatly as possible.

In the first instance, we must advert to the nature of the legislative body, whose functions consist in the framing of laws calculated to benefit the public. Should any enactments be attempted on this subject, I surmise the greatest hostility would be demonstrated in debate, which, no doubt, would terminate unsuccessfully. Before any measure can receive the sanction of Parliament, and the final seal of approval of the Sovereign, it has to pass many stages of

investigation during its ordeal in that assembly; and these being the invariable preliminary measures of settlement, it is my settled opinion that all attempts to *restrict* the operations of professional men would prove abortive, but, if successful, injurious to the welfare of the public at large.

Secondly, if we advert to the propensities of human nature, we shall find that God infused, at the time of creation, the tendencies of love and respect between the different members of one family, be that relationship of the origin of consanguinity, or affinity. The legitimate attributes of nature, if rightly obeyed, revolt at all attempts to injure or destroy the life of a loved relation. Although there are such monsters as a "*Smethurst*" in existence, yet, ere this article meets the public eye, it is hoped he will have satisfied the requirements of the *law of retaliation*, by the forfeiture of his life, as a holy memento to the public surrounding him. The paucity of these instances constitutes no warranty to attempt to preclude the skilful practitioner from administering to, or prescribing for, a relative or friend, perhaps at a critical moment, when no other assistance can be obtained, and, perhaps, delay would be pregnant with fatal results. Should any attempts, as above, obtain legal currency, peradventure through restraint, *ten per cent.* of the population would be sacrificed to save *one*. I am perfectly conscious that the unnatural *issues* of human passions are traceable to the primitive ages, but the remedy inheres in the treasures of *refinement* rather than in those of *prohibition*.—S. F. T.

Of the learned professions, the medical one has the greatest claims upon our respect and esteem. The unostentatious benevolence of its members has well entitled them to that confidence which is always accorded them, and which they have so seldom abused. While the kind offices of the minister are generally confined to words, and the barrister's aid must ever be preceded by his fee, the physician's part is "*not*

words but deeds;" nor does the etiquette of his profession permit him to consider the probability—or sometimes the *improbability*—of his services being requited.

To propose, then, a measure such as is spoken of here, is to offer to this class the greatest insult, without the slightest reason, for it cannot surely be because Palmer is believed to have turned his professional knowledge to the basest use, and Smethurst is suspected of having done so, that the whole body of medical men is to be branded as unworthy of trust. If their knowledge of toxicology directed Palmer and Smethurst in committing their supposed deeds, it must be borne in mind that it was medical evidence which principally led to their conviction. The *profession* nobly vindicated itself, and threw back the slur upon the *men* whose names have been rendered odious.

This proposed measure, however, *would not be of any practical utility*. It would merely necessitate the selection of another vehicle than medicine for conveying the poison—for instance, food, or, as has sometimes been used, snuff. Should a friend meet with an accident, or be attacked by sudden illness, or should his own family partake of poisonous *fungi*, served up to table by some ignorant cook, the medical man would be legally forbidden to administer a remedy, even to his dearest friends. In such a case *the law would be a dead letter*—it would be disregarded. Finally, to prevent a medical man from attending his relatives or intimate friends professionally is to deprive these friends of the services of the person likely to be best qualified to prescribe for them, since, it is reasonable to expect, that he would be well acquainted with their habits, constitution, general health, former troubles, &c., a perfect knowledge of which matters is of great importance to guide a physician in forming an opinion regarding a patient's trouble, as well as in properly treating it.—*NOWA.*

What have the medical profession done that the "legislature" should be

called upon to pass a law prohibiting them from prescribing or administering medicine to their relatives or friends? Some of them may, as in every other class of the community, have committed breaches of the criminal and moral law, but these breaches are neither so numerous nor so clear as to warrant the "legislature" to interfere, and by that interference to deprive the whole medical profession of the power of prescribing or administering medicine to their relatives or friends. Has the crime of poisoning those they profess to love and respect become so notorious? Are the facts so numerous, and the crime of so frequent occurrence, that nothing can save the medical profession from becoming the destroyers of their relatives or friends on a large scale but an act of the "legislature"? Have they sunk so low as moral beings, and as a profession, that they disregard alike the sacred bond of friendship and the closer ties of consanguinity? Does the friend of the medical practitioner already look with jealous eyes on him, and his relations watch with suspicion the soothing poison administered by the hand of a husband or a brother? "Confidence is the seal upon the bond of friendship, suspicion cancels it." Is the deed of a Palmer to cancel the whole confidence hitherto reposed by friends in the medical practitioner? Or that of a Smethurst to cause those in the closer relationship of blood to forego their care and skill, and who have double cares upon their confidence? The proofs are too few, and the claims are too many; the honour of a noble profession is at stake, a profession that has given fewer examples of crime than any who lay claim to the name of learned. And for the "legislature" to shut them out from their noblest field of action, would be both unjust and cruel. It appears that this age has a particular love for legal enactments; the arm of the law in the eyes of some is considered the only fit and proper governor. Are there a few cases of death per year through intemperance in the use of spirituous drink? Straightway we have a section of the

people clamoring for a legal enactment to abolish the entire "liquor traffic." Does a medical practitioner poison his reputed friend, or his illegally wedded wife? We are called upon to decide whether the medical profession ought not to be prohibited from administering medicine to their relatives and friends. We may yet expect to hear of the "legislature" being called on to prohibit

the use of razors, because some had committed suicide while shaving. Legislative enactments are for the purpose of securing the greatest amount of good for the greatest number, not to coerce the many, and deprive them of the power of doing good, because a few have disregarded and set at nought the laws of God and man.—D. R. R.

## LITERARY NOTES.

It is with the deepest regret we announce the death of the Right Hon. Sir James Stephen, K.C.B., which took place at Coblenz, in his 81st year. He was honoured and beloved for his ripe knowledge in historical and ecclesiastical subjects, and his urbanity and kindness to all. He will be much missed at Cambridge, where he held the appointment of Professor of Modern History.

We have received on this subject the following communication, which will be read with deep interest:—

*To the Editor of the British Controversialist.*

Sir,—In common with a very large section of the reading public, I heard of the decease of the Rt. Hon. Sir James Stephen, Professor of History in Cambridge University, with great regret. By his death the world has been deprived of another of its intellectual giants. No greater has been left behind. His extensive research, his ripe judgment, his rare candour, the wealth of his imagination, the richness and perspicuity of his style, his Christian principle,—all combined to place him in the foremost rank of the century's authors. The eloquent voice, to which so many were accustomed to listen as to an oracle, is now silent. The hand which penned such glowing sentences has ceased for ever from its labours; but the noble thoughts which that voice uttered, and which that hand committed to paper, will live in the hearts and brains of those who heard and of those who read them for generations yet to come.

It is not my intention, however, to

occupy your space with any lengthened remarks on the merits of Sir James Stephen, either as a man or as an author, but simply to give the readers of your able Periodical an illustration of his rare kindness, and of his readiness to assist all aspirants in the same path up which he himself so perseveringly and successfully climbed. Some eighteen months ago I determined to make a systematic study of the History of England. At the outset, however, I found myself much puzzled as to the best method of so doing. I also experienced much difficulty in the choice of authors for study. The reading of a third-rate or untruthful book produced two evil results. It generated false ideas, and therefore gave much to unlearn, and also wasted valuable time. In this strait, I determined to apply to Sir James Stephen, with whose works I was familiar, and of whose genial disposition I had heard much. The subjoined letter was the result of my application. It requires no comment from me. And my purpose in thus forwarding it to you, Sir, is that through the medium of the extensive circulation of the *British Controversialist*, the suggestions it contains may be made available to many other students of history, who, like myself, for lack of such suggestions, are losing much labour and time.—I am, Sir, yours respectfully, Y. E.

LETTER OF SIR JAMES STEPHEN.

(Copy.)

29, Westbourne Terrace,  
London, 27th May, 1858.

Sir,—Your letter of the 21st inst.

has been forwarded from Cambridge to me at this place. I am reluctant to leave it unanswered, but it is impossible for me to return any satisfactory answer to the questions you propose to me.

The course of study which any man ought to pursue upon any subject must depend upon a multitude of considerations, which can be rightly estimated only by those to whom he is intimately and personally known, and who can foretell, with some confidence, what resources will be within his reach, what stock of previous knowledge he will be able to bring to the proposed course of reading, and with what habits of mind he will be able to pursue it. Addressing myself to a total stranger, I must of necessity confine myself to a very few suggestions, which I fear will be too vague and general to be of any real use.

The history of England is usually considered as composed of several distinct eras, such as those of the Saxon, the Norman, the Plantagenet, the Tudor, the Stuart, and the Brunswick monarchs. It is convenient to begin by reading them all in sequence in some compendious History of England, as, for example, that which was published in Dr. Lardner's library, which usually bears the name of Sir James Mackintosh. By running rapidly over such a book, you might fix in your mind a general outline or skeleton map of the entire course of events, which you would then proceed to investigate more closely. With that view, I would have you study each of the successive eras which I have mentioned apart from the rest. For each successive era it would be well to select some one principal guide; as, for example, Sharon Turner for the Saxon period; Thierry for the Norman period; Lord Lyttleton for the reign of Henry II.; Mr. Hallam for the later Plantagenets; Mr. Froude's yet incomplete book for the Tudors; Dr. Vaughan's book for the history of the Stuarts; Lord Macaulay for the reign of William III.; and Lord Mahon for the Brunswick dynasty: with such a central authority for each successive period, you might, while

clinging to that centre, range right and left in quest of all information within your reach by which it could be explained, corrected, or illustrated. The central book would thus become a main stem, round which whatever else you might collect would cluster, and would become a species of index to whatever collateral learning you might gather. You might thus gain or strengthen the invaluable habit of at once diversifying and concentrating your thoughts.

I would have you avoid passing hastily from one era to another. Dwell on each in turn, until you have mastered, so far as your leisure will allow, whatever it is most important for you to know respecting it.

With that view, I would advise you always to read with a pen in your hand, noting down, as they present themselves, what are the main questions in chronology, of geography, of genealogy, and of constitutional law or usage to which each successive era may give birth, adding some brief intimations of the right answers to them. Then I would advise you to read what you can of the literature, especially of the memoirs, the poetry, and the biography, of the times with which you were engaged. It would be well to make yourself at the same time acquainted, by the aid of Lodge's portraits, and such like collections, with the countenances of the persons of whom you were reading; and to visit, when opportunity served, any remarkable historical scenes connected with those times. There are even many English plays (and, in the last two centuries, some romances) which throw a great light on the national history.

I mention these things, because they have all in common the advantage that they would engage your imagination in support of your studies, and would greatly aid your memory in recalling and appropriating the fruits of them. As it is, I fear that most of us seek for nothing and find nothing in our lighter reading than mere amusement. This is, however, a great waste of time and of the means of self-improvement. Perhaps

the most amusing books in our language are the writings of Thomas Fuller and of De Foe. But if you read them merely for amusement, you miss half their power of amusing. Read Fuller as illustrative of the spirit of the Covenanters and the Cavaliers; or De Foe, as throwing light on the reigns of William III. and of Queen Anne; and the humour becomes incomparably more rich, and the comedy more droll. So Shakespeare, although belonging to all lands and all ages, has yet so peculiar a relation to England in the reigns of Elizabeth and of James, that neither he nor the historians of those times can be entirely detached from each other, without a serious prejudice both to him and to them. "Hudibras," which is as wearisome as it is witty, if you read it apart from the story of the civil wars, becomes full of life and interest when read in connection with them; and Dryden's "Satires," though superior to any other satirical poetry which the world possesses, lose more than half their meaning, unless you sit down to read them with a mind full of the strange characters and incidents which made their appearance soon after the Restoration. It seems to me that an Englishman, who knows no language but his own, may become, in a perfectly just sense of the word, a learned man, simply by studying the political and military history of his country as illustrating, and as illustrated by, the literature of his country, if you understand the word literature as comprising the whole series of the immortal books which have been written in the language of England. By proceeding stedfastly and patiently from one era to another, making at each era one good history of it,—a nucleus round which to gather, and with which to unite whatever illustrative literature that era has bequeathed to us,—a diligent man, even though not master of very much leisure, might accumulate a mass of knowledge applicable to all the great purposes of life, such as is but rarely accumulated by the scholars of whose learning fame speaks the most loudly. To do all this in a supreme

degree, a man must, indeed, be gifted with powers of no ordinary kind. But though few, indeed, of us are able thus to make the history of our land the inlet and the index to a field of learning commensurate with all the great literature of our land, yet any one may do this to some extent, and according to the measure of his own capacity; and whoever, according to that measure, accomplishes that task, will have laid the immovable foundation of much wisdom, and of much blameless enjoyment.

I am, Sir, your faithful servant,

JAMES STEPHEN.

The Germans of Constantinople are going to erect a monument to Alexander von Humboldt, in connection with which a museum, library, and reading room, will be established, for the benefit of the late philosopher's countrymen living at Constantinople.

A new era in cheap journalism has commenced with the publication of "Everybody's Journal," which is to appear weekly, price three-half-pence.

New York papers mention the report that Alfred Tennyson contemplates a tour to the United States during the present autumn.

An undertaking, under the name of the London Arabic Literary Fund, of an educational and civilizing tendency, for the many millions speaking the Arabic tongue, is being started in London by a Syrian gentleman named Antonius Ameuney.

Mr. W. Dyce, R.A., has received the first prize of £50 at the Liverpool Academy Exhibition, for his picture of the Good Shepherd.

Signor Costa is understood to be engaged in composing a new oratorio. The text, as before, is by Mr. Bartholomew.

The indefatigable Mr. John Timbs has in the press a volume of "Narratives of Inventors and Discoverers in Science and the Useful Arts," to be illustrated by engravings.

THE HOUSE OF LONGMAN AND CO. —The retirement of Mr. Brown, and the death of a former partner, Mr. Orme, have naturally directed attention to this, with one exception, the oldest

house in the trade in London. Like some of our other well-known institutions, its origin is lost in obscurity, although, unlike many of them, we are able to trace the founder, or, at any rate, the first of the dynasty, in the person of Mr. Thomas Longman. When the house commenced business we know not; the first time we find the name is on the title page of a book published in 1725, at which time the sign of the house was the "Ship." Perhaps nothing has tended more to raise the house to its present position than the plan adopted by the principals, of introducing fresh blood from time to time,—a plan which was carried out by the introduction of Mr. Rees, Mr. Orme, Mr. Brown, and in 1824, when Mr. Green, who had been apprenticed in 1807, became a partner. This gentleman, who has had charge of the country department for many years, is the only remaining partner of the old firm, Longman, Hurst, Rees, Orme, Brown, and Green. Mr. Roberts, another gentleman, who was apprenticed in the house in 1826, and who for many years represented it in the country, was, in 1856, received into partnership. The firm now trade under the name of Longman, Green, Longman, and Roberts.

Messrs. Routledge and Co. will shortly re-issue the 8vo. editions of the dramatists, published by the late Mr. Moxon, which series they have recently purchased.

Mr. Dickens's story, secured by the *New York Ledger*, appears at last in that journal, under the title of "Hunted Down," a tale illustrative of life assurance. Only a small portion appears each week, as the proprietor's object, of course, is to make it last as long as possible, to repay him the thousand pounds he is said to have given for the story.

The death of Leigh Hunt has unloosed the last tie which connected the present with the past circle of distinguished men. Byron, Shelley, Keats, Lamb, Hazlitt, Coleridge, Wordsworth, Southey, Scott, Moore, and Jeffery,—

most of whom were his personal friends and associates.

A collection of problems in chess is shortly to be published in America, to which the punning and not inappropriate title of "Chess-nuts" is to be given.

We glean some important literary intelligence from Messrs. Longman's "Notes on Books." That enterprising firm has in preparation, an edition of "Lalla Rookh," by Tennyson; a new edition of "Pilgrim's Progress," with a preface, by Rev. C. Kingsley, with 120 illustrations; a book of emblems, entitled "Moral Emblems, from Jacob Cats and Robert Farley, with Aphorisms, Adages, and Proverbs of all Nations;" a third edition of the Rev. Canon Moseley's "Astro-Theology;" a new edition of Mr. McCulloch's "Dictionary, Practical, Theoretical, and Historical, of Commerce, and Commercial Navigation," revised, and containing much additional information. Two new works on Mineralogy and Geology, by Mr. H. W. Bristow, F.G.S. The first will be entitled "A Glossary of Mineralogy," and the second, "A Glossary of Rocks, Explanatory of their Structure and Composition;" the seventh volume of Lord Bacon's works, edited by Messrs. Ellis, Spedding, and Heath, will be published this month. The third and concluding volume of Captain Brialmont's "Life of the Duke of Wellington," translated, with additions by the Rev. G. R. Gleig, M.A., is also in the press, and will take up the history of the Duke from the Battle of Waterloo, and will represent him as an ambassador, as a minister, and as a citizen.

Charles Kingsley is, we hear, engaged in the composition of a new novel, a historical subject of much interest. This will be good news for his admirers, many of whom will be glad, also, to learn that his portrait, by Havell, which was exhibited at the Academy last year, and was pronounced by all who knew him to be an admirable likeness, is in the hands of the engraver, with a view to its publication.



We learn from the North that, before leaving Edinburgh, the Prince of Wales desired to mark his recognition of the facilities afforded him for study at the University, and requested to be registerer as a student; and that the Rev. C. F. Tarver, M.A., who has, since 1855, superintended the studies of his Royal Highness, will, upon his Royal Highness leaving Holyrood, previous to commencing his studies at Oxford, retire from the service of the Prince, and resume his parochial duties as Rector of Ilketshall, St. John's, Suffolk.

Within the present or preceding year, three first-class Tory periodicals have been started, and all three are prospering. These are, "Bentley's Quarterly," a pungent, six-shilling periodical, red as to its cover, but true blue as to its politics, and said to be conducted by Lord Robert Cecil; the "Universal Review," a monthly of steady and solid character; and the "Constitutional,"—more brilliant and vivacious—striving to do the work done of yore by Blackwood, under Wilson, and Frase, under Maginn.

The *Tagus* steamship, Captain Cook, arriving at Southampton from Lisbon on the 12th ultimo, included among her passengers Mr. Alfred Tennyson, the Poet Laureate.

On the first of next month will be published "MacMillan's Magazine," price 1s., edited by David Masson. A tale will be commenced in the first number by the author of "Tom Brown's School Days." This promises to be an attractive serial.

Dr. Nichol, Professor of Astronomy in the Glasgow University, died on Monday afternoon, Sept. 19th, from congestion of the brain. He was born in 1804. His father was a bookseller in Montrose, and Mr. Nichol's first venture in life was as schoolmaster of Dun, in the neighbourhood of that town, when he was only sixteen years of age. He afterwards studied for the church, and was duly licensed as a preacher. Literature and science, however, soon diverted him into a course more suitable to his

faculties. Having obtained a professorship he distinguished himself by his various popular works on astronomy, "The Architecture of the Heavens," "The Planetary System," "The Planet Neptune," &c.; and by his lectures on the same class of subjects he was the first to make the public familiar with what is called the "Nebular Hypothesis."

The late George Biggs, Esq., for many years bookseller and publisher, of 421, Strand, where he died on the 22nd of May last, has left personalty to the amount of £70,000, which he has charitably bequeathed to several valuable London literary institutions, besides legacies to about 150 persons, many of whom were contributors to his periodical, "The Family Herald."

Dr. C. J. Vaughan has intimated his intention of resigning the Head Mastership of Harrow School, which he has held for fifteen years.

We are informed that the friends of the late William Threlkeld Edwards, Esq. (whose obituary we gave last month), contemplate publishing a volume of "Poems and Remains, with a Memoir;" we therefore shall not publish in these pages the extracts we promised, because our friends will more highly prize them in the forthcoming volume, which, judging from what we have ourselves seen, will be a worthy memento of our late respected friend.

A new monthly is announced for 1860, under the editorship of THACKERAY.

GOLDSMITH'S *Sweet Auburn* is "to let."

Sir David Brewster has been appointed to the Principalship of the University of Edinburgh.

G. L. Craik, Esq., Professor of History and English Literature in Queen's College, Belfast, has become a candidate for the Principalship of St. Leonard's in St. Andrew's, thus left vacant.

Mrs. Beecher Stowe has been some time in London, engaged upon her new tale, "The Minister's Wooing," and is residing at 18, Montague Street, Russell Square.

## Epoch Men.

### LORD CLIVE.—THE BRITISH EMPIRE IN INDIA.

Success favours the persistent ; and Clive possessed that unsleeping energy which constitutes the chief characteristic of each master mind.

“ Sloth, the nurse of vices,  
And rust of action, was a stranger to him.”

Arcot was but the beginning of a succession of triumphs. Reinforced by a few soldiers from Madras, and aided by the troops of Morari Row, he took the fort of Timery, fell upon a corps, headed by the French, despatched from Trichinopoly to the assistance of Chunda Sahib—with whom they had effected a junction—and defeated it, gaining the treasure chest of the rajah. Arnee surrendered unresistingly ; and Conjeveram, after a brief struggle, was effectually reduced. The flush of glory in Clive's heart made him irresistible, and each additional victory acted as a spur to his zeal. His vigorous restlessness changed waverers into allies, and his indomitable spirit wrested submission from each adversary. Covered with the renown of unexampled conquests, he proceeded to Fort St. David to report progress and plan a future.

It was only, however, where the man of clear aim and decisive policy directed action and compelled obedience, that matters progressed favourably for British honour. Ginger and Mohammed Ali still remained cooped up in Trichinopoly, effortless, and Chunda Sahib had collected a new army, which Dupleix had reinforced with 500 formidable French infantry, under European leaders. After laying waste the districts whose inhabitants were favourable to Mohammed Ali, the rajah attacked Poonamalee, and succeeded in destroying it and the English residences in its neighbourhood. Clive was asked to meet him, did so, and, after a keen contest at Coverspak, totally routed the enemy. Elated with their hard-won victory, Clive's army on their homeward march came within sight of a city, recently erected by Dupleix in commemoration of his success in founding a French empire in India, and named by him the “ City of Victory.” A lofty column, on whose four sides it was intended to inscribe in different languages an *epigraph* regarding the glories and labours of the French statesman, was just reaching completion. Clive immediately resolved upon the demolition of the boastful lie. This was done, as an indication to India of the unchallengeable hardihood of the British, of the futility of the French policy, and of the real weakness of the self-styled leading power. To Dupleix it was undoubtedly throwing down a gage of battle, which it would be hazardous to accept and dangerous to refuse. It certainly committed Clive to ultimate hostilities, and made him sufficiently marked as the antagonist of the Dupleix policy. He returned to Fort St.

David unopposed and untouched, his work intended accomplished, and his men enthusiastic for new adventures.

Clive was then nominated to command an attack upon the lines of the enemy entrenched round Trichinopoly; but while he was organizing his force, and just on the point of marching, Major Lawrence, his superior—a brave, carefully bred, practical soldier—arrived from England, and assumed the leadership of the expedition. Clive unhesitatingly relinquished the nomination, and accepted a subordinate position where he ought to have been first. Duty does not so much love place as labour, and Clive was possessed of the fine military instinct of subordinacy in the ranks, and indomitability in action. No slight labour lay before the English forces. Trichinopoly stands at the head of the delta of the Cauvery river, 190 miles south-west of Madras. Its fort is placed on an isolated rock, which rises 600 feet above the alluvial expanse that lies around. Chunda Sahib and M. Law, commander of the French contingent, completely blockaded the fort and town, and the British required to besiege the besiegers. Law had established his headquarters on Seringham, an island formed by two branches of the Coleroon; it is holy ground in a Hindoo's eye, and contains one of the most famed pagodas of Southern India. Clive suggested that he, with half the British force, should occupy the village of Samiaveran, right in the line of communication between Trichinopoly and Pondicherry, where Dupleix sat designing those webs of policy which his agents were not astute enough to work, and he was not brave enough to manage in person. Lawrence assented. Clive made a rapid dash upon the rajah's forces, broke their lines, and enabled Lawrence to effect an entrance into the beleaguered fort. He afterwards completely effected his design, but that mainly through a somewhat melodramatic series of war incidents, in which Clive was the leader. Samiaveran was the master position of the siege; Dupleix perceived this, and sent a relieving corps under M. d'Auteuil; Clive resolved to intercept it; D'Auteuil retreated to Uttalore, and Clive, immediately countermarching, regained his quarters. Law heard of Clive's departure, and determined upon attacking the enfeebled encampment during the commander's absence, and aided by forty English deserters, under an Irish officer, proceeded to effect his purpose. Unaware of Clive's return, he led about 800 men towards the camp. The English sentinels challenged the advancing force, the deserters responded; they passed in; but their impatient haste defeated the success of the manœuvre. They fired at once on entry. One of their musket balls shattered the chest which Clive—snatching a moment's rest after his long march—used as a pillow. He was instantly awake. Rushing amongst his men, he found them under arms, but entirely in ignorance of what had occurred. Clive, in a passion, flew upon the French Sepoys, thinking they were his own, and scolded them in the confusion for their folly, until one of them convinced him of his mistake by wounding him on the thigh. Unappalled by this unexpected apparition of an armed enemy in the

very heart of his stronghold, he called for an instant surrender from the foe; a number yielded, and he gave them in charge of a band of Sepoys of their own party. Suddenly the mist cleared away from his view; he divined the trick, and counter-plotted so sagaciously, as to hold active hostilities in check till daylight broke, when he gave deadly fight to the enemy. Faint with the loss of blood, leaning upon the shoulders of two of his men, he ordered the action. One of the deserters, fearful of the evil upshot of the exploit, fired at Clive, but missing his mark, killed one of Clive's supporters. Thrice had Death, in one engagement, thus aimed at the life of the leading thoughtsman and strategist among the British, but, unnerved by his hardihood, failed in its purpose.

This failure rendered affairs desperate. Chunda Sahib left his followers to shift for themselves, and, instead of honest capitulation, chose to negotiate for escape with the leader of Clive's Tanjore contingent. He proved false, and put the rajah to death. Law persistently braved and endured, waiting for help which could not come, for Clive intercepted every auxiliary band. At length, he was compelled to submit. Dupleix's schemes, however craftily conceived, were foiled on every side. He bribed, intrigued, flattered, promised, and threatened; but Lawrence vanquished his nephew under the walls of Gingee, and Clive was summoned to Madras to undertake a new enterprise.

Covelong, twenty miles south of Madras, and Chingleput, about fifteen miles south-west of that, were then in the hands of the French, and interfered with the interests of Madras. It was advisable they should be reduced, and this was the mission to which Clive was called. The only available forces for this expedition were 500 freshly-levied Sepoys, and 200 Europeans, crimped from the dens of London, or exiled from its gaols, and pitched, like shot rubbish, on the quays of Madras. A regular Falstaff's regiment it was!—"discarded, unjust serving men, younger sons to younger brothers, revolted tapsters, and ostlers trade-fallen,—the cankers of a calm world . . . . tattered prodigals, lately come from swine-keeping, from eating draff and husks." However—" *homo fervidus et diligens ad omnia paratur*"\*—and Clive, born to manage men, soon disciplined them into daring, by the most successful and contagious of all agencies—example. He led his motley brigade of vagabonds against Covelong, and it was captured. While their exultation was at its full, he marched them on to Chingleput. A detachment had just left it to help the Covelongians. They were too late. Clive heard of their advance, placed his men in ambush, and at a wave of his hand, they delivered such a volley, as resulted in the immediate flight of the auxiliaries. Ill news travels fast; but Clive was at Chingleput almost as early as the report of the disaster. Without delay he commanded an escalade, and the assault was just on the point of commencing, when the French commander begged a truce, and afterwards stipulated for a surrender, accompanied by the

\* "The earnest and enthusiastic man is ready for every emergency."

honours of war. Clive was glad to purchase real success at the price of gratifying this little piece of mere vanity; and while the French commandant issued with flying colours and beating drums, Clive entered with the calm collectedness of a genuine hero. But this three years' strain on the mind of the young hero at once unnerved and enfeebled him, and the hour of reaction came. He returned to Madras, a fitting subject for a sick nurse. This he found in the young, handsome, and amiable sister of his old friend, Mr. Maskelyne, in whose company he had escaped from Madras eight years before. "Pity is akin to love," and Miss Margaret Maskelyne's affections were gained in the sick room of him who had won honours in the camp and on the tented field. On 15th March, 1753, Clive, by marriage, united his destiny with hers, and shortly thereafter, on leave of absence, he and his bride embarked for England, where on 7th March, 1754, Edward Clive, their son, was born.

Clive's reception in his native country was enthusiastic and flattering. He was everywhere fêted and caressed. The Court of Directors of the East India Company, at a magnificent public banquet, presented him with a diamond-hilted sword, value £500, —a gift which he, much to his credit, only accepted on condition that a similar honour should be conferred on his superior, Lawrence. He had acquired a considerable amount of wealth in his brief but brisk military career, and dutifully expended a portion of it in relieving the paternal estates of heavy mortgage burdens, and in assisting in the establishment of his brothers and sisters. He became showy, dashing, extravagant, and egotistic, rattled his equipages grandly among the nobility, and mingled in the political intrigues of the time. Flattered and befooled into a parliamentary contest with one of the nominees of the Duke of Newcastle, then prime minister, he was, after the usual complimentary (?) acknowledgments to the "free and independent electors," chosen, 1754, member for St. Michael's, Cornwall. He was ousted on petition, by a merely party dodge, and after all his waste of wealth, was left apparently careerless.

In the meanwhile, the French and English India Companies had met to arrange their difficulties, and had agreed to relinquish their warlike antagonism. Clive was at home; Duplex was recalled, and thanklessly treated by those for whose interest he toiled; and halcyon days of peace in India beamed from the treaty papers of the Directors. The English were superior in the Carnatic, and the French held chief sway in the Deccan, and all seemed equable and fair; but European politics became complicated, and premonitory mutterings of a continental war were heard in the salons. Clive had pretty well indoctrinated the Company with his opinion, that there would be no real peace in India for the English while any other European power was influential there; and he was known, on the trustworthy testimony of Major Lawrence, to be "a man of an undaunted resolution, of a cool temper, and of a presence of mind which never left him,—born a soldier:—"

“ One of those,  
That in their natures love war's dangers more  
Than the rewards of danger.”

With the intention of being ready, should war really become imminent, the Directors of the India Company invited Clive to reaccept office under them, with a royal commission as Colonel. He instantly and gladly agreed, and left England for Bombay,—the general rendezvous for the British navy on Indian service,—with three companies of Royal Artillery, and 300 infantry, in February, 1755. Curiously enough, Colonel Scott, his senior officer, with whom he must have acted as a subordinate, had expired before Clive reached Bombay, and he thus became chief of the British forces in India. He would have invaded the Deccan at once, but a recently concluded treaty or convention stood in the way of an excuseless inroad, and he was reluctantly compelled to delay the execution of his purpose.

The restless ardour of his disposition soon pointed out other, and that neither unpleasant nor unprofitable, occupation. Angria, a Mahratta pirate, the scourge of the coast of Malabar, held the rocky fortress of Gheriah, and from an excellent, land-locked harbour, his barques issued to plunder the neighbouring coast towns, or to seize the vessels of traders. Clive proposed to Admiral Watson the reduction of this stronghold; and the proportions of the expected booty having been agreed on, they set to work, and in two days succeeded in razing the pirate's dens to the ground, and defeated the outlaws. Clive thereafter sailed for Fort St. David, where he arrived, by a singular coincidence, on the very day of the capture of Calcutta, the memorable 20th June, 1756.

The circumstances which eventuated in this catastrophe may be briefly told. Aliverdy Khan, Subadar of Bengal, died April, 1756, and his grand nephew, who adopted the name of Surajah Dowlah, “*Son of Empire*,”—a dissolute, ignorant, tyrannical, and selfish prince—succeeded him. He hated the British, and coveted their wealth, and resolved at once on their extirpation from his territories. With an army of 30,000 cavalry, 40,000 infantry, and 400 elephants, he marched against Calcutta, whose inhabitants were just strengthening their forts against invasion by the French, and invested it on 18th June. The hearts of the Europeans failed them for fear, because as yet unprepared for resistance to such a force. They thought it the best policy to get on shipboard and escape. A few were left behind, and they determined to hold out, in the hope of gaining terms. The place was stormed; they were all taken, and to the number of 146, thrust into a twenty feet square dungeon, which, before morning, had become a putrid charnel-house, from which only twenty-three issued alive. The rest had perished by the intolerable pangs of suffocation and thirst. As an example of the atrocious criminality of ignorance and self-indulgent apathy, the Black Hole of Calcutta has become proverbial. Intense hate for the man who, having committed a wrong like that, boasted of having thereby exterminated the British, and evinced no sign of horror at

the hideous deed, deepened into a slakeless thirst for vengeance. When, therefore, on the 16th of August, the news reached Madras, the governors of the presidency felt like tigers, and resolved upon the instantaneous chastisement of the offending Surajah. The whole available strength of the Company was immediately and unhesitatingly placed under the command of Clive, with power to adopt the most summary and signal proceedings. By the 11th of October 900 European infantry, and 1,500 Sepoys, were embarked, and set sail in five men-of-war and five transports. Admiral Watson led the navy. They reached Fulta on 22nd of December, and immediately disembarked. Clive at once marched through the jungle upon Budge-Budge. It capitulated, and he went on to Fort William. Watson had got ready to batter it from the seaboard as soon as Clive had surrounded it on land. Operations were at once begun: by the 2nd of January, 1757, it had succumbed; and on the 11th the Hooghly was plundered and burnt. So far hardihood bore him on; and then, when such rash heroism seemed to be unfitting, he plied the arts of negotiation with almost equal skill and benefit. He met *ruse* with *ruse*, and knavery with cunning. A trained diplomatist could not have been more adroit and polished, more wily in the art of circumventing an enemy smilingly. Clive offered to treat for terms; the Surajah hesitated, but marched on. Clive did not oppose him, even where the strategies of war promised success, though he kept to the open field, and still insisted on negotiation. He was, in reality, but working him into irrecoverable toils. The Surajah got his army between Clive and Calcutta, and had the latter so besieged as to have some of his men in its outer streets, and was already anticipating an easy conquest. Clive was born a match for seemingly adverse fates. He sent, demanding the immediate withdrawal of the Nabob's troops; intimating at the same time that, unless this was done, all proposals for negotiation must cease, and ulterior measures be taken. The Surajah thought this the sublime of impudence, and replied with passionate scorn. Before day-break next day, Clive, having formed a single column of 2,200 men, cut a bloody avenue through the hosts of the besiegers, and with steady continuity kept on until he had re-established communications with the garrison. The Nabob retreated in dismay, and offered terms. These Clive accepted, though apparently opposed to "the interest and reputation of a soldier," for the following good and sufficient reasons.

News had arrived of the outbreak of "the seven years' war;" M. Bussy was up in the Northern Circars, and anxious to gain an offensive and defensive alliance with the Surajah: Count Lally, whose hatred of Britain had all the intensity of a passion, was preparing a military force for service in the Carnatic; and a French fleet was expected in the Bay of Bengal. The government at Madras, who had stripped themselves of all defence in their anxiety for the infliction of a penal war on the Surajah, were becoming fearful for their own safety in the emergencies that threatened, and pressed for Clive's return. These affairs were likely to strike at the root of the policy he had inaugurated, and in the achievement of

which he had done so much. To precipitate a treaty before Bussy could unfold the complications of European politics, and gain over the Surajah to his schemes; to aim a sure blow at the French, early enough to destroy the *prestige* of their arms; and to be able then to flash off into the Circars, against M. Bussy, before reinforcements could reach him, and the reanimation of news from Europe increased the confidence of his troops—seemed to be matters of graver importance, in Clive's eyes, than the grumbling of subordinates, the taunts of governors, or the reproaches of his naval coadjutors. He therefore concluded a treaty of peace, whose conditions he saw his way through; for he had matured his diplomacy far-sightedly enough. The fortunes of the British power in India were set "upon the hazard of a die;" he bravely risked, and luckily won, and claimed that as his justification.

Clive drove on his preparations for attacking Chandernagore, the head-quarters of the French in Bengal. The Surajah was actively negotiating with M. Renault, its governor, for a treaty of alliance. Clive suspected as much, and therefore claimed by treaty the aid of his surajahship against the French, now at war with the British. The Surajah replied by asking Clive's help against the Afghauns, who were threatening him with invasion. Clive unexpectedly agreed, and on the principle of "diamond cut diamond," announced his intention to march for Moorshedabad, to the Surajah's help, so soon as he could manage to storm Chandernagore on his way, that no enemy's camp might be left between his army and Calcutta. On the 23rd of March Chandernagore capitulated. The Surajah, conscious of his own duplicity, and not so much trusting as fearing his ally, bribed off the Afghauns, and strictly forbade Clive's advance on pain of being held as an enemy. This put the matter at once on the footing Clive desired, and he determined to have done with him, and the consummate scoundrelism of Indian diplomacy now received a singular accession to its annals.

Surajah Dowlah had somewhat heavily taxed his rich Hindoo subjects; and sensitive on this point, they had resolved to try a new master. Meer Jaffier, the Surajah's commander-in-chief and a marriage relation of the late subahdar, Aliverdy Khan, was the substitute finally fixed on. The arch-plotter was one Omichund, a Hindoo merchant, who had left Calcutta and gone to Moorshedabad, where he had ingratiated himself with the Surajah by unscrupulous hypocrisy. It was proposed to Clive by a Mr. Watts—a semi-spy, semi-prisoner at the Surajah's court, that he should homologate the plot, declare war against the Surajah, and march at once against Moorshedabad. On the Surajah's taking the field, Meer Jaffier was to pass over, with all his forces, to the British lines, and thus secure an easy and decisive victory. Clive agreed, and prevailed on the demurring Committee of Council at Calcutta to risk the scheme. They saw the advantage of having a Subahdar whose accession entirely depended on them, but they thought the plot unlikely to succeed. However, full of reliance on Clive's irresistible skill, they at last assented, and affairs were ready for immediate initiation.



when an unexpected difficulty presented itself. Omichund had, at the last moment, announced that unless by a sealed treaty, he were assured of £300,000, he would disclose the plot and its co-partners to Surajah Dowlah. The British had committed themselves; now they were overreached; and here seemed to be an insuperable obstacle projected on their path. Clive appears to have thought, that in diplomacy as in war, each stratagem was fair that proved successful; and it appeared specially fitting that, by a retaliation of treachery, this traitorous trickster should be himself outtricked. He set himself to "counterplot the scoundrel," and was ready with a plan upon the moment.

"How oft the sight of means to do ill deeds  
Makes ill deeds done!"

He, with daring duplicity, proposed that two treaties should be got up; one, on white paper, for Meer Jaffier, to be held to literally; another on red paper, for Omichund, including the stipulated assurance, but *not* to be acted on in that respect at all. The Council hesitated, and then yielded assent, and signed *both* treaties, except Admiral Watson, who resolutely refused to sign any but *one*. The fascination of revenge upon "the villain in grain" was too alluring for Clive, and he *forged* the admiral's name to the other. This seems to us to have been both a blunder and a crime; for it was still further destroying the confidence of the co-partnery, and it would, as we think, have been better at once to rush into the thick of war, when everything urged to, and depended on, instantaneous action, and each would have been more anxious than another to risk the event of war than wait for discovery.

The treaties were forwarded, and all seemed right again. Clive wrote to the Surajah, twitting him with a breach of treaty, by intriguing with the French, and offering to refer his cause to the arbitration of three persons named, who were, of course, Clive's fellow-conspirators. He intimated, at the same time, that if they decided in his favour—which they were sure to do—he should demand reparation for his wounded honour, and a *solatium* for the unnecessary labours to which the navy and army were put by these unfriendly proceedings; and as the rains were near, he would come himself for an immediate answer. The masked batteries were thus suddenly opened upon Surajah Dowlah before he had his own quite ready; for the French had as yet only coquetted with his offers. There was no alternative. The sword alone could be the arbiter.

Procrastination was not Clive's fault; and now impatience seemed to him a virtue. In opposition to the very elements, which, at the monsoon season, by rain and hurricane, render active operations to Europeans all but an impossibility; he set out—though fever, in a malignant form, was almost hourly diminishing his forces—on the 12th of June. On the 19th, while they were encamped round the castle of Cutwa, the weather broke upon them with unexpected and almost unexampled violence. Here, for the first time, he faltered; the great crisis of his scheme had come, and the big consequences with the small means to work it out, struck him with a strong sense.

of their contrast. Failure in this was ruin to the British power, his own reputation, and the soldiery who adored him. He called, for the first and only time in his life, a council of war, on the 21st; and it, by a majority of one, advised delay. This was regarded as definitive. But hesitancy was, in this case, defeat, and after-reflection convinced Clive of the perils of such a policy; for, in an hour thereafter, with audacious self-confidence, he had nerved himself to risk the contest and the tug of battle—all "the hideous courtesies of war."

There seems a gleam of dare-devil nonchalance in this resolve to meet the gathering storm; for Surajah Dowlah had poured forth from Moorsheadabad the very "pick and span" of his whole force—40,000 infantry, well (though variously) accoutred; 15,000 cavalry, Rajpoots and Patans, soldiers from their infancy, well-equipped and horsed; and 50 pieces of cannon, with a train of elephants. Clive had under him only 1,000 Europeans, to whom danger was delight, and toil but a heightening of the joy of victory; and 2,000 Sepoys, who had undergone the discriminating training of his singular soldierly skill. At daybreak of the 23rd of June, on a plain near the village of Plassey, about 100 miles north of Calcutta, these forces met. It was a perilous moment; Fate seemed to have enmeshed the soldiery of Clive completely. Drums, clarions, cymbals, and other noisy instruments, awoke the morning in the Indian camp. The British, entrenched behind a rude mud fence around a grove, stood

"Still as the breeze, but dreadful as the storm."

The Nabob's cannon boomed a salute of death amongst them, but they told it back with greater caution, certainty of aim, and efficacy of execution. Fire and counter-fire continued for awhile, but no decisive movement was made; each felt that his fate stood on a precipice's edge, down which the slightest rashness might precipitate it. Clive was wary, the Surajah timid, and neither made advances to the dazzling coil and recoil of close warfare. Fatigued by toil, and overpowered with care, Clive sank to sleep during the few moments of calm thus afforded him. Fear of treason in his camp, and inability to manœuvre the magnificent *show-army* he had assembled, seemingly paralysed the Surajah's mind. About noon Clive was awakened, and informed that the enemy were retreating. The day had overcast; the enemy had neglected to "keep their powder dry;" and their artillery had become useless. Clive gave the signal for a rush. The panic was in the foes' hearts already, and they fled in strangely-mingled confusion—all, save a few French soldiers, who, with dauntless daring, held their post in a redoubt until dislodged by Clive's superior force. Encouraged by this stout resistance, some of the Nabob's troops rallied and returned; but the British turned the guns they had taken against the reassembling multitude, and they fled again more precipitately than before.

Treachery had no doubt much to do with this hasty and un-

seemly retreat, begun by mid-day, before the armies had once been brought within the sword's-arm circle of each other; but it had as truly an embarrassing effect upon the English; for,—with the political jesuitry of a conspiring Hindoo, holding aloof to take advantage of the turn events might take,—it was not until victory had fairly declared in favour of Clive, that his shifting, sly, uncertain ally, Meer Jaffier, fulfilled his part of the treaty, and came over to secure what he had not ventured to win. Treason is a dubious game to play at, and that he felt full well, when Clive drew up a guard of the gallant 39th—the heroes of Plassey,—*primis in Indis*—to greet him on his coming; for he started, and stammered out some sort of explanation of his apparent inattention to his agreement. Though the maxim, “*qui s'excuse, s'accuse*,” is generally true, Clive at once, in accordance with the policy of expediency in this case adopted, hailed him as Nabob of Bengal, Behar, and Orissa, and led him in honour to his tent.

Meanwhile, the Surajah had fled to his former capital, and there, in hesitation and fear, passed from thought to thought, from plan to plan. To no brave course could he commit himself. He dropped from the palace window, in a mechanic's dress, taking with him a casket of jewels, and escaped. He was ultimately betrayed, taken, and, with Meer Jaffier's connivance, strangled.

Meer Jaffier was installed in great splendour, amid most pompous forms, by Clive; and the chief articles of the treaty were then begun to be effected. At the meeting which took place regarding these, the outmatched Omichund was told how his own treachery had been surpassed, and under the influence of the disappointment to his avarice, reeled like a drunkard, and became a mere idiotic driveller about wealth and gems. Clive felt a momentary pang, but drugged his conscience at the time with the opiate gladness of success. A perfect shower of wealth fell upon the Company and its servants by this transaction: £800,000 were sent in a hundred boats from Moorshedabad to Calcutta. Clive had the fisc of Bengal opened, that he might take therefrom to his liking. The army and navy both shared handsomely in the gains, and even Admiral Watson came to believe that Clive, despite his disreputable forgery, was “the finest fellow in existence.”

It is impossible to manufacture kings; and Clive, though he had successfully become the Warwick of India, could not confer upon his protégé the potency and wisdom requisite to sustain a throne and maintain a kingdom. Meer Jaffier had neither the virtue nor talent which a sovereign ought to have; he was little skilled in the rare art of wielding authority, and deficient in that foresight, circumpection, and intrepidity which is needed to consolidate a dynasty, and it was not long before Clive was compelled to execute all the essential duties of royalty. Excessive taxation is a daring venture for a new government, if it is a growth from revolution, for the lesson of insurgency is soon and easily learned. The enormous pecuniary liabilities, for which Meer Jaffier had pledged his royal

faith, rendered a summary operation on the purses of the wealthy Hindoos an inevitable necessity. The circumstances of Meer Jaffier soon became eminently critical; the elements of danger and discord were active; the genius of intrigue was busy; conspiracies became rife; and he was less experienced in the management of men than in the manœuvres of policy. Wheedling failed, force prevailed, the perilous moment came, and a rebellion arose; but Clive suppressed it. Another timely intervention on his client's behalf, Clive made, when Shah Alum, the exiled heir to the sovereignty of Delhi, attempted, with the help of the Viceroy of Oude, to oust Jaffier, and take his throne. He was besieging Patna, when the hero of Plassey appeared, and at his coming, the army fled. Such a proceeding gained Clive the favour of the imperial majesty of Delhi, who was pleased to nominate Clive to the dignity of an Omrah, and to invite him as "the high and mighty potentate, Colonel Subat Jung," to his court. The honour he accepted; the invitation he declined. He was rewarded for these services to Jaffier by the gift of the quit-rent of the Company's Zemindary—equivalent to £30,000 per annum.

While the consolidation of the Company's power in Bengal, the maintenance of Meer Jaffier on his throne, and the organization of an efficiently drilled and thoroughly disciplined native force, was occupying the constant activities of Clive, Bussy captured the English factory of Vizigapatam, and swept the Circars like an uninterrupted pestilence. Count Lally, who had in the meantime arrived with the French forces, very foolishly suspended him, and substituted the Marquis of Conflans in his office, while he himself boldly and busily re-opened war in the Carnatic. He took Fort St. David, Tangore, Arcot, with more than dramatic rapidity, and sat down before Madras. The small garrison there, however, were soldiers, and stood their ground till help came, and Lally abruptly raised the siege. Colonel Forde, detached by Clive, rounded into the Circars, regained all losses there, and stormed Masulipatam, where the French were entrenched, so eagerly, as to cause 3,000 to yield to less than 900. Clive was in raptures.

Dangers thickened and crowded tumultuously upon each other. Clive's policy was destined to yet another struggle. Part of his available forces were in Masulipatam, part in Patna, and part on the Coromandel coast; Forde was ailing; and Colonel Eyre Coote was reinstating matters on the borders of Bengal. The Dutch at Chinchura, farther up the Ganges than Fort William or Chander-nagore, saw themselves not only outmatched but isolated, and began to bethink themselves that they had been too unambitious. They drew recruits together; and as rumours reached them of impending war between Holland and England, they courted Meer Jaffier, and brought round a squadron into the Ganges. Clive held to his policy of British supremacy; plied the Nabob incessantly with petitions, which gradually became like commands, to prohibit the Dutch ships from passing Fulta, a village below Calcutta. He succeeded: the Dutch remonstrated. Clive lined the river with guard-boats,

and garrisoned all the little forts on its banks. The Dutch were obstinate; and Clive ordered Colonel Forde, with 1,200 men, to intercept communications between the squadron and Chinchura. After a skirmish near Chandernagore, in which he drove back a force into Chinchura, he found that the men-of-war's men had landed, and were marching upon him. Forde had no orders of council to fight; and wrote to Clive that this alone prevented him from attacking them. Clive was playing an after-dinner rubber at whist, and merely took pencil, and wrote on the missive sent, "Dear Forde, fight them just now, and I'll send the order to-morrow." Forde fought at Bridona, while Clive managed a naval encounter on the Ganges, and the Dutch were thoroughly vanquished. Clive, however, throwing vindictiveness aside, saved Chinchura from pillage by the Nabob. The Dutch apologized; and offered to pay the expenses of the war; and the hazard he had thus again dared declared in his favour. Conflans was defeated; Bussy made a prisoner; Lally's last hope was destroyed at the battle of Wadewash; Pondicherry was razed to the ground; and Surat was acquired from the Emperor of Delhi. Thus the French power was completely and irrecoverably broken. Count Lally was subsequently recalled, arrested, and tried as a traitor, who had sold Pondicherry, and dragged in unjust ignominy, gagged, to the scaffold. The Dutch were perfectly humbled. Bengal was almost a new creation among the powers of Hindostan; Madras became the master-city of the Coromandel coast; and Bombay was fast working up to the plenitude of power in the western border. Everything was in right trim; the army trained; officers up in the policy of conquest; the navy on friendly terms with the army; all the traditions of warfare changed into the history of British triumphs; subject nabobs ready to bow while they boasted; and everywhere the alliance of Britain an object of desire. In India all was right: at home, however, the views of Eastern politics were anything but sound, and Clive determined to exchange the soldier's glaive for the statesman's glory, and left India, 5th February, 1760, to teach his policy to the Merchants' Company in Leadenhall-street, and to show them how, by the introduction of a superior civilization, to endow themselves with wealth, widen the circle of their country's empire, and promote the happiness of the millions of India; and, by a wise valour, to unite the scattered and discordant tribes of the East under a rule at once benign, paternal, solid, trustworthy, and energetic. He had given, in his own person, an example of devotion to a distinct policy; of inexhaustible resource and self-reliance; of chivalrous enterprise, undaunted spirit, and then almost unparalleled daring, gallantry, and intrepidity. He had now to impress upon the masters of the fate and future of Hindostan the need for using a prudent sagacity in retaining their position and maintaining their rights, and so to accelerate the time when well-planned wars might be exchanged for blissful peace, and legitimate and undisputed—because beneficial—rule. How he succeeded, we shall see anon.

S. N.

## Philosophy.

### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### AFFIRMATIVE ARTICLE.—V.

It was not my intention to have said anything more on behalf of George Combe, or to have extended this subject in connection with the present controversy; but a circumstance, which it is unnecessary to explain, has induced me to undertake both matters. I shall, therefore, generalize his views, and consider their relation to theology; to which, I will at once say, they appear to me eminently favourable.

It is evident, or a little consideration will make it so, that our author's views are fundamentally connected with national progress or civilization. I have alluded to the influence of physical science upon moral and social philosophy; and it may be worth considering in what civilization really consists. The improvement of social and, in fact, individual comforts, cannot be considered the virtual elements of progress, except by those who enquire very slightly into the every day phenomena surrounding them. It is true that this is, in most cases, the sign of progress, but the thing itself is coincident with the physical, moral, intellectual, as also the religious welfare, of individuals, societies, or nations. It may happen that a people are in possession of all the comforts of civilized life, and yet very deficient in the requirements which really constitute that degree of progress named civilization.

In attempting to frame a truly philosophical view of civilization and progress in the past, we are led to regret that the histories extant of various nations are so fragmentary and disconnected. This unfortunate circumstance prevents the accomplishment of a perfectly logical, and, therefore, reliable account of these matters, and, consequently, compels our conclusions to be somewhat uncertain. Nevertheless, something can be effected, and an attempt is therefore desirable. The past history of the world presents a vast and intricate mass of, in many cases, apparently contingent events, although, if all were known, these would no doubt be greatly diminished; as well as others, which appear connected by the bonds of cause and effect. We find actions the most diverse closely connected, both as regards individuals and nations; which historians have been content merely to register, without offering any explanations as to motives; although it is at once obvious that historic principles are quite as valuable as its facts, and that the philosophy of social progress should always be sought from the experiences of the past. Historians have been content to chronicle the principal facts which have come under their notice, omitting the great body

of minor events, which are, in many cases, the connecting links between important and closely allied facts, and altogether refraining from any sort of dissertation upon what they record. Had they acted differently, they would have conferred great benefits upon all subsequent races. They were in a position to offer speculations upon the philosophy of history, which later writers could not of course gain. These lacked the knowledge required to form a perfectly philosophical explanation of the events of earlier times, as is, of course, our case; which, as regards both, is much to be lamented. In the realms of social economy, as well as more abstract science, it is evident that principles may be deduced from the appearances of cause and effect. In every operation, whether social or physical, cause—and its universal sequel—effect, which is only another cause, must exist; and these can always be traced, although, in social science, the task is more difficult than in similar investigations connected with the more abstract sciences: nevertheless, the process is possible and necessary, if we would make the best use of past historical knowledge. Till recently, this idea has been altogether neglected, but men now appear inclined to treat history according to the modern scientific method. I have said that there is danger here of falling into absurdities. To obviate this, it should be remembered that social altogether differs from physical causes, and the same may be said of their respective effects. Social cause is mere persuasion, to which no person is compelled to incline in the same way as a piece of steel inclines towards a magnet. The opposite notion is the root of the unphilosophical doctrine of human necessity, than which nothing can be more degrading or absurd. It is truly wonderful that a doctrine, palpably contradicted by common sense, should ever have obtained the sanction of philosophers. The confusion has lain in attributing to social the property of physical cause. Social cause merely induces, it does not compel, as physical cause does. Consequently, social effect is not absolutely necessary, as physical effect is. When a man says that love to another has compelled him to make any sacrifice, he only means to say that it has been sufficient to induce him to act in a certain way. He does not assert that he could not refrain from doing what he has done, but only that he was induced, not compelled. He knows that he could have resisted the act, had his will been so to do. Hence social differs from physical effect. If theologians would attend to this, some at any rate would not fall into the absurdities of final perseverance and irresistible grace,—dogmas which are a disgrace to the age. I am aware that, as regards necessity, the will is by a process of mystification—for an example of which, Hobbs's "Liberty and Necessity," and Priestley's "Doctrine of Philosophical Necessity Illustrated," may be referred to—converted into the strongest motive, which it is presumed man must yield to. It is true that man always yields to the strongest motive; but it should be remembered that the will, whatever it is, however opposed to inclinations induced by palpable objects, always is the strongest incentive to

action, in fact, it is the rule of a man's actions, except when he is physically compelled to anything; and he is compelled only as he is subjected to physical restraint or impulse. The will, or the power of volition, certainly is the strongest incentive to action, but it differs in kind from any other inducing influence. It does not depend upon any palpable motive, and can either agree with or rebuke any mere propensity. It does not, in fact, depend upon any motive, but from this it cannot be said that we have an effect without a cause. It is itself the ruling motive, and is always obeyed, although never necessarily, inasmuch as it may be subjected to, or is subject to perpetual change, not apparently, because it is the strongest motive, but because it differs from every other inducement to action.

In looking at the Hebrew race, all modern nations cannot but be struck at the want of investigation which characterized them. It is true that we know little concerning them; but had they that spirit of inquiry which is happily now so prevalent, it must have somewhat infused itself into certain passages of the lives of some whose histories are narrated in their sacred books. At any rate, it is probable that this would have been the case, and, moreover, that some records of this spirit would have been preserved; and, also, that other nations with whom they came in contact would have been influenced by it, and have given some account of their various acquisitions. The probability of the three latter points renders it safe for us to pronounce the Hebrews a race whose intelligence was but little developed. They had, however, the commands of God, which rendered it unnecessary for them to seek after those laws which other nations had, in some measure, to obtain from the light of nature and reason. Thus their moral and religious cravings were supplied, while other nations were vigorously striving for the truth, which to them was freely imparted. Combe is of opinion that the precept to love our neighbours as ourselves is imprinted in man's constitution. Now, I think that reason cannot inform us of the justness of this requirement, and that now we have heard it, none can perform it, from a perfectly pure motive, namely, because such is the will of God. St. Paul said that in him, that is, in his flesh, dwelt no good thing; and how, then, can any person, who believes his words, imagine that man can, without assistance, love his neighbour as himself? Even divine assistance cannot induce man to love his neighbour perfectly.

There is no doubt in the minds of unprejudiced and enlightened men, that phrenology is the best mode of discovering what men have to contend with; although it is too much to say with Combe, that, prior to its discovery, we had no rational mental philosophy. Surely it is sufficient to determine the measure of talent which a person possesses for any occupation. And then there are the various phenomena of the human mind discovered by metaphysicians, which are, in most cases, induced precisely as are the facts of physical science. These facts should not be overlooked, yet



it often happens that, when any new discovery is made, others in the same field are looked down upon, and, perhaps, entirely forgotten.

The philosophical doctrine of Providence and of prayer is one which should receive far more attention than it at present does. It cannot be considered useless, much less profane, to inquire into those subjects with which we are daily and hourly concerned, and which do not, as is the case with certain theological doctrines, appear to be beyond the grasp of the human understanding. No Christian can doubt the natural and moral providence of God, any more than the efficacy pertaining to prayer; yet few take the trouble to understand, as far as can be understood, these things; some, apparently, because they consider them beyond their reach, or not intended to be looked into; but with the majority, I apprehend it is thus merely from indolent neglect. In speaking of Providence, it is necessary to understand what are meant by miracles. A miracle is a deviation from the laws of nature, although a certain adjustment of concurrent circumstances, fixed from the commencement of the world, and perhaps foretold, may rightly be considered wonderful or miraculous, although not to such a high degree as some other events. The miracles performed by God among the Hebrews belonged perhaps, without exception, to the former class. Their success in battle appears to have depended upon some direct influence exerted by God: far more palpable instances of this are seen in the dividing of the waters of the Red Sea; the miracle connected with Gideon's fleece; the swimming iron, and many other facts; while that, on the other hand, relating to Jonah, probably comes under the second denomination. Similarly, most of the miracles of Christ appear to belong to the first class, but those of the miraculous draught of fishes, and the storm on the lake, seem to be exceptions. It is reasonable to believe that God never acts supernaturally when this can be avoided, or the end in view otherwise brought about. And it should not be considered derogatory to Christ to make exceptions to the former class of miracles, inasmuch as the power of foreknowledge, which He must in these cases have possessed, renders his acts truly miraculous, although, apparently, not so highly as in other instances, where a deviation of the laws of nature is declared, or from the difficulty of supposing the effect to result from any previous adjustment, may, without scruple, be inferred. We are evidently correct in believing that all events occur according to the providence of God, inasmuch as by arranging differently at the commencement, He could have prevented any circumstance, from happening which is not according to His will. Thus every event is allowed, that is, physically permitted, to take place, although evil is, of course, not sanctioned by Him. God has known from the commencement what prayers would be offered, and has so adjusted both the social and physical phenomena of the globe, that these become effectual. I think that in some cases where men cannot read the laws of nature, as, for example, in the case of earth-

quakes, storms at sea, and other phenomena. their thoughts receive direct guidance, in connection with that influence resulting from the primary adjustment of affairs; and there is, consequently, exhibited a direct miraculous interposition, and an adjustment, miraculous as accruing from foreknowledge. Where laws are discovered, the guidance of the Creator is unnecessary, although an impulse arising from either class of causes may be often necessary and experienced. But this should not be supposed as intended to compensate for a want of intellectual knowledge, although it may be intended to supply the effects of carelessness. Tucker, a writer much neglected, has treated this subject in a full and original manner, as is, in fact, the case with every doctrine he examines. He remarks:—"We see our pains and our pleasures brought upon us by the impulses of matter, or dealings of our fellow creatures, and in every dispensation there is a chain of natural causes lying between the divine act and the event produced thereby. The most zealous favourer of interposition will scarce maintain that, when a man is to be destroyed by a wasp in his beer, the cup was placed in the window, or the casement thrown open, or the wasp driven thither by a supernatural force, or the insect rendered invisible, that the person might not discern his danger; but at most will suppose a secret energy influencing the fancies of the careless servant who set down the liquor, or the man who snatches it up, and the senses of the little animal, so that they should all co-operate towards the destined event." It will be observed that this supposes merely the prior arrangement of a disposing Providence, and does not, by any means, sanction interposition. He remarks that the philosopher may entertain so high an opinion of infinite wisdom, as that every event might from the commencement have been provided for; and that this notion is not impious, inasmuch as his idea of the first plan shuts out all occasion for interposition. He also allows that a plain man may not be enabled to understand this, and is not, therefore, superstitious in imagining frequent interpositions. In connection with my observations on direct guidance, I can accept these views. Certainly the notion of disposition, which, as our author remarks, only differs from that of interposition in the time when it was made, and which, if that were any recommendation, is adopted by Hume, appears the most philosophical, and, therefore, probable.

The aims of Combe are thoroughly practical. He would have men consider well what engagements their intellectual and moral faculties fit them for. A man should not engage in anything where the faculty he is required to exert is in him but slightly developed. As a general rule, no doubt this is agreeable both to reason and true religion, although exceptions, arising from necessity, may frequently occur. Thus a man, with the organ of number small, should not endeavour to teach mathematics. The moral organs of a thief, or a loose person, are stunted; and although he, of course,

possesses a will, it is not so safe to put him in any situation where temptation, such as he has been accustomed to yield to, is to be found. Surely nothing from the domain of religion can be brought against this most excellent and most worthy precaution! To act otherwise would, indeed, be culpable, and contrary to the plain sense of mankind. Such a person must learn to grapple with his vicious desires, before any one can be justified in placing him within reach of temptation. As regards social life, it is also true that all men should regard the capabilities and moral attainments, as also the religious state and convictions of those with whom they come in contact. The partner should not heedlessly become such; he should carefully scrutinize the character of the person or persons with whom he joins himself, not only as regards position, but also with respect to religious, moral, and intellectual endowments. Many ruins would thus be prevented, inasmuch as principles, more than practice—by which, however, the former are determined—would induce perhaps many half-formed connections to be broken off. These considerations apply to nations and communities. No nation should ever trespass against a weaker, or go forth against a stronger, merely from the love of conquest. But so depraved have become the minds of many, even thinking, unprejudiced, and otherwise just men, that they really cannot consider conquest unlawful; and even upon the consideration that nearly every inch of territory has been thus obtained, they can maintain a calm look, and think that no compensation of any kind is necessary. Conquest, which is one of the practical manifestations of ambition and avarice, is an infernal crime; and—extraordinary fact—appears less guilty than it really is, only because of the numbers which its ruin involves. Who can read the history, even of British conquests, without blushing for the burning injustices recorded? I think it is Columbus who remarked that certain tribes on the eastern coast of South America received with every hospitality, even with the simplicity of undeceived faith, those who came to take possession of their territories. He even said that they loved their neighbours as themselves. Some account of British and other Christian (!) conquests, may be found, in small compass, in Howitt's "Christianity and Colonisation;" a work, which, in common with all others on the subject, it is impossible for any right-minded person to read without intense hatred against the acts recorded, and a feeling of pity for the suffering and degraded natives,—degraded, I mean, on account of the tyranny and crushing servitude to which they were subjected. All nations have been guilty of conquest; but this does not affect its crime. It is wholesale theft and murder, notwithstanding the insane ideas of glory which have sometimes been associated with it, and which many now suppose to encircle the battle field.

Luxury is another national sin, which increase of wealth generally produces, and which corrodes every healthy, religious development. Luxury is an enemy to morality; and nothing so much opposes the

spread of intellectual attainments among any people. This vice is the great barbarizer of the human race: it completely stops the progress of true civilization; for neither religion, or its handmaid, morality, nor even intelligence, can make way against it. It is not the business of the state to educate. The true function of every government is protection, and this only; nevertheless, those whose office and privilege it is to manage a nation's affairs, should see that they do not present examples of that, which the measures they encourage, are perhaps, to some extent, intended to prevent. Statesmen should not be men given up to luxurious pleasures, for these are evil, and their example is sure to foster them. It is true that we do not now put restraints upon the indulgences of the people, consequently the views of the statesman cannot in general be affected by his own behaviour; nevertheless, the example of every man is of some value, and, consequently, all must be held accountable for it. The member of a senate may, from selfish motives, be tempted either to vote for an extension or diminution of the suffrage, or he may selfishly support proposed laws connected with land, in order to effect his own aggrandisement and honour. Similarly, statesmen devoid of principle may encourage unfair propositions connected with general taxation, by which they hope to be benefited; or they may abet immoral and irreligious customs regulating the sale of intoxicating liquors, merely from wanton wickedness. But the number forming a senate, and in this we see the benefit of a senate being composed of many, prevents the overthrow of justice and morality. Otherwise, although as regards indulgences, the statesman cannot be influenced, simply because no measures concerning this are ever proposed, injustice and immorality might emanate from whence the opposite principles should always be found. The majority of persons who compose a senate are sure to be guided by justice and morality, and consequently all laws must be framed agreeable to these principles. No one doubts that the diversities of opinion among equally virtuous men arise from intellectual defects; and this shows the wisdom of spreading education, and the great absurdity of persecuting other people or nations of a different political or religious faith, while each profess to act according to the best of their judgment. And does not even our neighbour, or our neighbouring nation, act according to his judgment, we have no right to persecute. Man may and ought to advise and persuade, but it is not his business to go further. This has been forgotten, and been everywhere unheeded. Persecution has been the sin of all nations. In most cases it has been a national crime, not only practised by all classes of the community, but encouraged, and, in fact, upheld by the government. To encourage is virtually to uphold; but where authorities take a part in anything, they more directly uphold it. Early Christendom had to contend against heathen Rome, and ever since that time, persecutions, in many cases, wonderful to say, amongst Christians themselves, have prevailed. If the fact were not known, no person could surely believe that Popery

has, in the name of religion, so persecuted all sects of different religious sentiments. The Lollards and Waldenses are examples, among others, of shameful religious intolerance.

It is allowed by all, that correction is one, if not the only end of punishment inflicted by man upon his fellow ; but when we consider the punishment inflicted by God upon man in this world, and more especially that endless misery which we suppose will afflict some in the world to come, a difficulty arises. In the former case there arises a question whether man suffers more than his correction requires ; which also, still more forcibly, applies to the other consideration. Taking it for granted, as I shall, that the punishment of the wicked will be eternal, I think it may from this be concluded that the sufferings both of the wicked and righteous in this world, sometimes imply more than correction. The righteous often appear to suffer far more than their obvious defects require, so that we must suppose God to have regard to more than mere correction. We may fancy that when a man has determined to be more vigilant for God, and, in fact, to do his best, that his sufferings should cease, if correction alone is required ; but as it is found, that, in many cases of affliction, this is not the case, it may be presumed that God is inflicting punishment, although of course justly, yet for some other purpose than correction. The term vengeance, as applied to the righteous, does not appear to be correct ; and I shall not undertake to decide the precise reason for the continuance of punishment after correction—which is a practical as well as a theoretical effect—has ensued, if such is ever the case, which I think it is. As the punishment of the wicked is eternal, and thus evidently embraces something more than correction, we need not be surprised if sometimes their trials in this world appear to be regulated by some other principle connected with it. I cannot say how it happens that many of the wicked do not appear to suffer at all, and that multitudes do not suffer equal to correction ; neither can I explain why many righteous men are greatly afflicted all their days, while other less holy men have more perfect health and happiness. These inequalities, both as regards the righteous and the wicked, do not appear capable of comprehension by man, and must be left to Him who doeth all things right, and who will, no doubt, one day justify all His acts.

No man of course can help that constitution which he had at his birth ; and, for some time afterwards, he would of himself lack experience, which should direct him how to preserve it aright. But as soon as any person comes to what are called years of discretion, he is answerable for the use he makes of his external frame. Then should he begin to make use of his own experience, and that of others, if he would not carelessly infringe the physical and moral laws of that universe in which it has pleased God to place him. The infant and child must depend upon others, but the human being should learn to think and act for itself, as early as his faculties enable him to do so. God has so arranged His providence, that numbers

inherit very sickly bodies. These persons must do their best, and attempt to live till God would have them die. It may seem profane to insinuate that any person may die without the will of God; but the notion is not absurd. We are told that the wicked do not live out half their days: thus when they die, it is not according to the will of God in one sense, although in another, inasmuch as everything must occur according to His will, as I have before said, and attempted to explain. It is evident that if persons neglect to take proper precautions against diseases, and to pray, in order that things may occur as God, in one sense, wills, that in case of illness or death, they cannot be supposed to have suffered according to God's will, in the highest sense of the term. Every man, who would die when God wills, must, to the best of his ability, strive not to infringe the physical and moral laws of that universe in which he is placed. It may be safely said, that comparatively few persons die exactly when God would have them, according to the original bodies with which they have been furnished. Many persons, who have the constant care of the sick, neglect to take proper exercise, and thus become enfeebled in health. It is difficult to say how far any person should suffer for the sake of another; nevertheless, it cannot be doubted that some care as to health is absolutely a duty. Many persons, in such circumstances, fall into an indolent, and they imagine, a contented and spiritual state; but this is, generally, a delusion.

It should not be imagined that these remarks favour infidelity: if they did, they would not be made by me. They are perfectly agreeable to reason; and as to revelation, I challenge any person to find a single passage in the Bible, which, by plain interpretation, really opposes them. Surely no one will maintain that drunkards, and other persons who by vice destroy their constitutions, die according to the will of God, in the highest sense of the term. And if this be granted, it will also be plain that so few take care of themselves as to die exactly when God would have them. The majority of men daily infringe, at any rate, the physical laws of the universe; and this, even when it is in their power to do otherwise. Many men of business cannot help daily infringing the physical laws necessary to be attended to, if health would be preserved, or the greatest amount of physical good enjoyed; and this ought to be sufficient to induce great alterations in business generally, and more especially, in many, if not all branches of manufacture. In houses of business we find clerks and servants are employed far too long to permit the physical, moral, and intellectual laws of nature to be unviolated. Many masters and principals only value the amount which can be screwed out of their clerks and servants. They care not how defective their health is, and, if possible, care less about the moral and intellectual culture of their souls. The early closing movement is generally despised, and Mechanic's and other institutions, together with Young Men's Christian Associations, and similar means of improvement, are

equally frowned upon. There are many uneducated and selfish masters ; yet it must be borne in mind that want of education somewhat palliates selfishness. They cannot themselves appreciate that which they deny to others. Many manufactures are essentially unhealthy, some of which are really necessary in civilized life ; but it is not found that the men employed in these are allowed to do their best to counteract the evil influences which they daily experience. Consequently, the mortality among such workmen is very great, and their masters survey all this with apparently little or no concern. They do little or nothing to prevent it. The lead manufacture may be given as an example of this destruction of human life. Sad as it is to see life sacrificed by too close attention to operations which are necessary, it is horrible to find that numbers of men are yearly killed by the manufacture of articles, which fashion alone renders necessary. That of enamelled cards, and although, perhaps, in a less degree, of certain kinds of engravings, which often blinds, are illustrations of this. Ruskin, who rightly maintains that no person should undertake anything which he cannot do happily, and remarks that the engraver works at a trade which is necessarily unhealthy, therefore, that engravings should not be called for, but that people should encourage artists, who can work without detriment to their health. Supposing the premises to be true, which I believe to be the case, no just person can for one moment doubt the truth of this principle ; and all should, therefore, practically carry it out. But men like to gratify their desires, irrespective of the tendency of their actions either upon themselves or others. As regards the former point, men are careless, or sensual temptation overcomes them ; and concerning their neighbours, and those with whom they come in contact, selfishness prevails. It is true that men may of themselves be moral, but it must not be supposed that any man can, without Divine assistance, keep the commandments in their fullest sense.

A man may all his life refrain from telling falsehoods by his own power, but he cannot do this because it is the will of God, without assistance, neither can he keep any moral precept for this reason, without help. Similarly, no man can love God at all, without His favouring Spirit, for in man dwelleth no good thing : every good and perfect gift cometh from above. There is no doubt that pain is useful as a preventative of greater punishment, which consideration Combe has illustrated ; and also that the pain or disease which cannot be avoided, is intended to be morally and religiously useful. It is rational to suppose that the punishment which we are unable to avoid comes from God ; that is, according to His will in the highest sense ; but I maintain it is absurd to imagine that any evil we suffer, which we could have avoided, comes directly to us according to it. When many evils surround us, and it seems that we must encounter some, prayer will cause the will of God to be done, I mean His direct will. Supernatural influence may be combined with our ordinary thoughts, as the effect of the operations of the Holy

**Spirit.** But man can, save as regards original constitution (the probable mistakes of early years), and his courses as influenced by prayer—regulate his physical frame, by gaining experience, and attending to that of others; in one word, by doing the best he can for himself, according to his ability. More than which God cannot require, for no man can excel his best. Although he cannot entirely control worldly prosperity, every man can, of course, adopt those measures and precautions which tend to insure prosperity; but no person or combination of persons can regulate the affairs of social life, under which worldly prosperity in a great measure falls. If this could be done, prosperity would be a question of mathematical calculation: a man could then say how many years would be requisite to amass a given sum, and whether any person mentioned would be fortunate or otherwise. But this is not the case, and in it we may plainly see the wisdom of God. It is true that men can, to some extent, influence social life; and we daily see how harmful this often is.

Disease often terminates in the apotheosis of the soul, and more frequently in its damnation. Death is theologically the result of transgression, which fact there is no difficulty in reconciling with the promise of life upon obedience. Man died spiritually at the Fall, and I doubt not to some extent intellectually. Physical dissolution soon followed, and has ever cleaved to the race. It appears that, since the Fall, man has had an inherent tendency to evil; consequently the triumphant Satan has ever found little difficulty in tempting men to commit sin. It is evidently philosophically true that the devil acts upon the human heart, an instrument naturally prone to selfishness, and, if not given over to vices, at any rate not refrained from them, because it is the will of God that it should be. Every truly philosophical divine knows it is selfishness from which man wants deliverance. The Rev. F. D. Maurice has unfolded this truth. Men must pray, if they would have strength to please God. Many persons may imagine that they love God from their own power, but Scripture forbids its believers to embrace this idea. Prayer, it should be remembered, may be unexpressed; but some feelings, akin to ordinary expressions, must occur ere any man can love God. In this, Christianity is infinitely superior to Theism, as it is in many other respects. It should be observed that God does not, as a rule, influence our thoughts, save spiritually; and this influence appears more properly to apply to the feelings or affections. I have before explained what I consider to constitute the exceptions. Concerning original sin, Coleridge justly remarks\*:—"Every man hath evil enough of his own, and it is hard for a man to live *up to the rule of his own reason and conscience.*" The italics are his own. This calamity, which arose so early, has necessarily produced successive death; but, as has been remarked, numbers die too early, because they do not take the

\* "Aids to Reflection."



trouble to study the physical and moral laws, upon the non-infringement of which the health of their constitutions depends; or to take measures by prayer, that their course should be directed, which in many cases would cause their life to be prolonged, although this would not always be the case.

No person will quibble at the assertion of Combe, that if his views are wrong, if they are considered false, the truth of this opinion should be demonstrated. He has endeavoured to prove the opposite; and it is but fair that his adversaries should resort to a like method of determination: mere affirmation, or captious and heedless opinion are useless in such questions; and, although often brought forward, never affect the minds of those who choose to have everything determined by full investigation. I have no doubt, that, with the exceptions I have noted, all his doctrines are as agreeable to the genuine meaning of Scripture, as they are to sound, and what is more, plain reason; for these two things in fact cannot be contradictory. Almost every science has, in its early history, been thought by some to contradict portions of Scripture; but a more intimate acquaintance, at any rate with the latter difficulty, has always shown that the interpretations have been illogically rendered, and consequently, that no contradiction between the two records can be fairly made out. I doubt not that this will be the issue in relation to physiology.

To give these observations a more particular turn, and thus to do more towards affording a synoptical view of the subject, I should present some sketch at least of European civilization, something after the manner of Schlegel, Guizot, and, more recently, Buckle; but I cannot extend this paper, besides which, the subject may soon be brought before the public. I conclude, therefore, by remarking that in certain quarters a too immaterial taste is prevalent. Men appear inclined to reject the safe boundaries of experimental knowledge, hoping to acquire much apart from it. This so called philosophy is a complete delusion. If it is considered refined or spiritual, it should also be known that it is quite unsafe. The mysticism of Germany has never advanced our real knowledge, and never will. Lewes, in the introduction to his excellent "Biographical History of Philosophy," which has rendered this study a very pleasant one, remarks with great truth that philosophy is on the decline. It is giving way to positive science. Concerning the difference between the two, he rightly says, "The one proceeds from *a priori* axioms—that is, from axioms taken up without having undergone the laborious but indispensable process of previous verification; the other proceeds from axioms which have been rigidly verified. The one proceeds from assumption, the other from a fact." It is also remarked that philosophy, metaphysical philosophy, which aspires to the knowledge of essences and original or first causes, moves in the same endless circle, and differs from positive science by the incontestable progress made by the latter. All this is very true; as also his assertion that want of progress in these inquiries is owing to the limitations of human faculties, that to

know more we must be more. It should not of course be supposed that metaphysical philosophy cannot be carried on by the inductive and deductive or logical principles made use of in the development of the physical sciences. This has been done, and perhaps Dr. Brown's lectures afford the best examples of the use of both these methods. Tenneman, who was a Kantian, has a passage on the province of reason, which strikingly shows the error of those who fall into error respecting or despise experience. He says,\* "In the reason lies the ultimate source of all certainty, and a system of principles and derived knowledges, which is true in itself, and through its internal harmony." Now it is not true that reason is the ultimate source of all certainty, any more than its deductions are founded upon experience. The method accruing from this doctrine is entirely opposed to that of Locke, and all such philosophers, and to Combe, although the application of this method by the latter is somewhat different to that of Locke, and others of the same school. I do not mean to say anything in favour of materialism in any form, more especially as regards the denial of the soul: I do not wish that men should only believe that which they can partially appreciate; for, according to this, metaphysics must be struck out from the domain of science, and be in the future as in the past, a mere tissue of speculations more or less probable; but I do insist that metaphysicians should reason logically from experience, and not expect to make any progress in the knowledge of truth, although they may give rise to much speculation, when this enters into their reasonings. The scientific method, which applies equally to metaphysics and the physical sciences, and which alone can discover truth, depends upon the union of logic and experience: experimental induction must be worked upon by logical deductions. Logic is useless alone, as is also experience; they are equally worthless apart, as far as the knowledge of facts is concerned. It is true that both in metaphysics and the physical sciences guesses have been made without this union; but facts have never been demonstrated. As Lewes says, "Democritus, indeed, asserted the milky way to be only a cluster of stars: but his assertion was a mere guess; and, though it happens to be correct, had no proof of certainty." It is also truly remarked, that the difference between discovery and guess is just that between assertion and science. To get at truth by the methods of induction and deduction, the former applying to experience, the latter to reason, experience and logic must be united: they are in every investigation of physical or positive science—which appears to have been so called because metaphysics has for so long been doubtful; and they are in the method of Locke, which is the only true one as regards the philosophy of the mind, and of course all the philosophers of the same school since. Locke was the originator of this, as it may be called positive or physical method, and he has done for metaphysics what Bacon effected for the physical sciences.

J. A. D.

\* "History of Philosophy." Int.

## NEGATIVE ARTICLE.—V.

ON some of the points brought forward in this debate there seems but little diversity of opinion; on others there is much. It is not denied by those whose convictions lead them to take the negative side, that there is great truth in many of the views propounded by George and Andrew Combe. It is not questioned but that their writings have been useful in directing public attention to the laws which regulate the physical "constitution of man," and in enforcing their due observance, by an explanation of the dire consequences which follow their infringement. All, we think, must respect and esteem them very highly for the earnestness and fidelity of their service in this respect. When we turn, however, from the consideration of human nature, in its lower aspects, to its nobler wants, we are compelled to withhold our assent to the tenets of the Combes, and to deny that they are philosophically correct. It has been remarked, by W. Y. M'C., that their views are of the earth, carthy; and this we consider to be the radical defect of their system. So long as they treat merely of organization, we may follow their guidance. We may believe, with them, that there is a beautiful harmony subsisting between man's physical, intellectual, and moral nature. We may readily concede that these, wondrously united as they are, affect, by their action, the well-being of each other; and yet demur to their conclusion that, from their harmonious working, such a state of satisfaction shall be superinduced as to constitute what may fairly be termed happiness. Doubtless there is a certain amount of pleasure to be found in the proper exercise of our faculties; and this is intended by the Creator to follow, as one inducement amongst others, to their appropriate use; but to consider such a feeling to be the highest—to dignify it with the name of happiness—is a mistake no one could make who had experienced the exalted delights of true religion.

Even if we grant, for the sake of argument, that man could so obtain happiness, how is this harmonious activity of the faculties to be brought about? Is man harmonious? Are there no evidences of antagonistic elements about him? Does not the life of the best man show deep traces of the conflict between opposing forces? Most certainly it does; and this being the case, any philosophy, to be of use, must recognize the fact of man's depravity. No system can be considered correct that leaves out so important a circumstance, and seems to forget the sin which exists in the world as the result of so direful a fact.

A sensitive and benevolent man may well ask, "How am I to be happy? I see myself surrounded on all sides by misery, which I have not the power fully to alleviate. Turn where I will, I discover signs of sorrow and pain. In the midst of this perpetual wail, and this chronic confusion, how is the harmonious activity of my faculties to bring me the highest pleasure? Will it not rather make me a sharer in the sorrow, a sympathizer in the deep distress?" Could

we believe there was no philosophy but that of George Combe, the case would be sadder still; for however mournful the world's state now is, it would be wretched indeed if, in its anguish, it could only be told of "natural laws," and, in the bitterness of the present, could have no alleviation in the hope of a better and brighter day.

The truth is, man's philosophy, when it has not been based upon the revelation of God, has always failed to meet man's requirements. There is a depth in man's spiritual being, which its Maker alone can comprehend or fill. In its nature the soul is affectionate; it has longings and yearnings. Its desires stretch towards infinity, and its ardent gaze seeks to explore the future. It is childlike, too, and welcomes a Father's face. With what coldness, then, must that system strike it, which represents God as only working by "natural laws"? thus robbing Him of His paternal character in His unceasing care and watchfulness, and removing Him from the nearness of access, and the communion of which His word speaks, and to which it invites. Philosophy also teaches us, that for all the emotional nature of man to be drawn forth, truth must not be presented in an abstract form only, but embodied in a living person. Christianity answers this requirement in Jesus Christ. In the temple of the Combeite philosophy, where is the shrine for Him? Verily, the light there is "a *dim* religious light."

In regard to the phrenological views of George Combe, and their bearing upon the formation of character, we have a few remarks to make. We think, with E. M., Jun., that the assertion that each mental power "depends, for its action in this world, upon the size and condition of a particular part of the brain," is but another way of saying that man is the creature of circumstances. If we are to believe that the character of a man is the unavoidable result of the peculiar combination of his organs—that, in fact, his cerebral development stands to his disposition in the relation of cause to effect; we do not see how we can maintain any longer the doctrine of man's responsibility; or have any clear ideas of right and wrong, seeing "that man did not make the cerebral organs which he now possesses, or bestow upon them their functions." This is necessitarian in the extreme. The action of the will, in regulating and controlling the faculties, seems to be entirely overlooked. Can we accept a system with such an omission as philosophically correct? We are, of course, aware that men have peculiar gifts, and by the constitution of their minds possess more natural power in one direction than another; but can nothing be acquired? Are not the most valuable traits generally the result of self-discipline, not of spontaneous development? Do not the finest characters, those most symmetrical and finished in their proportions, show, in their beautiful forms, the delicate chisel-marks of that masterly sculptor—a resolute will. If any further argument is needed on this subject, it may be found in the conclusion to which such a theory inevitably leads: "No means are yet known by which an ill-formed brain may be made to manifest the moral and intellectual

faculties, with the same success as a brain of an excellent configuration." So says our author; and though J. A. D. is very anxious to obviate the direct tendency of the remark, all he says can only be regarded as a commentary upon the words: it cannot alter their distinct meaning. We do not dispute that, in the ease and facility of their action, an inferior set of endowments may not be able to compete with superior ones; yet leaving out of the question the agency of the Spirit of God, which both J. A. D. and Mr. Combe appear to ignore, we assert that experience proves that a man may rise to the highest excellence under the most unpropitious circumstances, and with the most unpromising materials. We agree with Channing, that the first step to any attainment is to believe in its possibility, and the next to resolve upon it and refuse to admit so disheartening a theory. Were it to be accepted, it would form an insuperable barrier to that progress of which Mr. Combe so often speaks. We can conceive of no virtue, no matter what its altitude, to which a determined, enlightened will may not aspire and attain, in spite of "bumps," "organs," and the rest of Mr. Combe's mechanism.

At the conclusion of J. A. D.'s very able article, a passage occurs, with a notice of which we must bring these observations to an end. He there tells us "that human power in prayer only enables the Creator to carry out His purposes towards us, by fitting us to receive them, and in no way changes His will, or alters what He had proposed to effect. This belief commends itself to all who look at the question in a philosophical manner, or even by the light of scripture, which declares, that with God 'there is no variableness, nor shadow of turning.'" Whether or not a philosophical manner of viewing the subject would favour it, of this we are sure, that the appeal to scripture is most unfortunate.

If J. A. D. will turn to the chapter whence his quotation is taken—the first chapter of St. James—he will find, at the fifth verse, a passage which we commend to his notice. The apostle there says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him." With one blow this strikes at J. A. D.'s views on prayer, and at his preceding remarks. It distinctly affirms that God will hear prayer; and it distinctly addresses itself to those who have not wisdom by "cerebral development." If any of you lack it naturally, seek to have it supernaturally. If our friend will look at the seventeenth verse of the fifth chapter of the same epistle, he will meet an illustration of the relation in which prayer and natural laws stand to each other: "Elias was a man subject to like passions as we are; and he prayed that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain."

We think J. A. D. will have some difficulty in reconciling these verses with the "light of scripture," that he considers so favourable to his views.

"Prayer does not, in one sense, make God alter His purposes;

because God purposes to hear and answer prayer. He foreknew the prayer, and fore-ordained the result in accordance with it." If J. A. D.'s views were pressed, they would bring us to fatalism. The same arguments that are used to prove the inefficacy of prayer may be brought against any act of ours upon which any future event hangs. If the doctrine of predestination is to be accepted in so wide a sense, it follows that no one can alter his destiny by any present conduct. If we are not to believe that God ordains means to the end, we are at the sport of a blind fate, and need be under no concern about the influence our actions will have upon our future destiny. *That*, it seems, is unalterably fixed, independently of what may intervene. We think it must be evident to all, that a predestination which disconnects cause and effect, and makes each solitary event the result of an almighty fiat, is an absurdity. We must return to the belief that God, when He predestines any one thing, ordains also the causes which shall conspire to produce it; and this would give to man a freedom of action, and a certain amount of power over his destiny, which would be denied to him by the other system. It leaves him free to pray, which is a means to an end; and it is not inconsistent with the notion that such prayer will stand, in relation to God's answer, as cause to effect. But however we may speculate upon the point, the fact itself remains. Prayer is heard; and certain events follow as its consequence. The very striking way in which God has often interposed, in many well attested cases, even so far as to suspend natural laws for a time, leaves no room for doubt but that His acts are affected by the cry of His children, and that prayer has other influence besides the reflex one to which our opponents confine it.

In summing up the charges we have brought against the tenets in question, we may present them as being chiefly, 1. That in this philosophy no sufficient allowance is made for the depravity of man. 2. That the action of the will is overlooked, thereby tending to necessitarianism. 3. That for man's highest wants and aspirations it has no adequate provision; but leaves his soul in ignorance as to the future, and concentrates all its attention on things seen and temporal, to the exclusion and detriment of things eternal. Man has other relations besides those which subsist between him and this world. He has another life to live when this is over, "a life beyond life," in which he may hope to find compensating joys for the "much tribulation" through which he must pass to reach it; and he may justly demand of any philosophy which assumes the authority of truth, that it shall take cognizance of these great facts, and make them the bases of important teaching; and if it be found, on examination, not to acknowledge them in their legitimate and full influence, he may reasonably reject it as defective and incorrect. Such we consider the tenets of George and Andrew Combe, and so we answer the question before us.

EDMUND.

## Politics.

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### OUGHT THE GAME LAWS TO BE REPEALED?

#### AFFIRMATIVE ARTICLE.—II.

It is unquestionably the duty and wisdom of every government to eschew all tendency to *class* legislation, and endeavour to frame only such laws as are calculated, by their impartial justice, to win, and be worthy of, universal respect. This course appears essentially requisite, in order that impartial and equal justice may be meted out to every man, and it is thus also equally essential to the well-being and stability of the community.

The position,—that in past years our rulers have *not* observed this essential principle of equal justice to all, but legalized a tyrannizing selfishness of the lowest nature, by their enactment of the Game Laws, and that such laws ought at once to be repealed,—we hope to establish by the following considerations:—

First, we purpose to notice the Game Laws, and some of their stipulations; next, to show that they are essentially class legislative in their character: thirdly, that they are inherently unjust; and, further, that their sole tendency is to demoralize the people,—often leading to the commission of serious crimes.

The Game Laws—what are they? We may briefly reply, that they are the remnant of those ancient forest laws introduced by the Conqueror, and under which the killing of one of the king's deer was viewed as equally penal to murdering one of his subjects. The penalty for killing game in the daytime without a certificate is now £5 for each offence. To kill game in the night-time without a certificate is designated *poaching*, and is a misdemeanour punishable by imprisonment for the first and second offence, and transportation for the third. Trespassers, even if licensed to kill game, may be fined £2 and costs, and if in greater number than five persons, £5 each, and the game may be demanded and taken from them.

Such are a few of the features of the notorious Game Laws, the propriety of repealing which is the subject under consideration. We may here remark, that those regulations by which the salmon rivers are closed during the spawning season we do not understand as coming within our definition of the term, Game Laws, such regulations being apparently necessary to preserve the breed of fish, and because at that season the flesh is not wholesome as food.

We would next call attention to the essentially *class legislative* character of the Game Laws. These enactments are based upon the principle that the landed aristocracy, or monied classes, have a valued right of property in the existence of wild animals, and that, therefore, they are fit subjects for protection by law, that so abun-

dance of sport may be provided for those thus inclined, and can afford to purchase the necessary certificate, a principle which we can no more allow, than we can allow one man to claim the right of property in the person of another because "skins may differ," as is acknowledged in some states of America, and elsewhere. Wild creatures, such as hares, partridges, grouse, &c., we look upon as being common gifts of the beneficent Creator unto all men, of whatever rank or class, for each to catch, kill, and appropriate to his own use, as it may be convenient. We do not by this principle destroy the right of property by landed proprietors in any animals that may be or are domesticated, or enclosed in private parks (such as deer, &c.), nor yet justify trespassing on any grounds, without the consent of the owner. The offence of trespass is sufficiently provided against by other stringent laws for us to afford the loss of those relating to game: trespassing in *pursuit of game* meets with a very different penalty to simple trespassing on enclosed land, and the law relative to the former is the one that incurs our condemnation. It is only the wealthy class who can purchase the necessary license to kill game, and the poor man, even if he can catch a hare in the field, may not do so without subjecting himself to severe pains and penalties.

This leads us to notice, in the next place, that the Game Laws are inherently unjust. First, in their several awards upon the transgressor. We have remarked above that legislation ought to proceed on the principle of rendering equal justice to all; we now remark, that the punishment ought to bear a certain proportion to the offence, value for value. "An eye for an eye, and a tooth for a tooth" is strictly and legislatively just in principle; but our rulers, who acknowledge that wild animals are property, proceed upon the opposite principle, and enact for taking a hare the imposition of a fine in amount many times more than the market value of the animal. It were but a small detraction from the principles of justice to mulct a person in the market value of the wild creature he should be so fortunate as to catch (we cannot say steal); but a fine of £5, or imprisonment with hard labour, or, if the offence be committed in the night-time, transportation, surely bears a disproportion to the magnitude of the offence far beyond what is required by justice, or even the preservation of game from extinction. Every week we may read in the papers of persons being subject to heavy fines, and frequently imprisonment, because they intentionally, or otherwise, trespass when they presume to set out in quest of game. At Rochdale, only a few weeks since, several respectable persons from Oldham were fined £2 and upwards each, because they were found trespassing on ground to which, in their view, they thought they had a right to; but the magistrate decided to the contrary. And in another paper, about the beginning of September, we read that at "the Wimborne Petty Sessions, a labourer, George Frampton, was charged with being in possession of a hare which he had caught while he was at work in the harvest



field. A nominal fine of 1s., but a real mulct of 12s. costs, was inflicted upon him; but inasmuch as it was stated that he had a wife and five children, and that his wages were only 8s. a week, a fortnight was allowed him in which to pay the money." Such are some of the results of the Game Laws. If a poor man, whose earnings are only 1s. 4d. per day, should presume upon catching a hare that comes within his reach while in the field, and hope thereon to fare most sumptuously, he finds his craving appetite must be satiated with a fine of 12s. instead (equal to the earnings of a week and a half), or imprisonment in case of failing to pay, this penalty being the lowest which the law allows to be imposed; and the magistrates considerably allowing a fortnight to pay it in, requires no comment. How the poor man and his wife and five children were to make the remaining 4s. support themselves during the fortnight, the enactors of the Game Laws doubtless cared not to inquire.

Secondly, the Game Laws are unjust in their operation to the tenant farmer. Though he remain quite passive, the farmer comes in for his share of oppression from these iniquitous laws. Unless he obtains permission from the landlord (and which is very seldom granted), the farmer must not, under pain of a heavy penalty, unless he has the necessary certificate, take any means to destroy the *vermin* that eat away his crops even before his eyes. Improvement in farming and particular kinds of crops he finds impossible to introduce and make payable in the neighbourhood of a game preserve; and a great portion of his produce, upon the sale of which he depends for paying his rent, he annually finds is consumed by wild animals claimed by another. This is a dead loss, and in many cases is so serious as to lay the foundation of ruin to many who, but for the Game Laws, would be prosperous, content, cheerful, and happy. Again we would ask, What possible reason can be urged in favour of the continuance of laws so essentially unjust, or what right has any class or body of men to frame laws so oppressive to others, merely that they may thus secure for themselves the pleasure of hunting, pursuing, and killing game, as a pastime, amusement, and sport?

As a fourth argument for the repeal of the Game Laws, we notice their demoralizing tendency, and frequently leading to the commission of more serious crimes. Prior to the enactment of the 1 and 2 William IVth. statute, the "gaols were filled with offenders against the Game Laws; profligate habits were induced, violence committed, and misery of the most dreadful description was caused by the temptations to violate these enactments."\* And the real cause of all this demoralization was the Game Laws themselves. The landed proprietors (the parties most interested) were made the judges of offenders; and hence it were naturally to be expected, impartial justice was anything but administered. The jealousies of the landed proprietors were also the source of much injustice, and

hence we are not surprised that the legislature was compelled to interfere, in 1831, and by passing the 1 and 2 William IV. c. 32, materially to improve the old system. We cannot but wish that these laws had been swept away altogether. But the same features, with some little amelioration in their operation may be seen, at the present time, as were observed thirty years ago. You cannot convince a man that to catch a hare, rabbit, pheasant, or any other such game, is *morally wrong*; he knows it is *contrary to law*, but if it is not wrong, he will not respect the law that forbids; and hence, when once disrespect for law is engendered, the feeling increases, until, in the mind of ignorant persons, it becomes a fruitful source for instigating rebellion against all law, lowering the moral sense, exciting the passions of the individual by a feeling that injustice is done to him, and preparing him for the commission of other crimes. This demoralizing tendency we affirm to be the natural and legitimate consequences of the Game Laws and their unjust stipulations. Repeal them, and we believe the result will be an advance in the moral character of our agricultural population; for they are the parties whom the Game Laws chiefly affect. We shall hear less of night poaching, and rarely of violence, never of murder, in following the attempt to take game; for one of the inducements which led to such fearful results will have been removed, and the vindictive feelings cherished by the peasantry towards the landed proprietor, whom they look upon as a tyrant and partial judge, will likewise be removed; for their chief cause will have been destroyed by the repeal of the odious Game Laws.

Thus have we very briefly reviewed the merits and demerits of the question, and attempted (with what success our readers must judge) to establish the position with which we set out. From what has been advanced, we opine it will be apparent to all right-minded, reflecting persons, that the Game Laws are nought but a vicious relic of the past ages of despotism, and are only worthy to be remembered as such in tales of the past, if not consigned to eternal and merited oblivion: their fate, it may also reasonably be expected, will be shared by the fox-hunting squire and the sporting parson, who, in defiance of the principles of humanity and justice, presume to sit in judgment upon their poorer fellow-men, and award penalties—from their disproportioned severity to the offence committed—unworthy of civilized society, because they may have, in some slight degree, detracted from their favourite and exclusive amusement.

We have preferred resting the issue of this question on the consideration of these general principles without going into matters of detail; which latter, however, because of their importance, we hope will be furnished by other writers during this debate. "Delta" in his article, appears to attach great importance to the right of property in all wild animals assumed by the Norman kings, and his asserted power to grant as a privilege or right to others, his "friends or favourites," permission "to pursue and take game on their own lands." This principle, without doubt, depended upon, and "grew

out of, the feudal system ;" but we cannot acknowledge it as either *just* or *right*, either then or now : as Blackstone observes, it was upon "the unreasonable notion of permanent property in wild creatures" that such asserted right was founded. Unreasonable, indeed, such a claim both ever was and is ; for how can or ought that to be claimed as private property, even by the king, the continued possession of which cannot be absolutely calculated upon, and whose very nature it is to be *wild* ? But if we are to go back to the feudal ages for arguments in favour of the Game Laws, their cause is bad indeed. Their stipulations, and the foundation on which they are based, are contrary to the inherent sense of justice implanted in the heart of every man : his very inmost nature boils with indignation at the records of injustice to be met with in the history of the Game Laws ; and, as is acknowledged by "Delta," "there have not been wanting many instances of objection and resistance offered by the subjects to the reigning prince." And well, indeed, they might resist, when the "exercise of this right in some instances led to the depopulation of whole districts, for the purpose of forming royal forests, chases, and parks." We do not wonder that such arbitrary, tyrannical acts, were "considered an abuse of prerogative, and resisted by the nobles," as being, "in their estimation, of equal consideration with the Magna Charta of their rights and liberties in general." "Delta," indeed, by showing us from what source the Game Laws sprung, has materially strengthened our argument as to their inherent injustice, and as being a vicious relic of a tyrannical age. Viewing the question of a right to keep game abstractedly, we should think that if a person chose to enclose a piece of his own ground, and stock it with wild animals, as a warren or game preserve, with the object of either a pecuniary speculation, or as thereby affording himself means of sport, there could be no objection to his so doing, so long as this did not interfere with the right and property of his neighbours ; but if such creatures strayed on to other grounds, and committed depredation on another person's standing crops (*i.e.*, also property), why, in the name of common sense and of equal justice, must not the person so injured have free liberty, without restriction, to rid himself of the destroying vermin ? And if any restitution ought to be made to the owner of the latter, why not regulate it according to the market price of such game ; or let such owner thereof be content with its simple restoration in a state fit for the market ?

"Delta's" objection to the repeal of the Game Laws is very curious, and doubtless was intended to be "alarming." He supposes that, were they repealed, "there would be called into existence a number of men following the taking of game as a trade or means of subsistence ; and, judging from present facts, this class would be composed of the most idle, dissolute, and immoral portion of the lowest class of labourers : " and again, further on, he avers that "repeal would deprive the rightful owner of a legally constituted right, and create a band of armed ruffians ready to commit any

amount of depredation upon individuals, society, or the State, which their own bad passions, the philippics of demagogues, or the prospect of plunder, may incite;" and of course, as a protection from such "armed ruffians," it would be necessary that others should also arm, and be "obliged to travel with a six-barrel revolver in your belt," when leaving town; and if visiting a friend, "to require pocket pistols and rapiers." This is all very alarming, indeed awful, and the contemplation of such effects is sufficient to unstring the nerves of all the ancient women in the country! But does "Delta" really believe what he says? We can hardly think he does. This alarming argument is not new; it has long been worn threadbare; for it, or something like it, has been urged against every reform of any long-established abuse that has been either accomplished or attempted in the history of our country. When, about a century or two ago, our statute book was disgraced by the enumeration of more than one hundred and fifty offences visitable with capital punishment, any proposed relaxation of the "bloody code"\* was objected to and condemned, on the ground furnished by this same argument, that, were such a step ventured upon, robberies, murders, and similar offences would be infinitely increased, and there would be no security for either person or property. What, however, is the fact, now that, through the labours of Sir S. Romilly and others, the statute book has been revised, and that only one crime is now visited with capital punishment? Why, that at no previous period in the history of our country was property or life so safe and secure from violence as at the present; and we do not doubt that the same result will be observed to follow the repeal of the Game Laws. But if it be unadvisable thus to experiment, in our own country, in this matter, why not inquire of other countries, whose statute books contain no Game Laws, what is their experience in this respect? In America, for instance, do such bands of "armed ruffians" prowl about, to the dread of the peaceful citizen? It is not necessary that we should answer the question, as all can do so to their own satisfaction; and not in reference to America alone, but also in reference to other civilized countries where there are no such odious enactments as our Game Laws. However, it remains to be seen what additional arguments can be brought forward in their favour beyond those advanced by "Delta;" and if there be none more plausible, or better founded in the principles of eternal justice, the existence of these laws in a civilized community should at once be terminated by the universal voice demanding in their stead wise and equitable enactments, without any class legislation.

CLEMENT.

#### NEGATIVE ARTICLE.—II.

SYDNEY SMITH divided the clergy of his acquaintance into three classes—Nimrods, Ram-rods, and Fishing-rods; and there was wit as well as truth in the distinction.

\* "The laws of my country are written in blood."—Sir Samuel Romilly.

W. C. W., on the contrary, lumps the sportsmen of the three kingdoms, puts them all together in the dock, constitutes himself both judge and jury, and brings Frederic Gowing, Esq., "professional poacher," against them as witness. We wonder at his audacity. But when, even in this disreputable court, he forgets his judicial office, and tells the culprits that he only listens to their arguments as a "compliment" to themselves, and only considers their case because he knows it is possible to

"Gather honey from the weed,  
And make a moral of the devil himself,"

no one can be surprised if some of his prisoners *do* feel inclined to use physical force, and kick him and his scales out of court altogether. The apprehension is not unfounded, and we rather doubt if *he* would

"Spring up  
With not a *downy* feather ruffled by  
Its fierceness."

But our friend is a prophet as well as judge; and his change of character is almost as rapid as Mrs. Howard Paul's. No sooner does he pronounce sentence than the inspiration comes, and shutting his eyes in true Delphic style, he exclaims, "It is but for us to show that justice and the rights and necessities of the common weal condemn the Game Laws, and they will be REPEALED"!!!

Is our friend any relation to a would-be member of parliament whose address to the electors was composed after the same high model—"Gentlemen! if you will elect me, I will repeal the whole of your taxes, abolish the national debt, and inaugurate a reign of universal happiness"? We do not pretend to answer such reasoning as this; it is only for the sake of teaching W. C. W. rhetoric that we notice it at all.

The only noticeable feature in our opponent's lucubration is the immense amount of grumbling he has compressed into so small a compass. But, without using a well-known homely proverb, we may ask, What upon earth is a farmer good for, if he cannot grumble? "Seest thou a man diligent in his business, he shall stand before kings," says the old Book; and it holds good of grumbling, as well as of other things. Picked men, selected from the farmers for their pre-eminence in this department, are sent up to London, and examined before a parliamentary committee, and the result is a "blue book"—such a "blue" affair as hath not been seen either before or since!

Hem! Philip Pusey, Esq.—"There are some things it is impossible to grow—winter vetches, for instance—where there is an abundance of hares; and carrots"!!

Do carrots eat vetches?

We have lived in the country some years, enjoyed all the pleasures of rural life, and even lived with "that curse of the agricultural

districts," a game-keeper, in Savernake Forest; and we say deliberately, that the picture of country life drawn by W. C. W. is false in the extreme; and shows that, besides book-knowledge, he knows little or nothing about it.

We know that farmers must and do suffer from the depredation committed by game; but we know also that rabbits, not being game, are shot by scores, and that the poor hare's cry of "*Aunt! Aunt! Aunt!*" is often heard when the game-keeper is far away.

There are evils attending the administration of the laws, but these evils are not to be compared to the danger of repealing them. Mere theories in government must be dealt with cautiously.

"It were good that men in their innovations follow the example of time himself, which innovates so greatly, but quietly and by degrees scarce to be perceived; for otherwise, whatsoever is new is unlooked for; and ever it amends some, it impairs others. It is good, also, not to try experiments in states, and well beware that it be the reformation that draweth on the change, and not the desire of change that pretendeth reformation," says Lord Bacon; and we should pause very long before innovating, and then innovate very gently, with such ancient and honourable rights.

It is all nonsense to talk of "God giving the wild fowl of the air, and the wild animal of the soil, to the poor man as well as to the rich." God did not thus give the poor game any more than he gave them pigs or donkeys.

If W. C. W. is fortunate enough to possess an estate, he had need to discover some better title deed than *that*; or he will probably find himself an inmate of the county lunatic asylum, and his estate in Chancery, with a very poor chance of either getting out again.

Now let our readers imagine to themselves a fine old forest, some twenty or thirty miles in circumference, and well stocked with game and noble deer. Thousands of acres, covered with thick curling fern, soft, velvet-like grass; and tall trees, in long avenues, crossing each other, like the aisles of some splendid cathedral. In shady nooks and chequered glades are herds of graceful deer; now peacefully nibbling the short rich grass, and now bounding breast-deep among the fern, startling hares, rabbits, and squirrels from their hiding places in the brushwood. A scene to refresh the spirit this. But, says W. C. W., "destroy it; let the common people have those deer, the tradesmen the rabbits, and the devil the game-keeper." Is, then, the most noble Marquis of Aylesbury to have no voice in the matter? If you wish to shoot his game and hunt his deer, why don't you ask for his guns and horses to do it with? A pretty saturnalia we should have, if all the uneasy spirits in the three kingdoms were suddenly let loose, with dog and gun, upon the poor pheasants and partridges!

Upon such a subject as this, our opponent must forgive us if we make game of him; only we hope he won't go to the dogs in consequence. That the temptation is great, let our readers judge from this sentence, "that a bloody and brutal amusement, called *battue*,

may be pursued by men who claim to be the *élite* of English society—by bishops and clergymen, who claim to be the ministers," &c., &c. Who, besides a London editor or a cockney sportsman, ever called shooting "*battue*"? Bat, *battue*—bah!

All through this article we notice a rare talent for suggesting ludicrous pictures—all the more ludicrous, because the writer seems not in the least aware of it. In this one paragraph we have a long procession, headed by the farmer, followed by the labourer, the magistrates, the "*élite* of English society"—"bishops, clergymen, ministers of the meek and lowly," &c., with "those helots of civilization," the butchers, bringing up the rear! What a shooting party! But this is nothing to the picture which it brings before the mind's eye:—"The farmer stands idly by while he sees his carefully cultivated crops destroyed, and his capital and profit *walking away* in the bodies of animals that do not belong to him?" Who upon this mortal earth ever saw a rabbit or a hare *walk*? Solomon might, perhaps, have referred to the destruction of crops by birds, when he said that "riches took to themselves wings and flew away;" but W. C. W. had no right to forge a new figure, and add that they also walked away, in the bodies of rabbits and hares! If this does not tickle the reader's fancy, surely the carefully finished sketch of a poor country bumpkin presenting a cat's tail to the game-preserver will make him laugh till, like Big Ben, he is in danger of cracking his sides at the sound of his own voice.

But while we laugh at what is ludicrous, let us pity what is mean, and correct what is untrue. What can be more mean or more "snobbish" than for W. C. W. to call all our landowners "those minions of fortune," "game-preserving parsons," "thieving peers," "lordlings," and "territorial monopolists?" A game-keeper is "that curse of the agricultural districts"—"a spy that tattles to the landlord;" Sir Harry Verney is "a reformed game-preserver;" and even the butcher gets a kick, and is almost frightened out of his wits at being called "that helot of civilization"!

We can understand why W. C. W. quarrels with the rich,—it is only another way of telling us he is poor; but why he should attack the butchers is beyond our comprehension.

It would be to neglect a part of our duty not to notice an assertion, which is a piece of the blackest calumny ever written. Speaking of the peasant, he says: "He must steal from necessity; and as to virtue in his daughters, that gem, fairer on woman's brow than diadem or coronet, has become almost an impossibility." Does he know it by experience? If he does, shame should compel him to hold his tongue; if he does not, he has no right to say it. Did he ever see an immoral man dragged from his bed about the middle of some moonlight night, a black cow's hide thrown over his shoulders, the huge head resting on his crown, the long tail dragging on the ground behind, and the white horns branching out in strong relief against the rabble, who, with the rough music of tin kettles, frying-pans, butchers' cleavers, tea-trays, sheep-balls, ploughshares,

and whatever else can find a tongue, proclaim his villany. Three times must he thus run the gauntlet through the parish; and no one who has seen the real English heartiness of the kicks and cuffs bestowed upon the seducer can doubt the genuineness of the detestation in which the character is held by the men of southern England.

This, however, has nothing to do with the Game Laws, except that W. C. W. says that virtue in the female peasant is almost an impossibility, and we say that the existence of this custom proves the contrary, and throws a strong suspicion upon the accuracy of his reasoning in other matters. A repeal of the Game Laws would be but a temporary benefit to the labourer, whatever it might be to the farmer. In a very few years every species of game would be destroyed, and jugged hare be as scarce a dish as Chinese birds'-nests. There would be a rush, an indiscriminate slaughter, and then, according to W. C. W., the labourer would have to starve outright. The extinction of game would not leave him the miserable alternative of poaching. Ferrets and rabbits nets would rise in value, and rabbits and hares come down; we should have one universal feast, and then, like the old lady and her golden eggs, no more for ever.

Jack, and Tom, and Bill, and Dick would once more be boiling together hares and cabbages; but the great body of English sportsmen, truly "the *élite* of the nation," would have to seek in other lands the manly, healthful, and exciting recreation an unwise legislature had denied in this.

No longer would the huntsman's "Tally-ho!" be heard across the hills, or the sharp cry of the hounds echoing through the copses. September would come without the partridges, and October without the pheasant's whirr; the sportsman's gun, loved almost like his wife, would be neglected, and its cheerful "click" and deadly bang be listened to no more.

Another hearty English sport would be done away with, another link snapped in the chain that holds us to the glorious past, and another rivet fastened in the fetters of selfishness and mammon-service that drag us on to a dreary future.

The rich landowners would suffer both in health and pocket, and scheming demagogues rejoice in their defeat. It would be another blow struck upon the wedge that threatens ere long to bring down the kingly oak—the royal English oak, whose long arms embrace the world, and beneath whose shadow lives the noblest and the happiest nation the globe ever saw. The oak that, with its strong deep roots, has withstood the storms of adversity and the whirlwind of ambition, for a thousand years, and that now, in its green old age, is shooting forth into colonies and stations that shall rule the world.

JACK OF NEWBURY.



## Social Economy.

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### IS UNRESTRICTED COMPETITION INJURIOUS TO THE COMMUNITY?

#### AFFIRMATIVE ARTICLE—IV.

THE subject of unrestricted competition is a wide one, and we are anxious, before the discussion closes, to place on record a few thoughts from stand-point differing from either of those from which it has been already looked at.

No two minds look at any one question from the same point of view; hence, discussion is not only wise and advantageous, but absolutely necessary. By discussion mistakes are rectified, and truth elicited. The stronghold of error is destroyed by argument, and truth triumphantly enthroned in its stead. We may, perhaps, be singular, but in the present discussion we agree more or less with one and all of the contributors whose articles *pro* and *con*. have already appeared; but while there are points of agreement, there are also points of difference. What these are will best appear as we proceed. It will as well serve the object we have in view to pass on at once to a consideration of the question, "Is Unrestricted Competition Injurious to the Community?" Legislative restriction, of course, is intended; but we think that the wording and spirit of the question, together with the general scope and aim of the *British Controversialist*, admits of its being looked at from a moral as well as a legislative point of view.

First, as it regards the restrictive system, we think that legislative interference with trade is sometimes absolutely necessary. The use of alcoholic liquors is to the point. Is any disposed to question this? Let him read, or if he has read, re-read, the affirmative article, page 103, by "Delta," and the article, page 249, by "Bithon." No end can be answered by going over this ground again. We desire, too, to recognize the principle of free trade—not trade *absolutely* free; we have no such state of things to guide us in any opinion which we may form—but trade so free, that the best markets of the world shall be open to all alike. Trade free, and those free who buy, and those who sell; so long as this freedom is not used to the injury of others. It is anarchy when the strong tyrannizes over the weak, simply because he is weak. Society should not allow any one man to injure his fellow, that the former may the more easily push forward his reckless schemes of self-aggrandizement. We must not carry this so-called principle of free trade too far. Now there are indications of a desire to do something of this kind on the part of some. The quotation from McCulloch, placed at the head of "Nona's" article in the August

number, together with the general drift of his subsequent remarks, that "labour cannot be turned into too productive channels," we admit; but when we say that unrestricted competition is injurious, we advance no opinion at variance with the former one; and when "Nona" attempts to make it appear that the one is a necessary consequence of the other, he simply puts up a man of straw that he may the more easily strike him down. Competition may be restricted, and at the same time labour find its reward in channels alike productive of good to the labourer and the capitalist. But let us see if we cannot, one and all, agree to the principle laid down by Stuart Mill in his essay on "Liberty," when he says, that "the only purpose for which power can be rightfully exercised over any member of a civilized community against his will, is to prevent *harm to others*." We ask no more than this. And if we can show that unrestricted competition is productive of harm to others, we think we shall have established a sufficient reason for a restrictive policy on the part of Government in cases where, in the opinion of society, such interference is actually required. The above principle is recognized again and again in that excellent work from which we have just quoted. In another place the author says, "The only part of the conduct of any one for which he is amenable to society, is that which concerns *others*." And again, "If any one does an act hurtful to *others*, there is a *prima facie* case for punishing him." He recognizes the necessity for this restrictive influence of which we are speaking; he speaks of it as "necessary to prevent the stronger specimens of human nature from encroaching on the rights of others." "To be held," he adds, "to rigid rules of *justice* for the sake of others develops the fulness and capacities which have the *good of others* for their object."

We are aware that, in the application of his principles, Mr. Mill does not always make the use of them which we should; and it is here, if we venture at all to differ from so profound a thinker, that we should feel that he had hardly been consistent, in some cases, with the principle which he had been at pains to lay down with so much clearness and precision at the commencement of his essay. But with his applications we have nothing to do here. Are we prepared to follow these principles to which reference has been made? that is the point for us. The results of these principles we conceive to be these—viz., that society is warranted in stepping in to prevent the injury of one man by his fellow. Hitherto we have conducted this argument on the supposition that unrestricted competition is sometimes open to this charge. We need not multiply instances to show that such is the case; the very illustration which "Nona" gives is as much to our purpose as we need; but as "Bithon" has dealt with this illustration so successfully, and as it richly deserved, we have only to point to it, and our readers will see how apposite it is to the view we are now taking. Plainly, Robinson does palpable injustice to both Jones and Brown, and we think society should have the power, in such a case, of stepping in

to prevent it. After this, one would really expect to find "Nona" an advocate on the side of selfishness and injustice to others. One other illustration, and we pass on. Only this very month have we read of some of the fruits of unrestricted competition, in the "system of hypothecating" which obtains. A writer in the *Draper and Clothier* says, "The system of hypothecating (or, to use plain English, pawning) has got to such an extent, that, if there is not a stop put to it soon, there will be immense loss to many of our wholesale houses. At the present time there are several firms in the market trying to get goods, their object being to pawn immediately on receipt." These men believe in selfishness, it seems, as well as "Nona." Not a few, indeed, would have it that selfishness sits enthroned, that the lawlessness of self-interest is dominant in the world; that the rule of mammon, as well as maxims of unmitigated selfishness, are being substituted for the "golden rule" of the gospel. Is it so? Is this a photograph of society that we have here? Is it a *life-picture*? That so many are ready to say "Yea," must leave a painful impression on our minds that, making allowance for exaggeration, it is too true. Now we say, so long as these principles hold their *present* sway, there will be very much that is radically wrong in the competition which prevails. It is to be feared that, to a large extent, we are reversing the divine rule; that we are adopting another law, one altogether different in principle; that we are doing to others as we would not that they should do unto us. Hence our desire to look at this question of competition from a moral point of view. Society's maxim is too much "self;" self first, last, and altogether; self at the expense of others; ready, "so long as we swim, not to mind who sinks." This question of competition is, after all, a question of duty, and must be looked at in that light. Duty should be a law unto us. As this is the case, are we happy and virtuous—happy because virtuous. We have then to try and discover, if we can, what man's duty is in this question of buying and selling. Our duty once made clear to us, no deviation from it should be allowed. What, then, are the rules or laws for the right conduct of our moral powers in relation to this subject? Upon the right answer to this inquiry must depend the view we take of the whole question. Inseparably connected, in our opinion, are the two questions of morals and trade. The question of unrestricted competition must be discussed in the light of the former. The laws and principles of the one must be applied to the consideration and explanation of the other, as, indeed, they should be to all questions. No principle can be sound, no plan of operation wise, no system correct, no conduct proper and **RIGHT**, that does not comply with the requirements of moral law. The great Parent and Source of all good has, in His wisdom, implanted in every breast a sense of right and wrong, which must be appealed to, and its decisions must be final. In these remarks we leave out of view those movements of the human mind which impel to action, as well as those which direct and govern: to that principle within, of which we

are all conscious, which pronounces "right" or "wrong," we must appeal, when desirous of ascertaining the standard of practical virtue, —when desirous of determining whether "unrestricted competition is injurious to the community" or not. The conscience, or moral sense, and the written word, are the only guides, in a question of this kind, upon which dependence can be placed. To seek to obtain our own private ends, at the expense of the public good, cannot be right; although the public good, containing the greatest sum of advantage, may sometimes require that the good of the unit be subordinated to it.

When a collision of interests takes place, the interest of largest moment should be chosen; that interest which is of most importance and value to the race is the one which should be first respected. A merchant with limited capital finds himself in competition with men of larger means than himself; the struggle which will then ensue will, if unwisely prolonged, result in the downfall, perhaps the ruin, of the one minus the "sinews of war." There are two interests in competition: the voice of duty would seem to say, Withdraw from so unequal a contest; embark your little capital elsewhere, where scope for its employment can be obtained; better that one family should suffer somewhat of deprivation and annoyance, than the public morals receive a shock by a demoralizing contest in which the sharpest competitor shall win, and which, if continued, would only end in loss to creditors and injury to public confidence and credit. The regard due, in the supposed case, to the man himself or to his family, should not be allowed to interfere with the regard which should be shown to the community. Now this principle of *regard to the interests of others*, of kindly consideration for the welfare of others, we shall endeavour, as we proceed, to apply to the subject under consideration; and we shall have no difficulty, we think, in proving that unrestricted competition—i.e., competition unrestricted by a sense of duty, as well as occasionally by legislative enactments, is injurious to the community.

The "whole duty of man" consists in keeping the commandments of the Most High; "for God shall bring every work into judgment, whether it be good, or whether it be evil;" and surely one of the chief of His commands is, "Do unto others as you would that others should do unto you." Now we want this duty embodied in law. The science of law is jurisprudence.

Dr. Foster defines jurisprudence to be "that course of human conduct which is morally enforceable by public authority." "The idea of responsibility exists," he says, "in connection with voluntary actions, so far as they may affect others." To discover the law of this responsibility is the first work of moral philosophy. "Men are capable," he goes on to say, "of being influenced in their conduct by causes *ab extra*. Under what conditions may these external causes be brought to bear upon the voluntary actions of men with a view to their constraint or restraint? The investigation of these conditions is the business of jurisprudence." In the

opinion of this writer, it is essential that we get rid of the inquiry, "Why ought I to regard the effect of my actions upon others, by furnishing a fundamental law of duty, considered as applicable to all conceivable relations between sentient and intelligent beings, and which is self-evidently to govern the conduct of such beings towards each other, under any circumstances,—a principle which is to fulfil the four conditions of Cousin,—of being immutable, absolute, universal, and necessary?" This law he finds in the golden rule of the Gospel. He says, "The conception supposes a plurality of beings, who are intelligent, self-determining, and mutually sentient. The conception is of a principle of action between such beings, necessarily resulting from the relation involved in these attributes." "The name for moral necessity is duty. The sense of duty is the sense of moral necessity, or the moral sense. That to which the moral sense attributes necessity is the doing right. Right is doing as you would be done by."

Of this law, he says, "It is necessary, because it cannot exist in relation to any action which affects another; it is immutable, as there is no supposable circumstance under which actions may be done which modify its force; it is universal, as there are no actions which it does not govern; it is absolute, as it is unnecessary to its abstract truth that such beings as we suppose should have any actual existence, or such actions as we have represented should ever be performed." Thus we see there is, as another writer has expressed it, "a paramount rule of humanity; unfold it as philosophers may, apply it as men will, there is attainable and practicable, by some means or other, a law with man *as man*, which furnishes, as its counterpart, the law of man in his imperfect but necessarily social state." Applying, then, this principle to trade generally, men will not only try to live themselves, but they will try to let others live too. The consideration of *individual* interests, so calculated to make men selfish, will give place to a recognition of the relationship which one man has with his fellows, and the pursuit of personal goodwill be made to comport with a proper and due regard to the well-being and interests of all. When these principles shall be clearly recognized and acted upon, chicanery and fraud will give place to fair dealing, commercial integrity, and fidelity to compacts. No competition can be right which is not restricted by these principles. A disposition to treat others as we would be treated by them, has been very rightly described as the "*element* of society," without which society would become a den of thieves. Right doing—virtue—ever promotes happiness, and if universally practised, it *would* produce the greatest sum of happiness of which human nature is capable. That this natural tendency of virtue is sometimes defeated by those who forsake its laws is no reason for following in their steps, but rather an additional incentive to commercial rectitude and fair dealing. The moral sense of mankind, therefore, must be appealed to,—the sense of "right and wrong,"—and on its collective voice and force, it must be made to reach and influence

to the largest possible extent the whole of society—alike those who buy and sell. In this age of selfish competition, when the aim of so many is to engross more trade than *naturally* falls to their share, to the great injury of one another, it is more than ever necessary to fall back upon first and fundamental principles.

Such competition as we have been depicting must inevitably prove injurious to the community. It asks no questions about the means to be employed, or the agency to be used, much less does it regard the interests of others, or the requirements of Christianity and duty. It exerts a bad influence on those who make use of it for their own aggrandizement, and upon society likewise. The restriction to be imposed on competition is, therefore, chiefly moral, and only legislative as the executive acts in the spirit we have laid down, and only as the necessity for governmental interference shall have been well established. The limits to be imposed on it we had rather should spring out of a healthy moral feeling. Legislative restrictions are to be the exception, not the rule; and it should be borne in mind that no legislative restrictions can be wise which limit the markets from which supplies are to be drawn, and which, in so doing, subject us to an alternate fluctuation of high and low prices. We freely admit that legislative prohibitions have too often been unwise, preventing access to the best markets, besides diminishing the profits of capital. Perhaps, in almost every age of the world, governments have erred on the side of doing too much, rather than too little. And we are inclined to think that sometimes the restrictive regulations imposed are in no small degree incompatible with the full enjoyment of liberty on the part of the subject. The home trade, however, is, comparatively speaking, free. There is the monopoly of printing Bibles yet remaining, perhaps a monopoly less needed than any other, together with some few necessary and wise legislative restrictions; but, with these exceptions, the freedom of our home industry has been secured; and it is to this that our prosperity as a people is to be partly ascribed; but if this prosperity is to continue, the moral influence of duty and regard for the welfare of others must, more largely than ever, be brought to bear upon the activities and operations of trade.

It is generally conceded that it is the duty of Government to encourage trade, and we would add, to protect it, when necessary. We willingly employ the language of John Stuart Mill, where he says, "It is now recognized, though not till after a long struggle, that both the cheapness and the good quality of commodities are most effectually provided for by leaving the producers and sellers perfectly free, under the sole check of equal freedom to the buyers, for supplying themselves elsewhere." "Restrictions on trade," he goes on to say, "or on production, for purposes of trade, are indeed restraints; and all restraint is an evil; but the restraints in question affect only that part of conduct which society is competent to restrain, and are wrong solely because they do not really produce

the results which it is desired to produce by them." That there are limits to the doctrine of free trade, *i. e.*,—trade *entirely* free—he is as ready to recognize as any one. Such a limit occurs in the admitted necessity for public control over cases of fraud by adulteration. The restriction of the sale of poison he looks upon, however, as an "infringement on the liberty of the buyer," and therefore objectionable. But without following the learned author of the "Essay on Liberty" through all the *pros* and *cons* which he advances under this head, it may be enough just to point out that he recognizes the right inherent in society, and the competency of society as well, to apply its own measure of restriction. Now the restriction which we would have society impose is, as we before expressed it, chiefly moral, and only legislative as the medium of such interference shall have been made very clear. Before concluding, we should like to add,—let there be less of mere speculative trade, or traffic in chances,—as much gambling as the betting which takes place at a horse-race,—and more of legitimate trade, conducted upon the principles we have endeavoured to set forth; and then, every year, there may be less need than at present for the discussion of such a topic as the present one. As it is, we regard the discussion as most opportune. In "the good time coming,"—of which we have been attempting to catch a glimpse, instead of every man's hand being raised against his brother's, a state of things mourned over by all the true and the good, will find a remedy in high-toned christian principle.

Trade will, indeed, be restricted, but it will be the restriction imposed by an enlightened conscience. Trade will be restricted when its operations can be shown to act injuriously to the community; and Government will exercise a restrictive influence over the *individual*, to prevent his abuse of the principles of free trade, to the injury of another. "Commercial purity will be the basis of our claim to the commercial supremacy of the world."

ALPHA.

#### NEGATIVE ARTICLE.—IV.

*George*.—I tell thee, Jack Cade, the clothier, means to dress the Commonwealth, and turn it, and set a new nap upon it.

*John*.—So he had need, for 'tis threadbare. Well, I say, it was never merry world in England since gentlemen came up.

*George*.—O miserable age! Virtue is not regarded in handicraftsmen.

*Shakespeare's King Henry VI., Part II.*

AN involuntary smile passes over our countenance on the suggestion of this question, and we are tempted almost to inquire, *cui bono*? Has the British nation so soon forgotten its hardly won struggle for unrestricted competition in the production and sale of the staff of life? Is the gigantic Corn Law League consigned to pre-Adamite obliviousness? Surely a spirit has passed over the dreams of our fellow-countrymen on this question; or the fossilized remains of a dark antiquity, and negative commercial polity, could never for one

moment receive attention from the enlightened readers of the present day.

Competition is a term employed, in commercial language, to indicate the concurrence of buyers or sellers in the purchase or sale of the products of labour, and supposes a mutual contention to obtain the products of labour each individual may wish to possess for himself. Our question, then, is, Would the community be injured, if each individual were allowed freely to gratify his desires for the possession of these products, upon those conditions of equality which the laws of nature only impose? We unhesitatingly answer, No; and the reason of this seems to lie in the very nature of the case. For if any intrinsic value exists in the product, or any increased value is conferred upon it by the act of labour, it must be by making it more conducive to the happiness of the purchaser, and by the exchange afford the means of gratifying the desires, and therefore the happiness, of the seller.

That which contributes to the happiness of the individuals of which a community is composed is beneficial to that community, and the greater the facility by which the products of labour are exchanged by the individuals of a community, the greater the amount of happiness enjoyed; therefore, as freedom of exchange facilitates the transfer of the products of labour, it contributes to the happiness of the community, and cannot be injurious thereto.

Restriction may be imposed upon a commodity in many ways. Whatever tends to increase its cost to the purchaser, which does not impart to it some additional value, is of necessity a restriction; of such are taxes, and licences to sell. Whatever limits the acts of producing and selling to one or more persons or classes creates a monopoly, and is a restriction; of such are copyrights, patent rights, privileged brokers, the law of entail, prohibitive duties, chartered corporations, trade combinations, strikes, &c.

Taxes being additions to the cost of a commodity when imposed upon it in the shape of customs, or excise duties and licences to sell, and as they do not impart any intrinsic value to the commodity so taxed, they necessarily limit the quantity sold by so much as the price or cost is raised to the consumer; hence, all those portions of the community employed in producing, carrying, or selling that commodity, are injured by the reduction of their income in the same proportion, because the consumers of that commodity, having an income measured, not by the exigencies of the State, but by the necessary wants of their nature and civil condition, expend only the same amount from their income upon the tax and commodity combined, as they formerly had done upon commodity only,—other wants and other necessities consuming the remaining portion of their income. Objection cannot be taken to this, that individuals may be found who consume the same quantity of a commodity, whether taxed or untaxed, for we are not speaking of the exception, —individual cases are exceptions,—our remarks apply to the greater portion of the consumers in a nation, and without doubt the rule



holds good, as a law of nature, that the wants and necessities of the great masses of the population are the sole standards by which their income is regulated.

Monopolies and restrictions, acting upon the freedom of exchange, the perfect equality of competition, must, from their very nature and consequences, be injurious to the community. The monopoly, to be beneficial to the monopolist, must be some commodity considered desirable by the community, or at least some considerable portion of it. Now, whether the monopoly consists in the right to produce or the right to sell, it gives a fictitious value to the commodity, regulated alone by the caprice or avarice of the monopolist. If the possession of this commodity gives essential benefit to its possessor, then to limit the sale of it by insufficient supply, or by capricious increase of price, is to withhold from the community that which it is desirable it should possess; and from the loss sustained by withholding this commodity, the community is injured. Restricted competition is injurious to the community; therefore, unrestricted competition is not injurious to the community.

Our strong faith in the irresistible power of the laws of nature, in this department of political economy, leads us to deprecate the interference of states or corporations in a legislative or fiscal character, within the legitimate domain of trade and commerce. The State not only should not interfere itself, but should effectually prevent individuals or corporations assuming the position of legislative or fiscal authority. Commerce and art thrive best when left alone. The wishes, wants, and necessities of mankind are laws nature provides to regulate the productive efforts of labour. Our views of this case are ably illustrated by J. H. Burton, in his "Political and Social Economy," p. 253,—“An interfering legislature drives men back upon those first principles of political economy, which are as unchangeable as the tides and seasons; and whatever is accomplished by exertion, or vigilance, or cruelty, in any one direction, is counteracted by the revulsion of nature in some other. Though Jack Cade, when he ‘meansto dress the common wealth, and turn it, and put a new nap on it,’ proclaims that ‘in England there shall be seven halfpenny loaves sold for a penny; the three-hooped pot shall have ten hoops;’ yet his friends would find that the halfpenny loaves and the ten-hooped cans were not more easily obtained than they had been, and that for all practical purposes he might as well have decided that at midwinter the sun should set at half-past six instead of half-past three. The French, who have tried all impossibilities, for the purpose, one would think, of teaching the rest of the world wisdom, have tried this also. Their Convention decreed that 100 francs in their paper assignats should be equal to 100 francs in gold; commerce defied the law by raising the prices ten times the nominal amount when paid in paper. Despotism tried to keep down the levelling waters in another direction; fixed prices were assigned to particular articles, with the guillotine to enforce them: but the articles disappeared from commerce. When a man

has made a watch or a table, despotism can take it from him at its own price, or at none; but it cannot compel him to make more watches and tables, or to work at a remuneration less than what the community would be inclined to afford to him. French revolutionary despotism, however, did its best to replace by force the natural operation of trade; it punished every man who, having been a year in trade, resigned his occupation; it made an attempt to "take stock" all through the country, that it might not be cheated. The baker, the butcher, the draper, the grocer—every man who made, or bought, or sold commodities—was brought within the strictest regulations, which the guillotine was always at hand to enforce—but all in vain. One may form a faint conception of the mixed tyranny and anarchy of these regulating efforts from a curious fact mentioned by Thiers, showing the difficulty of enforcing in France regulations of the simplest and most reasonable character:—"The registration offices have not succeeded in registering at what price any estate is sold—an estate, which is something so tangible and manifest! An estate is publicly and legally sold in France for 1,000,000 francs, or a house for 500, and yet the proper authorities cannot gain precise information of the stipulated sum. . . . And yet," he continues, 'you pretend to know, that you may reduce to a fixed amount, the price for which all the tape and calico, all the shoes and hats, are sold in France.'

It is well for us to inquire what is the practical effect of unrestricted competition? And as we have seen some of the injurious effects of restricted competition, we are prepared with more impartiality and less prejudice to look the matter steadily in the face. Unrestricted competition permits every man, having the results of labour in his possession beyond his own immediate wants, to bring them forth before his fellow-men, and offer to exchange with them his surplus for their surplus, to sell, in fact, as dear as possible and buy as cheap as possible; or, in other words, to give as little of his own surplus as possible for the greatest possible amount of their surplus, without control, let, or hindrance, from individuals or governments. It is giving to man the perfect freedom to do as he pleases with whatever society calls his own,—a right nature has given to man, and which all rightly constituted societies have ever most anxiously guarded, as the foundation of all their liberties. What is the political result of restriction? Why, it concedes to others, may-be individuals, classes, corporations, or states, the power to curtail this first right of nature and the social state; it plainly gives to others a power over the individual man's property and labour; it makes him the vassal of a tyrant more despotic than the feudal lord of the darkest ages history has recorded for our warning and instruction. The friends of restriction may object,—the State incurs expenses in discharging the duties of government; the people must defray these expenses. How can they defray these expenses without taxation? and how can taxation be imposed without restricting results to trade? These questions

may appear very specious, but we think them without real value as affecting our present question; for we submit that taxes must, under all circumstances, be paid from the income of the community, not from its stock or capital; then, if they must be paid from the income of the people, why not take the tax from the income direct? The expense of collecting, that is, making the people's income available for State purposes, is much increased by the indirect mode of taxes upon commodities; therefore, by the amount of this unnecessary increase, the community is injured, and, on the contrary, by the direct mode of taxation (that is, by removing the restriction taxes impose on trade), the community is benefited in like proportion.

We never met with a more specious course of reasoning than that presented in the article by "Delta." It is true that we have under consideration the application of a principle of political economy to the practical necessities of every-day life, and not an abstract theory; but this dogmatism must not prevent our considering both theory and practice. The philosophy of life consists in well wrought-out theories being made subservient to the practical utilities of every-day social life. Were we in Scotland, or in Germany, it might be possible to build up a theory contrary to or destructive of the substantialities of commerce; but in England there is no danger that the practical will be sacrificed to the theoretical. The fact that governments have interfered with commerce, and that merchants have looked for that interference, is no reason why the evil should be continued. The true province of the Government is to let commerce alone; its patronage is so much encumbrance, so much increase of labour, without imparting equivalent value, and therefore a depreciation of the article placed under its patronage. However much we might favour the principle of "permissive" legislation against the trade in intoxicating drinks, we could not approve of the licensing system as a species of sumptuary laws, restricting the use of pernicious articles; the truth is, to license an article of questionable propriety to use, gives to that article a legal position, and a legality to its moral propriety; it becomes thereby freed from its moral turpitude, and obtains a decent and respectable position. Hence the apparent restriction is, in reality, a legal recommendation of the licensed article. Again, the cost of licences is so trifling, that they can never operate restrictively.

We could not suppose that monopolies would ever obtain the serious approbation of any one, much less the earnest advocacy of a publicist. Monopoly has become the "household word" for abuse. To designate a crying evil, a gigantic abuse, the strongest expression our language can supply is the phrase, "A giant monopoly." And such has been the view taken of monopolies, not only by the people of this country, but by our statesmen in all recent legislation; for they have distinctly marked the boundaries of the monopoly for which they have been legislating, and restricted the profits to be derived by the exercise of the monopoly; hereby most authori-

tatively enunciating their conviction that monopolies tend inevitably to injure the community. With respect to the restriction of competition in land, we would observe that land, like all other representatives of wealth or value, if relieved of the restrictive laws of primogeniture, &c., would always be marketable at the rate of its actual productiveness; and we think that the law which compels the infinitesimal distribution of lands, as in Ireland and France, is equally far removed from the principle of unrestricted competition as that law of England which compels all freehold land to the possession of the firstborn male heir. Both are restrictions upon the voluntary disposal of property, the free-will distribution of wealth, and may be equally injurious to the communities where they prevail. Thus we leave friend "Delta," with his "wise saws and modern instances," and proceed to the consideration of an essay on selfishness, by "N."

That each one should estimate for himself the value of his own commodities, we think is absolutely necessary to the perfect enjoyment of the rights of property. If the seller thinks well to price them higher than the market price, they will continue to remain in his possession, and he has no valid complaint against society; if he sells below the market value, he has a right to do as he pleases with his own; he himself is the only rightful judge of what is the due equivalent in the exchange he makes—this always supposing that the property is *bonâ fide* his own, and in no way the property of his creditors. It is our firm conviction that he who brings to market any production, it is the rule to judge of it according to its value; therefore, if the "big penny loaf" of "N." is obtained by the mixture of magnesia or alum, he who brings it to market is soon detected in his nefarious practice, and the competition with him is soon annihilated in favour of the honest trader. *In trade, honesty is the best policy*, and the surest way to destroy unfair competition, while it has nothing to fear from the most free and unrestricted competition.

The competition of the railways is not a fair instance of competition; it was an attempt by one company to ruin the other, both in its finances, and in its character with the public. It is undeniable that whenever competition becomes so fierce as to render the particular labour, trade, or profession unprofitable, there is a law in nature perfectly irresistible, which diverts the surplus labour or capital into other channels of industry, and restores the equilibrium. It is as fruitless to deny this fact, as to deny the existence of the sun in midwinter, because it is clouded o'er with mists and fogs. Social science and political economy are too much enshrouded in mists and fogs by many mistaken theorists, to allow the light of nature's eternal truth to shine through them, so that many are left to grope their way through life in worse than Egyptian darkness,—a darkness which can be felt. Restrictions on trades, we submit respectfully to "N.," do not invite investments, but repel them. A trade is made a monopoly in the possession of certain individuals, it employs their capital only; but, if unrestricted, it is open to the

capital and enterprise of the whole community. In one case, individuals only invest; in the other, thousands invest. Photography, when restricted, employed a few persons, and little capital; but now it is unrestricted, it employs many thousands of persons, large amounts of capital are employed, and very large incomes are derived by industrious practitioners.

We had hoped to have commented upon the arguments of "Bithon," but our limits only permit us to make this inquiry of him. If the East India and Hudson's Bay Companies have done so much good by means of their charter of monopoly, *how much more* good would the unrestricted laws of nature have done for this country? We venture to say that it is impossible to estimate the loss we have sustained through the existence of those charters, as the amount is necessarily so large as to be almost inconceivable.

We might possibly continue indefinitely to illustrate the advantages of unrestricted competition to the community, and, in so doing, show the injurious effect of restrictive competition; but having shown that the nature of commerce demands it should be perfectly free to be beneficial,—that man's natural and political right to do as he wills with his own—that reason and the facts of history, all demonstrate the truth of our position, that unrestricted competition is not injurious to the community, we have fulfilled our duty for the present, and leave the question to the unbiassed judgment of our readers.

Fetter not the strong limbs of the mighty man with the swathing bands of infancy; but give him, in all faithfulness, the full freedom of God's wide world, to subdue it, that he may, with truth and manliness, fulfil the law of the Great Eternal, "Increase and multiply, and replenish this fair earth which I have made for thy use."

L'OUVRIER.

## The Essayist.

### BRUNEL AND STEPHENSON.

TOLL, toll for the mighty dead. Weep and lament for those that have gone down to the grave, filled with honour, mighty in reputation. Let it not cease to be remembered how a giant of science, in the very agony of the moment of the triumph of his last and greatest achievement, was smitten with the pale hand of sickness, and "fell asleep." Nor let it be forgotten how the brother of a royal fame, having followed the dead to his last resting-place, within three short weeks more gave up that spirit that in life had so often communed with the one gone before.

They were Brunel and Stephenson, who jointly occupied the throne

of royalty in the engineering world. It was Brunel who, in September last, at the close of a lengthened but victorious struggle with the physical sciences, at the very moment of triumph became a victim to sickness and death. It was his friend and rival, Robert Stephenson, often the partner in his labours, often the friendly foe to his best-laid schemes, who weeping followed his compeer to his grave, and returning home enfeebled in health, on the twentieth day from that which saw the last rites paid to the memory of his deceased friend, himself turned his face to the wall, and "gave up the ghost."

It may be said of these men that they were, in one sense, "united in their lives, nor were they divided in their deaths." The lives of the Brunels and the Stephensons are replete with interest. Differing as they vastly do in their origin and in their successes, their careers frequently run parallel. With an immense amount of disagreement, they are in some respects very similar, and in all points of view are well worthy of contemplation.

Sir Isambard Brunel was a Frenchman, having been born in Normandy. George Stephenson was an Englishman, having been born in Northumberland. Herein, together with the different positions in life in which they were born, we think we can see the main-springs of the greatly different results arrived at by the fathers and the sons.

Brunel—we speak of him first with the courtesy due to a partial alien, not that we think his name has any right to precedence—was born under comparatively auspicious circumstances. Intended for holy orders, he received an education suitable to the clerical office; finding, however, that his taste did not incline in that direction, he entered the royal navy. On his return home, the French revolution broke out, and, like many thousands of his countrymen, he was obliged to seek a refuge in a foreign land. Whilst in the United States, necessity—that great mother of invention—compelled him to use his talents for subsistence, and he adopted as a profession what had always been his favourite science. We next hear of him negotiating with the English government for employment, and shortly afterwards find him at Portsmouth, putting into action his celebrated invention for making blocks by machinery.

Far different were the antecedents of George Stephenson. Born in obscurity, spending a great part of his life fathoms under ground, without a single man with a mind of his own calibre to converse with, he yet bore his way through the stonework of ignorance, through many troubles and trials, and at last found himself at the head of a scientific age.

Of a like parallel were the lives of the younger men. Both were born when their fathers were on the brink of emerging from the obscurity that enveloped them. Both were inclined, even more strongly than their fathers, to their vocation. Both were reared in an engineering atmosphere; and both received the best instruction their parent could procure them. Here, however, the parallel ends.

Brunel, moving in a certain position of society in engineering circles, was enabled to give his son a comparatively good education. Sent to the engineering college of Caen, the younger Brunel went through a regular course of study, and at the age of twenty entered upon the career of a practical engineer, under his father, who was at that time engaged with the Thames Tunnel.

Far different were the early years of Robert Stephenson. He was born a pitman's son, in the small village of Willington, on the banks and near the mouth of the coaly Tyne. Who, to have seen the "wee laddie," would have said, "There goes one who will be the greatest engineer of the day!" But so it was. His father looked upon his only child with the solicitude and fondness of a widowed parent. Geordie\* had early lost his wife, who had left behind her but one pledge of their mutual affection. He had suffered from the want of education himself, and determined, cost what it might, his boy should have the schooling which he missed. Robert was accordingly sent to the school of Mr. John Bruce, at Newcastle, about five miles off, having previously gone through the village schoolmaster's hands at Killingworth, whither his father had now removed. Here, as we have been told by some of his fellow pupils, his uncouth dialect—the purest provincialism of the pit district—caused much merriment among his schoolfellows. Mr. Smiles has made us all familiar by his touching descriptions of the evenings father and son had together on the return of Robert from school; how the father conned the lesson the son had to learn; and how, when these were done, they read together out of some scientific book brought by Robert from the Newcastle library. But George Stephenson was now daily ripening for fame. Versed in practical mechanics from his boyhood; thinking, like a true Englishman, nothing impossible; skilled in the mysteries of clocks and watches, through repairing those of his neighbours, and thereby providing a fund for his son's improvement, as well as his own; his ingenuity and perseverance attracted the attention of some neighbouring coal-owners and viewers, who invited him to become engineer at the Hetton collieries, in the county of Durham. In the meantime, one of his chief desires was partially attained, and he was enabled to send his son for a short period to Edinburgh University.

Thus far have we traced the early portion of the careers of the two young engineers,—each endowed with an enthusiastic love for his peculiar studies; each blessed with a father whose life was devoted to the profession.

We have already said that we believe the mainsprings of the great contrasts between the Brunels and the Stephensons to have lain, first, in the different countries in which they were born,

\* Coal mines in the north are all locally termed pits, and the miners, men and boys, pitmen and pit laddies. Geordie is the common name for the pit population, the same as Jack stands for sailors. George Stephenson, however, had his own right to the name.

and, secondly, in the widely different manner of their mental development. The Brunels, with a fine theoretical knowledge, aided by brilliant imagination, were careful only that their work should be grandly and perfectly finished. Gifted with "nobly capacious" ideas, only to be equalled by the boldness of their execution, what was to be expected but that they should be ruinous engineers?

The Stephensons, on the other hand, no less gifted with ardent and lofty aspirations, equally endowed with patience and perseverance, what was it that constituted them both pre-eminently the favourites of the day? Brought up in the school of *practice* from their earliest infancy, it was impossible for them to look on any scheme without also examining the cost. They ever took an essentially commercial as well as a professional view of their subject. If the former was not as feasible as the latter, their opinion was given accordingly. But place a project, however extravagant, before either of the Brunels, the higher the extravagance, and the greater the difficulty, the more pleasing it made the task. Our readers are doubtlessly familiar with the chief works of the two men who have so lately passed from us. The Great Western Railway stands a monument of Brunel's skill, also a lasting memorial of his reckless extravagance. The London and Birmingham Railway may perhaps be considered as Robert Stephenson's ablest specimen of railway engineering, though he greatly assisted his father in the well-known triumph of skill over Chat Moss.

The battle of the gauges, now dead, was long waged between the two friends, and many thousands of pounds were spent in the controversy, with what effect time has and will still further prove. Some years ago, Stephenson and Brunel held a conference (we believe at Sheffield), to determine which were better—the narrow or the wide gauge. Finding, however, that neither could make an impression on the other, they amicably concluded the discussion by agreeing to the foregone conclusion, that, whilst the wide gauge was the safer, the narrow was the more economical. Would that all polemics were as ready to make mutual concessions. So to the question which has arisen, which was the greater—Brunel or Robert Stephenson?—we have great difficulty in replying. True, where Stephenson has proved himself most practical, Brunel has shown himself most costly. If, however, Stephenson has excelled in railway engineering, and if he has developed our railways to their present efficiency—(at what cost we all know)—to Brunel belongs the honour of the perfection to which he has brought our steam shipping; for to him is due the invention of the screw propeller as applied to our steamers. It is a melancholy fact that anxiety about his last work—the "Great Eastern"—was, doubtless, the cause of his death. To this, at present ill-fated vessel, we understand the death of Stephenson may also be traced. At the time of its launch he hastened to render Brunel his professional assistance. Whilst standing at the end of a plank, unaware of his danger, he was pre-



cipitated into the slimy water and mud of the Thames, refusing to retire for a change of clothes until the work they were about was completed. A violent inflammation of the lungs ensued; and we believe the rigour of this attack, added to the many demands on his constitution, attendant on his arduous profession, had a great share in carrying him off to "that bourn from whence no traveller returns."

Bacon has somewhere remarked that great men frequently die childless. This observation is verified in one of the instances before us. Stephenson had no family; Brunel left three survivors—two sons and one daughter. They were both, we believe, the only children of their parents, and the direct race of Stephenson has, therefore, now died out. It may be that a merciful dispensation has ordained this. It was hardly to be expected that a third generation should carry with it alumni in both families equal to its predecessors. Better, then, that such glorious planets should shed their light upon us from afar, than that their names should continue here at all dimmed in their glory. They both acted their parts well, and have given to us noble examples, which are now encircled with the mysterious glory that death ever gives to the great and good.

FIDE ET PATIENTIA.

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## The Reviewer.

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*The Rise and Progress of the English Constitution.* By E. S. Creasy, M.A., Professor of History in University College, London. Fourth Edition. Bentley, London. 1858.

UNQUESTIONABLY one of the healthiest features of modern literature is the rapid progress which is being made in the art of popularizing unpopular subjects. Not that by any means we regard the *Rise and Progress of our glorious Constitution* as an unpopular subject, but simply that, a few years ago, a work on the Constitution would not have been considered orthodox, unless it had been so interlarded with legal and other technicalities, as to render it quite useless to the general reader.

This fact will, in some measure, explain the reason for the not unnatural complaint of Professor Creasy, "It is painfully strange to observe how few, even of well-educated Englishmen, possess, or have so much as ever read, the three great statutes—*Magna Charta*, the *Petition of Right*, and the *Bill of Rights*." We are of opinion, also, that another fact operates, even more widely, as a hindrance to the study of our Constitution, we refer to the impolitic custom which prevails at nearly all our schools, of subordinating the study of our own language and history to the study of the language and history of Ancient Greece and Rome. As Professor Creasy remarks,

"With respect to these three great statutes, it may safely be asserted that hundreds have never read a line of them, who would be justly indignant if we were to doubt their familiarity with the Attic legislation of Cleisthenes, or with the Roman reform bills of Terentillus and Licinius Stolo." We are anxious that, in these days of political agitation, our readers should possess accurate and well-defined views on this all-important subject; and we are convinced that we cannot better serve them than by recommending, as a text book, the work now under consideration. It does not require any large amount of previous knowledge of the subject in order to make its perusal interesting; since it explains, in the familiar style of Lord St. Leonards' "Handy Book," anything and everything with which the general reader might be unacquainted. We regret that we cannot do more than present a brief summary of its contents. We quite agree with Professor Creasy, in regarding our Constitution as coeval with our nationality, and in fixing the thirteenth century as the date when each commences; for by this time the four elements of our nation—the Briton, the Saxon, the Danish, and the Norman—had become sufficiently fused as to form a compact and firm basis, upon and around which to frame our Constitution. After quite a lively chapter on Anglo-Saxon institutions, our author treats us to a succinct account of the Norman Conquest, and the extent of the changes which it caused. Here he takes occasion to allude, in no measured terms, to the character of William, and the system of Feudalism and of sub-infeudation which he introduced; in all which strictures he is fully borne out by Palgrave, Hallam, and Thierry. Having sketched in the state of the English nation to the commencement of the thirteenth century, Professor Creasy dwells at some length on the evil character of King John, whose repeated acts of tyranny it is necessary to relate, in order to appreciate the force of several clauses in the charter.

The complete text of the great charter (in itself an important desideratum) with judicious and suggestive comments thereon, forms another valuable feature in this work; while the subsequent history of its renewal by Henry III., confirmation by Edward I., until the passing of the statute "*Confirmatio Cartarum*," is alike lucid and interesting. The progress of the Constitution during the reigns of the last ten Plantagenet kings is traced with a succinctness which must be the result of much patient and careful research. Professor Creasy next describes the Constitution under the Tudors, the most remarkable element of which was the revival of spirit in the House of Commons. The Petition of Right, and the Bill of Rights, with their origin and meaning, complete this useful summary of our constitutional history. We cannot conclude this hasty notice without again commending Professor Creasy's easy and agreeable style; unlike Macaulay, he dispenses with the ornate luxuriance of elaborately turned periods, and prefers the simple, earnest style of Dean Trench. To our readers we say, Buy the book, read and study it.

*Friends in Council.* A Series of Readings, and Discourses thereon.  
*A New Series.* 2 vols. J. W. Parker and Son. London. 1859.

THE readers of the former series of "Friends in Council" will know what to expect in the present work, and we are glad to say that they will not be disappointed. It is distinguished by the scholarly style, humanity, and love of truth, which characterize all Mr. Helps' productions. While it lacks none of those qualities which attract the man of culture, we think it possesses others which will make it more popular with the general reader even than the previous volumes. The humour is heightened; the narrative is lengthened; and certain slight but judicious alterations have been made in the arrangement of the readings, whereby the variety and freshness of the book is increased.

The circle of "Friends" has somewhat increased since last we met them. There is still Dunsford, as grave, Milverton, as wise, and Ellesmere, as provoking as ever; but, in addition to these, it comprises Blanche and Mildred, two cousins of Milverton's, and a Mr. Midhurst, a portly ex-diplomatist, profoundly impressed with the miseries of life, and somewhat of an epicure (for your misanthrope is, generally, a good feeder, and never more inclined to indulge in his dismal lucubrations than after dinner); Fixer, a bulldog, who has supplanted our old friend Rollo, and between whom and mankind Ellesmere is constantly drawing comparisons, always unfavourable to the latter, completes the group.

The first subject discussed is "Worry;" and if a correct analysis of its extent and varieties will give solace to any one suffering therefrom, we advise them at once to resort to Milverton's essay. For ourselves, we sympathize with Ellesmere's remark, that it brings to mind all the nuisances of life so vividly as to make us quite uncomfortable.

We have next an eloquent speech upon war. Often as this subject has been discussed, Mr. Helps has contrived to invest it with extraordinary freshness and interest. His treatment of it is thoroughly exhaustive, and all his conclusions are the results of a fair and comprehensive survey of the facts before him. So much is sacrificed by many of our most eminent authors, for the sake of antithesis and smartness, that it is pleasant to meet with one who makes truth his first consideration, and who does not expect to embody all truth in an epithet or an epigram.

Next in order is a genial paper on "Criticism;" and then we have an interesting conversation upon Biography, and after it, two lively chapters on "Proverbs." In the latter of these, Milverton complains that the task of essay writing falls exclusively upon him, and protests that it is now Ellesmere's turn to write one. "It might be," he tells him, "something of a worldly character, in which you could insert all those short, sharp sayings, which you evidently set such store by." To which Ellesmere replies, "I declare I have half a mind to do so, if only to put you all to shame for the disdain with

which I see you treat worldly maxims. Let me see; what shall it be upon?—the art of developing myself from a small rector into a considerable bishop? eh, Dunsford? or the truth which always abides in good diplomacy? eh, Mr. Midhurst? or the art of making a sanitary treatise read and sell like a brilliant novel? eh, Milverton? or the most delicate modes by which a rich and obedient husband may be ensnared? eh, Miss Mildred and Miss Blanche? Such essays might be useful to this present company. "Yes!" cries Milverton, "sum up all these in one grand essay." To this Ellesmere agrees, and soon after this produces his essay, "On the Arts of Self-advancement," prefacing its reading by cautioning his hearers that all criticisms of style will be a waste of time, —he has no intention of being classical, and all grammatical errors they must conclude are put in on purpose. We will cull from this essay, which is a most acute and original one, a few of Ellesmere's pungent sayings, for the benefit and amusement of our readers. He begins thus:—

"The first desirability is to be born right. North of the Tweed, if possible, but at all events in a moderate sized town somewhere. You thus get the advantage of being favoured by a small community, without losing individual force. . . . It is of the greatest importance not to be born vaguely, as in London, or some remote country house. If, however, you cannot arrange your birth, contrive at least to be connected with some small sect or community, who may consider your renown as part of their renown, and be always ready to favour and defend you."

"Work in a groove—a well-worn groove."

"Avoid all originality of conduct, peculiarity of dress or demeanour, but especially peculiarity of position."

"Remember, the world is a place where second-rate people mostly succeed, not fools or first-rate people."

How admirably true this is. It is only, however, another way of saying that it is not by the possession of great gifts merely that success in life can be purchased, but by the exercise of the commonest virtues, prudence, diligence, and practical wisdom. A commonplace truth certainly, yet needing constant reiteration. No order of genius, it will be found, has ever been successful, excepting a genius for work, which, properly speaking, is no genius at all.

"Connect yourself in some way or other with the great eating interest. . . . Any employment which is not connected closely with the manifest and continuous wants of mankind, will depend upon their caprices, and be subject to their shallow criticisms."

"Be known, if you can, for pre-eminence in one thing, even if it be for the making of a button."

"Do not indulge in loves or hatreds. But if you must indulge in these unprofitable passions, choose the hatreds."

"Remember always that what is real and substantial ultimately has its way in the world."

"Attempt little. Avoid delicacy."

We are then regaled with this piece of high-toned morality:—

"Those who wish for self-advancement should remember that the art in life is not so much to do a thing well, as to get a thing moderately well done largely talked about. . . . To do work well is a grievous loss of power. . . . Suppose you have a force which may be represented by the figure one hundred, surely three parts at least of that force should be given to the trumpet; the remaining seventeen parts may not disadvantageously be spent in doing the thing which is to be trumpeted. . . . This applies equally to the conduct of all things on earth, whether social, moral, artistic, literary, poetical, or religious."

The truth of this is a grievous satire on the age in which we live. In reading this essay, it must be remembered that its purport is the simple worldly one of showing how to make the best of *this* world. Hence the apparently sordid character of many of the maxims it contains. Nevertheless, the careful reader will perceive that a sound substratum of truth and practical wisdom underlies the greater part of its counsels.

The next essay is from Mr. Midhurst. Ellesmere organizes a little conspiracy, whereby their hypochondriacal friend is decoyed into delivering his reflections on "The Miseries of Human Life." At the same time it is arranged that Milverton shall be put up to advocate the hopeful and comfortable view of things. On a lowering day, therefore, as the friends are sitting on the grass, which covers the lower part of the Roman amphitheatre at Treves, Mr. Midhurst thus commences his reading:—

"I am dissatisfied with all the metaphors and similes that have been used by poets, philosophers, and priests, to illustrate the futile and miserable state of man upon the earth. The fly upon the wheel—the insect of a day (perhaps a sunny day for the insect)—the generations of swiftly crumpling, withering, rotting leaves,—the flower that buds, and grows, and falls away, petal by petal, delicately in the breeze,—the smoke that rises, seen for a moment, and that, dissipating, goes no man knows whither; the noxious vapour that soon vanishes away, are all of them too favourable emblems of the state of erring, short-lived, misguided, miserable man. These things and creatures fulfil a light and easy destiny, and cannot for a moment be compared to a creature of many griefs, of unutterable longings, dire responsibilities, and inadequate performances; to a creature who is sure to plan, and whose plans for himself are mostly sure to fail; who discerns what he cannot grasp, contemplates what he cannot understand, and yet pines to understand; who looks before and after, seeing on the one tract broken hopes, neglected occasions, defeated aspirations, unintended crimes, and misfortunes largely created by himself; and, on the other, time and reason to mourn over all the past miseries which he so well remembers and so bitterly deplores."

After which auspicious beginning, Mr. Midhurst proceeds in rounded periods, and with vivid illustrations, to describe the adverse circumstances into which most men are born; their proneness to evil; the scantiness of friends; the fleeting character of love; the dissimulation and dulness of ordinary intercourse; the insufficiency of knowledge to afford happiness. He then calls up, one by one, the evil passions with which men afflict themselves and others, until he sits, like Satan in Pandemonium, surrounded by envy, hatred, malice, ambition, and a host of minor satellites. Then

descending again, he analyzes the dreariness and vanity of every variety of human employment—the sickening anxieties which every breast contains, and the necessity of submitting to all kinds of misgovernment, because the power to reform them is absent, though the insight to discern them is painfully present. Finally, Mr. Midhurst asks, concluding with a bold stroke:—"What are the *consolations* of men? They are told when they are miserable, that some one else is more miserable, . . . or that all their misery has been brought upon themselves by their own doings, . . . or that it does not matter much what happens in a world which is so confused, where life is so brief, where nothing is certain for a day, even for an hour, and where no lot is to be envied, because of the secret griefs and horrors which beset even the most felicitous of men."

We heaved a long-drawn sigh as we reached the end of this essay. Its gloomy author has contrived to draw a picture of life which is all darkness, unrelieved by a single ray of light. Life would seem, according to it, to be a *via dolorosa* from birth to death. The reading of the conversation which follows, wherein Milverton proves that life is not so miserable after all, was like emerging from the blinding darkness of a gloomy cavern into pure sunlight. Were this essay to be read alone, the impression left on the reader's mind would be that its author must be a man of a most morbid temperament. The accompanying essays, however, will correct this idea, and show that the manifest pleasure with which Mr. Helps dwells upon the miseries of life is to be ascribed rather to a super-subtlety of intellect, than to any morbidity of temperament.

The remainder of these two volumes are occupied with readings on Pleasantness, Government, and Despotism, varied with conversations upon these and other topics. Many readers upon laying them down will be inclined to say, "*Cui bono?* To what good is all this talk about the miseries of war, the difficulties and defects of government, and the evils of despotism. War will continue as prevalent, government as defective, despotism as rampant as before." We are not so sure of that. We do not expect this book will produce revolutions, though books have done that. It may, however, do some little towards it. For the evils, of which Mr. Helps writes, largely create the miseries, and retard the progress, of mankind; and the first essential to reformation of any kind is the diffusion of correct ideas about the law or institution which need it. Any man who does this, in however small a degree, is deserving of our gratitude. Mr. Helps has done much in this direction; and although the result of his work may not be immediately palpable or very great, it will help to swell the great tide of public opinion, before which both monarchs and statesmen have constantly to retire.

We suppose, for the sake of our lady readers, we ought not to omit stating that there is a *love* episode in the book, most charmingly told, the sequel of which is that Milverton becomes engaged to Mildred, and Ellesmere to Blanche.

*The Beginnings of the Divine Life.* By Henry Robert Reynolds, B.A. London: Hamilton, Adams, and Co. 1859.

It would be a great mercy to the reading world if all the sermons which are committed to the printer's hands were as judiciously selected as these. They are throughout characterized by refinement of thought, great power of analysis, and grace and perspicuity of expression. Mr. Reynolds possesses, in full measure, the art of distinguishing between things that differ. He here carefully differentiates the false from the true signs of the indwelling and working of the Divine life. Hence, while there is no lack of earnest appeal and affectionate entreaty in his little book, its most valuable feature is its wise, christian teaching. It cannot fail to be useful. We believe these are the only printed specimens we have of Mr. Reynolds' pulpit efforts; we trust they will not long remain so. The church needs more of such preachers, and more of such sermons.

*Energy.* A Lecture delivered to the members of St. Mary's Working Men's Institute, Birmingham, by the Rev. Henry Boyden. London: Simpkin and Marshall. 1859.

*Caution and Counsel.* A Sermon preached in St. Mary's Church, Birmingham, by the Rev. Henry Boyden. 1859.

MR. BOYDEN's choice of a subject whereon to address his audience of working men was a happy one, and his treatment of it no less so. His lecture is distinguished by great freshness and vigour. The definition and description he gives of the various kinds of energy display considerable skill, and his selection of examples, illustrative of the result of energy—Paul and Luther in the religious, Jerome Cardan in the literary world, and others—shows great discrimination. What we most admire, however, is Mr. Boyden's thorough gentlemanliness of tone and style. At the outset he repudiates the idea that vulgarity and an offensive freedom are necessary to secure the attention and to excite the interest of working men. He has full confidence in their capacity to appreciate the truths which are addressed to them, and their willingness to receive all that seem to them reasonable, without their being seasoned with any of that admixture of slang and irreverence, of which so much has lately been spouted from nearly every platform, and from many pulpits. Mr. Boyden has written an admirable lecture; we hope it may prove as useful as it is interesting.

Of the sermon which also stands at the head of this notice, we cannot speak quite so highly. It bears evident signs of hasty composition. The circumstance, however, under which it was published, sufficiently excuse its defects, which are, few in comparison with its excellencies. It contains many touching passages, and is distinguished throughout by great earnestness. We heartily commend both sermon and lecture to the notice of our readers.

## The Inquirer.

### QUESTIONS TO WHICH ANSWERS ARE SOLICITED.

59. Can any of your readers inform me if it is possible to obtain an appointment in the Civil Service, independently of the influence of a Member of Parliament?—C-R-G-S.

60. Would some friend be so kind as inform me, through *The British Controversialist*, the education that is requisite for a midshipman in Her Majesty's Royal Navy, the age at which they are taken, and the amount of money payable for that commission? Any other information on that subject will be very thankfully received.—H. M.

61. Will one of your readers furnish me with some information concerning the first establishment of Post-offices in Great Britain?—LEARNER.

62. Perhaps some friend skilled in hieroglyphics will enlighten me as to their general signification and use. S. M.

63. I have heard it stated that there do not exist any monumental records of our great allegorist, John Bunyan. Is this correct?—ENQUIRER.

### ANSWERS TO QUESTIONS.

37. *The British Constitution*.—In answer to the question of A. J. respecting "our glorious constitution," and for the information of your readers generally, allow me to subjoin the following somewhat lengthened extract from that excellent work, *How we are Governed*.—The "constitution" of a country is the established system under which its government is conducted. It is defined by Paley to be "so much of its law as relates to the designation and power of the legislature; the rights and functions of the several parts of the legislative body; the construction, office, and jurisdiction of courts of justice."

The origin of the British constitution is hidden amidst the general obscurity which surrounds the early history of our ancestors. Harassed as they were by repeated invasions, and unset-

tled by consequent changes amongst their rulers, they have left us a very indistinct idea of the manner in which the business of their government was carried on. The principle, however, which guided it is clear; for from a period long before the union of the states of the Heptarchy under one crown, the sway of their princes was assisted, and in some measure controlled, by assemblages of their people, which may be taken to be the origin of the parliament of the present day.

These assemblages were known under various names. In Saxon, as the *Michel Gemote*, or *Great Meeting*; the *Michel Synod*, or *Great Council*; and the *Wittena Gemote*, or *Meeting of Wise Men*. After the consolidation of the seven kingdoms, the united council was called in Latin, *Commune Concilium Regni*, "the Common Council of the Kingdom;" *Magnum Concilium Regis* "the Great Council of the King;" *Curia Magna*, "the Great Court;" and in other languages by other similar designations, which I need not enumerate. This council not only made and altered the laws of the land, but also enforced them, being a court of justice for settling disputes relating to the ownership of land, and for trying and punishing great criminals. It also imposed the taxes, and sometimes appointed the king's ministers. By an ordinance of Alfred the Great, it was commanded to assemble twice in the year at least, or oftener, according to the state of the country; and the laws which it passed were prefaced with a declaration that they were such as the king, with the advice of his clergy and wise men, had instituted. You will perceive hereafter how close a resemblance this ancient council bears to the modern parliament.

Shortly after the Norman Conquest, the *feudal system*, at that time in force throughout a great portion of Europe, was introduced into England by William



the Norman ; not, as is sometimes said, to enable him to reward his followers out of the spoils of a conquered country, but at the request of the great assembly of the realm, in order that the kingdom might be put into a state of defence against a threatened invasion from Denmark. Once established, however, by the people for their protection against a foreign enemy, it was soon turned against them, by those to whom they looked for protection, into an engine of the grossest oppression. Under this feudal system (which, in its purity, was admirably adapted to an age in which war and conquest were the chief pursuits of mankind), the entire soil of a country was held to be the absolute property of its sovereign, and was divided into estates called *fiefs* of *feofs*, and held of him by his chief men, called *barons*, *vassals*, and *tenants in capite* of the crown, upon the condition of their doing homage and swearing *fealty* (loyalty) to him, and attending him in his wars at the head of a certain number of armed men. To obtain these, they in turn had to distribute land, and also to let out their own estates for cultivation in their absence, whilst performing their services, receiving *rent* (called in those days *redditus*, or a return) in the shape of corn and provisions to support them and their followers upon their campaigns. The relationship this created was known as that of *lord* and *vassal*. Every vassal was bound to defend and obey his immediate lord, according to the terms under which he held his land, but no further. On his part, the lord was bound to protect his vassals, and to do justice between them.

At first these fiefs were held only during the will of the lord ; they could not be transferred or disposed of by those who held them during their lives, nor did they descend to their heirs at their deaths. Those persons only who were capable of bearing arms, and were chosen by the lord, could succeed to them. Infants, women, and monks were, therefore, excluded, as a matter

of course. Subsequently, the heirs of a deceased tenant were permitted to share his lands amongst them upon payment of what was called a *fine*, or a present of armour, horses, or money to the lord. But the division of authority this occasioned was found to weaken the defences of the country ; and it became the general rule to admit one heir only, in some parts the eldest, in others the youngest, son of the deceased, or some other male relative capable of taking upon himself the conditions of the feud. Gradually, as intelligence and wealth began to increase, and other arts than those of war to be followed, these fiefs became the absolute property of their tenants,—no longer *vassals* liable to be dispossessed at any moment, at the mere caprice of the lord, but *free holders* of the soil, possessing power to sell or bequeath it as they pleased, subject only to known rules of law, which in every succeeding reign were relaxed in their favour.

The changes which, in a few lines, I have thus narrated to you, took many eventful years to accomplish. Our sturdy forefathers grappled manfully with the iron yoke, to which they had unwittingly subjected themselves, and slowly, but surely, regained the freedom which had been enjoyed under their old Saxon rulers. Their kings frequently required, for furthering their ambition, or ministering to their pleasure, larger sums and greater services than the feudal system could provide ; and as it was a fixed principle in this country in its earliest days, and under its most despotic rulers, that no man should be taxed without his own consent or that of his representative, the Great Council of the nation—the successor of the *Witten Gemote*—had to be summoned to grant what was required. Seldom did it do so without obtaining in return the abolition of some abuse, or the restoration of some privilege, as the price of its concessions.

For a considerable time this council consisted of all the king's *barons*, or those who held estates immediately

from the crown; but its constitution was regulated by Magna Charta, which ordained (amongst other things) that all archbishops, bishops, abbots, earls, and greater barons, should be summoned to parliament, severally, by the king's letters. Thus what we now call the House of Lords was established. In time of peace, the great barons resided in castles scattered about the country, in which they held almost regal state, and exercised almost royal powers. The lower orders flocked beneath their battlements for protection against robbers, and the followers of other lords hostile to their own; for these barons were a lawless, turbulent race, and often at open war with each other. Thus, in many places, as the population increased, towns were formed. There are few old cities in England in the midst of which you will not see the ruins of some castle or fortress frowning from an eminence, or guarding the banks of a river; and round its crumbling walls are sure to be found the oldest houses in the place. As arts, commerce, and trade began to take root and flourish, the inhabitants of some of these settlements became so enriched as to be able to purchase great privileges of their immediate lords, and of the king, which rendered them independent communities. Soon, therefore, owing to the old principle which I have mentioned, it became necessary to summon some of their members to the Great Council, not as barons, but as *citizens* and *burgesses*. For similar reasons, the freeholders, whose progress from servitude I have already sketched, had to be represented by *knights of the shire*, elected from amongst themselves, to enable the king to collect revenue from their rich brethren.

The exact date at which our constitution took this shape is the subject of much doubt; but it is certain that in the reign of Henry III., Simon de Montfort, Earl of Leicester, and the king's minister, issued writs directing the election of two knights for every county, two citizens for every city, and two burgesses for every borough, to

serve in the Grand Council of the kingdom. In the reign of Edward III., the laws were declared to be made with the consent of the "*commonalty*," which, by a royal charter, is then acknowledged as an "estate of the realm;" and subsequently, by a statute passed in the twenty-fifth year of the reign of the same monarch, it was declared, "that no taleage or aid shall be taken without the goodwill and consent of the archbishops, earls, barons, knights, burgesses, and '*other free men of the land*.'" I have quoted this, to show from what classes the consent was to be obtained. The principle which it confirms is, as I have said, of much older date. Thus was the power of the Commons acknowledged as a governing body in the state.

It was some time before the Lords and the Commons were placed apart in separate chambers, and made distinct councils, each guided by rules and performing duties of its own, as we now find them. At first they sat together in one assembly; and, although the laws that they made applied to the kingdom at large, each body taxed itself, and had no voice in fixing what should be paid by the other. The taxation of the country is now entirely managed by the House of Commons.

For many years, Parliament was made use of by our kings as a mere instrument for taxing the people. It was called together when money was wanted, and dissolved as soon as the requisite supplies were granted. Sometimes it refused to fill the king's purse until some harsh usage was repealed, some old custom restored, or the royal assent given to some new law; but many generations passed away before it began to make and alter the laws, as part of its regular duties.

I have followed the progress of a parliamentary government so far, to account to you for the shape in which you now find it, not to supply a history of its rise. I will now give you a brief summary of the rights and privileges which, during the periods which I have

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passed over, our forefathers won for us, and which we now enjoy.

Every subject of the United Kingdom is born free. He cannot be sold as a slave, neither can he be put to death, banished, or imprisoned, except by the judgment of a court of justice. He has a right to live in his country wherever he pleases, and leave it when he chooses. His property cannot be interfered with, except by operation of law. He may petition the sovereign, or Parliament; he may appeal to the law, and its remedies cannot be denied him. By the famous statute, called the "Habeas Corpus Act," any person who is imprisoned, or kept under improper control, may obtain a writ which entitles him to be taken into open court, there to learn the reason of his imprisonment or detention; and if he can show that he is improperly deprived of his liberty, he is entitled to be discharged from custody. Under the equally famous Bill of Rights (passed shortly after the accession of William and Mary to the throne vacated by James II.) the authority of parliament, and the freedom of the subject, is confirmed in the following terms. It is declared—

"1. That the pretended power of suspending laws, or the execution of laws, by regal authority, without consent of Parliament, is illegal.

"2. That the pretended power of dispensing with laws, or the execution of laws, by regal authority, as it hath been assumed and exercised of late, is illegal.

"3. That the commission for erecting the late Court of Commissioners for Ecclesiastical Causes (the Court of High Commission, founded by James II.), and all other commissions of courts of like nature, are illegal and pernicious.

"4. That levying money for or to the use of the crown, by pretence of prerogative, without grant of Parliament, for longer time or other manner than the same is or shall be granted, is illegal.

"5. That it is the right of the subject to petition the king; and all com-

mitments and prosecutions for such petitioning are illegal.

"6. That the raising or keeping a standing army within the kingdom, in the time of peace, unless it be with consent of Parliament, is against law.

"7. That subjects which are Protestants may have arms for their defence, suitable to their conditions, and as allowed by law. (This section now extends to all denominations of her Majesty's subjects, the oppressive laws relating to the Roman Catholics having been repealed.)

"8. That election of members of Parliament ought to be free.

"9. That the freedom of speech, and debates or proceedings in Parliament, ought not to be impeached or questioned in any court or place out of Parliament.

"10. That excessive bail ought not to be required, nor excessive fines, nor cruel and unusual punishments inflicted.

"11. That jurors ought to be duly impanelled and returned; and jurors who pass judgment upon men in trials for high treason, ought to be freeholders.

"12. That all grants and promises of fines and forfeitures of particular persons, before conviction, are illegal and void.

"13. That for redress of all grievances, and for the amending, strengthening, and preserving of the laws, Parliaments ought to be held frequently."

No mention of the freedom of the press is made in this celebrated declaration. Our press is now absolutely free. No permission is required for the publication of any news, or any comments upon it. The conduct of the highest in the land may be praised or censured, as their merits deserve,—care only must be taken that no untrue or malicious statements are made, by means of which public peace and morality, or private character, may suffer; but even when such are put forward, they cannot be suppressed by any arbitrary exercise of authority. Like every

other wrong, they must be submitted to a court of law, by which alone can their authors be punished.

"To submit the press," says Blackstone, in his *Commentary upon the Law of England*, "to the restrictive power of a licenser, as was formerly done, both before and since the Revolution (and is now done in almost every continental state), is to subject all freedom of sentiment to the prejudices of one man, and to make him the arbitrary, infallible judge of all controverted points in learning, religion, and government. But to punish (as the law does at present) any dangerous or offensive writings which, when published, should, on fair and impartial trial, be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order of government and religion,—the only solid foundations of civil liberty."

My reason for introducing this important subject in this letter, may be gathered from the celebrated works of Mr. Canning, who said that "He who, speculating on the British constitution, should omit from his enumeration the mighty powers of public opinion embodied in a free press, which pervades and checks, and perhaps in the last resort nearly governs the whole, would give but an imperfect view of the government of England."—X.

39. *How to become a Reporter.*—In answer to the inquiry of J. W., with respect to the best method of becoming a reporter, as I have the honour to belong to that profession, I may, perhaps, be allowed to say a few words in reply. J. W. says he is well acquainted with shorthand; and, *en passant*, I would remark that a knowledge of this art is by no means the only qualification necessary for a reporter. Mr. Isaac Pitman, in his *Reporter's Companion*, says, "By many persons, shorthand writers and reporters are presumed to be one and the same. *De jure* they are, as they both write shorthand; but *de facto* they are not: the one is merely a word-taker; whilst the other, if he understands his business properly, is

not only an efficient shorthand writer, and consequently able to take down the words of a speaker when his importance renders it necessary,—but, whether reporting every word, or simply preparing condensed reports of long, wordy harangues, containing but few principles, he is invariably called upon to exert his mental powers to a far greater extent than the other. For instance, a man may make an indifferent speech, so far as language is concerned (and that is a most important element), but replete with excellent matter, which it is the province of the reporter to judiciously condense, to improve, and, in fact, to render intelligible. In short, it is the province of the reporter to make good speeches for bad speakers." A knowledge of the French and Latin languages is highly necessary. In reporting, quotations are frequently made by speakers, and unless the reporter happens to be acquainted with the language, he must either omit the quotations from his report altogether, or be indebted to others for information, both of which alternatives are, in every respect, in my opinion, to be deprecated. There are other qualifications necessary for a reporter to which I might allude; but as the question is not what are the requisites for a reporter, but how to become one, I will pass on to this consideration. The course I should recommend to J. W. would be to apply to the editors of some respectable provincial papers (in his own town, if there are any), informing them of his qualifications, age, &c., and his desire to become connected with the press. Many journals, no doubt, would be most happy to have the benefit of his services as a junior reporter; and the question of remuneration would, of course, be a matter of private arrangement. As a junior reporter, his duties would not be very arduous, although he might not have so much time at his disposal as he might imagine. He would, no doubt, have to attend the police-court daily, and report the most important cases which come on for trial. He would also have to take notes of

public meetings, inquests, lectures, soirées, &c. &c. I commenced my career as a reporter when only fourteen years of age, and have now been connected with the press four years. I obtained admission to a large and respectable provincial paper in my own town, through the kindness of a friend, and I am now serving a sort of apprenticeship to the profession. It is a somewhat unusual circumstance for one so young as myself or J. W. to commence the career of a reporter immediately after leaving school, as I may term it. Most of the reporters of the present day have previously been compositors, or members of other professions, and have left them to become reporters. Charles Dickens, the celebrated humourist, was some length of time in a solicitor's office, in London, before he entered upon the reporting staff of the *Morning Chronicle*. Lord Chancellor Campbell pursued his studies for the clergy before he joined the *Morning Chronicle*, as reporter and theatrical critic. Many others whom I could mention have also only become reporters at a late period in their lives. However, as I have already taken up more than a due proportion of space in these pages, I must not further dwell upon this matter. I have no doubt that J. W. will be able to obtain an engagement as a reporter by dint of a little perseverance, either by making personal or written communications with the editors or proprietors of such papers as he would think suitable; or, should he prefer advertising as a more expeditious mode of procedure, he might do so. Wishing him every success, I beg to subscribe myself,

#### A YOUNG REPORTER.

41. *Isthmian Games*.—Your correspondent, W. M. K., asks, "What is the origin and meaning of the phrase, 'Isthmian games'?" I am somewhat sorry that his knowledge of ancient and classical history is so limited as to cause him to ask such a question, especially the latter part of it. Perhaps the

following information may prove of some little service to him. The Isthmian games were one of the four solemn games which were celebrated every fifth year in Greece. The names of the other games were Olympian, Pythian, and Nemean. The Isthmian derived their name from the Isthmus of Corinth, where they were celebrated. In their first institution, according to Pausanias, they consisted of only funeral rites and ceremonies in honour of Melicerta; but Theseus afterwards, as Plutarch informs us, in emulation of Hercules, who had appointed games at Olympia, in honour of Jupiter, dedicated these to Neptune, his reputed father, who was regarded as the particular protector of the Isthmus and commerce of Greece. The same trials of skill were exhibited here as at the other three sacred games. Those games, in which the victors were only rewarded with garlands of pine leaves, were celebrated with great magnificence and splendour, as long as paganism continued to be the established religion of Greece; nor were they omitted even when Corinth was sacked and burnt by Mummius, the Roman general, at which time the care of them was transferred to the Sicyonians, but was restored to the Corinthians when their city was rebuilt. Should W. M. K. require a more detailed account of the Isthmian games, I would refer him to a work entitled, "*Archæologia Græca*," or the Antiquities of Greece, by John Potter, D.D., Lord Bishop of Oxford.—T. D. K.

43. *Stewardship of the Chiltern Hundreds*.—In answer to your correspondent, M. B. L. S., who wishes for an explanation of the office of Stewardship of the Chiltern Hundreds, I beg to forward you the following extract from a parliamentary work:—"An acceptance of the 'Chiltern Hundreds' is a form which has now no other meaning than that the member accepting resigns his seat. No office, having emolument attached, can be conferred by the Crown on a member of the House of Commons, without his thereby vacating his seat;

and it is only by obtaining office that a member can rid himself of the duties which any body of constituents may impose, even without his consent. The Crown, therefore, for the convenience of the House at large, is always ready to confer on any member 'the Stewardship of her Majesty's Chiltern Hundreds, the Stewardship of the Manor of Poyning, of East Hendred, and Northstead, or the Escheatership of Munster;'—sinecures, which he continues to hold, until some other member solicits a similar accommodation. Many offices, however, though in reality Government appointments, are not directly conferred by the Crown, but by the heads of the several departments; of this number are certain of the British Ministers accredited to foreign courts, and some of the deputy secretaries. Their acceptance of such office does not deprive a member of his seat in the House of Commons."—T. D. K.

44. *Election of M.P.s in taking office in Ministries.*—With respect to the question of M. B. L. S., as to why it is necessary for an M.P., raised to an office in the Government, to be re-elected by his constituents, I can only say, in addition to the foregoing remarks, that it is the law and custom of Parliament, declared by the House of Commons, that "if any member shall accept an office under the Crown, except he be an officer in the army or navy, accepting a new commission, his seat shall be void, but such member shall be eligible for re-election." One of the principal reasons for his again going before the electors is, I should suppose, to give them an opportunity of expressing their approval or disapproval of his acceptance of office under the particular Government. If he is not re-elected, I believe he can legally continue to hold the office, although it is always considered by Government advisable, and even absolutely necessary, that the chief ministers of the cabinet should have seats in Parliament.—T. D. K.

46. *Government Colleges.*—The fol-

lowing is a list of the more important subjects of study which "Inquirer" would have to pursue if he were to enter a training school. First year:—arithmetic, algebra, Euclid (to the fifth book), mechanics, physics, English history, church history, Scripture history, English grammar, geography, and drawing. Second year:—most of the above subjects, to a greater extent, and in addition, chemistry, astronomy, and analysis of sentences. If the school belongs to the Church of England, the liturgy will form a subject.—C-R-G-S.

48. *Francis Spira.*—In answer to the inquiry of W. M., I send the following brief but reliable account of Francis Spira:—In the year 1548, in the town of Cittadella, lived Francis Spira, a civil lawyer, and an advocate of great rank and esteem. Of himself he said, "I was exceedingly covetous of money, and accordingly applied myself to get it by injustice." At this time he was about forty-four years of age. The opinions of Luther now reached his ears, and after examining them, searching the Scriptures, &c., he became a follower of them. After believing the doctrines of Luther, he proceeded to teach them to his family, then to his friends and familiar acquaintances, and in comparison seemed to neglect all other affairs. This continued for about six years, when his zeal broke forth in public meetings. A persecution is, however, raised against Spira. John Casa, the Pope's legate, president at Venice (to which republic Cittadella belonged), procures power from the senate to send for him. Arrived in the presence of the legate, he agreed to recant. This he did at Cittadella, his native town; and then, for his offence in teaching the doctrines of Luther, he was fined thirty pieces of gold. This step caused great trembling and despair in the heart of Spira: he was full of misery. Notwithstanding the entreaties of his friends, Spira refused all sustenance. A pining sickness wore away his body, and a sense of the wrath of God filled his soul. Many

laboured hard to comfort him, but it was all of no avail. And thus, a few days after his arrival at his own home, he died.—S. S.

49. *Matthew and Luke reconciled.*—

Without examining the various schemes professing to reconcile the seeming discrepancy between the Evangelists Matthew and Luke, we will lay before W. W. the following, which may obviate his difficulty. In Matt. ii. 1 it is stated that "Jesus was born in Bethlehem." Forty days after, the parents of Jesus brought him to Jerusalem, and presented him to the Lord in the temple, Luke ii. 22—24. After the presentation, and all things had been performed "according to the law of the Lord," they departed from Jerusalem, and returned to Galilee, to their own city, Nazareth, Luke ii. 39. About two years after the Messiah's birth, the Magi arrived in Jerusalem, and, guided by the "star" which they first saw when Jesus was born, they visited the babe King—not at Bethlehem, but at Nazareth, Matt. ii. 11. Though they departed from Herod with the intention of going to Bethlehem, yet they never arrived there; for the star re-appeared, and conducted them to Nazareth, "the place where the young child was" at that time. Being divinely admonished in a dream not to go back to Herod, "the wise men" returned to their own country by another route. After this, the Holy Family fled into Egypt, and continued there till the death of Herod, when they returned to Nazareth. The above explanation will, I hope, serve the purpose of your correspondent.—J. E.

St. Luke passes over the coming of the wise men, and the flight of the Holy Family, but he has not contradicted these facts, neither are we at liberty to construe his words into the affirmation, that they went immediately to Nazareth. The probability is, that after they had performed "all things according to the law of the Lord," they returned to Bethlehem, then by the command of God went into Egypt, and then to Galilee.

Barnes, in his notes on the Gospels,

says there is no improbability in this explanation, and points to the parallel case in the life of Paul, "When he was converted, it is said that he came to Jerusalem, leaving us *there* to infer that he went *directly*, Acts ix. 26. Yet we learn in another place that this was after an interval of three years, Gal. i. 17, 18."

51. *The Great Eastern*—The length of the leviathan iron ship is 680 feet; breadth, 83 feet; draught of water when freighted will be 28 feet; when light, 18 feet. She is capable of carrying 10,000 troops, with their equipments; 600 first class, and 1,800 second class passengers. The crew, including engineers, will amount to 800 or 900 men.—SIGMA.

I am somewhat surprised at S. H. propounding so simple a query, when so many able pens have defined the dimensions and capabilities of this noble fabric of naval architecture. For his information I may direct his attention to the *Illustrated London Times* for January 16, 1858, where he will find ample matter for replenishing his mind on the subject. For immediate gratification, however, I will put down a few facts, which I hope will excite a desire for a thorough knowledge of that gigantic vessel. Length (on the upper deck) 671 feet; breadth (on the paddle boxes) 118 feet; depth, from deck to keel, 58 feet; capacity of coal bunkers, 12,000 tons each; the total horsepower, 5,000.—S. F. T.

52. *Poet Laureate*—is the title given to a poet whose duty it is to compose birth-day odes and other poems of rejoicing for the monarch in whose service he is retained. The office is at present filled by Alfred Tennyson, the services formerly required being dispensed with. The first mention of a king's poet in England, under the title of "poet laureate," occurs in the reign of Edward IV. Poeta Laureatus was, however, also an academical title in England, conferred by the universities when the candidate received the degrees in grammar, rhetoric, and versification. The

last instance of a laureated degree at Oxford occurs in 1512. Ben Jonson was Court poet to James I., and received a pension, but does not seem to have had the title of Laureate formally granted him. Dryden held the office of Charles II., and afterwards of James II., by regular patent, under privy seal. Nahum Tate, Rwoe, Eusden, Cibber, Whitehead, T. Warton, Pye, Southey, Wordsworth, and Tennyson, have been Dryden's successors.—G. S.

56. *According to Cocker.*—This phrase is an allusion to Edward Cocker, who is said "to have taught the arts of writing and arithmetic in an extraordinary manner." In 1660 he published "The Pen's Transcendancy," as a proof of his skill in the art of writing.—G. R. G.

53. *Scotch Newspapers, &c.*—The *Edinburgh Gazette*, or *Scotch Postman*,

printed by Robert Brown on Tuesdays and Thursdays, appears to have been the earliest Gazette. The first number was published in March, 1715. This was followed by the *Edinburgh Evening Courant*, published on Mondays, Tuesdays, and Thursdays. No. 1 appeared on 15th December, 1718, and has existed to the present time.

There was another paper, issued on May 8th. 1692, called the *Scotch Mercury*, giving a true account of the daily proceedings and most remarkable occurrences in Scotland; but this seems to have been printed in London for R. Baldwin. The earliest Almanac published in Scotland was in 1677, by a Mr. Forbes, of Aberdeen, under the title of "A New Prognostication calculated for North Britain," and which was continued till the year 1700.—G. S.

## LITERARY NOTES.

Rev. R. WILSON, D.D., Professor of Biblical criticism, is dead.

E. B. BROWNING is reported ill in ITALY.

The BYRON estate, Newstead, is for sale.

The Duke of WELLINGTON's Correspondence as secretary for Ireland, 1807-9, is to be published.

BULWER LYTTON is said to be engaged on a new novel.

A *Literary Fund*, named the "The Schiller Foundation," has been established in Germany.

A new edition of the works of MACHIAVELLI has been put in progress by the Tuscan government.

The SCHILLER centenary occurs on the 10th instant.

Bohn is to issue Lady Mary Wortley Montague's Letters, edited by Mr. Moy Thomas, shortly.

KINGSLEY's "Essays" are to be republished from *Fraser*, *The North British Review*, &c.

The lists of the chief books in preparation at the principal publishing firms bear signal witness that the lite-

rary season is setting in with most abounding promise.

A pension of £70 has been granted to Mr. Charles Duke Yonge, the author of several well-known school-books, in consideration "of literary services."

Mrs. Harriet Beecher Stowe, who with her husband has been residing in London for the past three months, is about to proceed to Switzerland, where she will remain during the whole of the winter, with her daughter; her husband, Professor Stowe, returning to America forthwith.

A testimonial to Mr. Pitman, the inventor of phonography, is announced; a committee having been formed, of which Sir Walter Trevelyan is chairman.

Lord John Russell will lay the foundation stone of the Bangor Normal College, about the 15th inst.

3,000 copies of Victor Hugo's new work, "*La Légende des Siècles*," were sold in the first few days, though the price is fifteen francs.

The death of Mr. Graves, the well-known printseller of Pall Mall, is announced. The print department of the



British Museum is deeply indebted to this excellent judge of engravings.

A library edition of the complete works of the late Rev. J. A. James will be published, edited by his son. It is expected that the first volume will be ready in January. The life of Mr. James is also in course of preparation, edited by his colleague and successor, the Rev. R. W. Dale, M.A.

We regret to announce the premature decease of two of our friendly rivals—*The Busy Bee*, and *The Institute*. It is not long since both were ushered into the world *full of promise*, but they have been allowed to die for the want of proper support.

A Paris journal mentions the fact that the late wars in Italy and in China have encouraged the study of geography in France to such an extent, that no less than 200,000 maps have been sold by Paris booksellers alone during the past twelve months.

The first volume of a new edition of the works of Leibnitz, dedicated to the King of Hanover, has appeared at Paris. The edition is represented as containing many hitherto unpublished writings of the celebrated philosopher, which Count Foucher discovered in the State archives of Hanover.

Mr. Robert Chambers, we understand, is engaged upon a work that will excite much commotion in the literary world. He has a volume in the press refuting the antiquity of the Scottish Historical Ballads. We hear that he considers them to have been written in the early part of the eighteenth century.

The *Welcome Guest* has changed hands, and will in future be published by Messrs. Houlston and Wright, in a new form, similar in size and price to *All the Year Round*. The Editor, Mr. Robert Brough, will be supported by a strong band of *litterateurs*, including the remainder of the brothers Brough, Sala, Mayhew, Gates, and a score more, whose names are familiar

as household words to all readers who delight in periodicals published once a week.

The eighth, and it is said the last, volume of Mr. Bancroft's "History of the United States," is nearly ready for the press.

The following classified list of works placed in circulation since January, 1858, at Mr. Mudie's Library, may be regarded with interest, as it indicates, to some extent, the relative circulation of works of various classes in our current literature:—History and biography, 56,472 vols.; travel and adventure, 25,552; fiction, 87,780; miscellaneous, including works of science and religion, 46,250. Total, 216,054.

Macmillans, of Cambridge, announce a five-shilling edition of "Tom Brown's School Days."

The American editor of the *Ledger* is reported to have offered M. Blondin ten thousand dollars to contribute a series of "Niagara Papers," each to be written on a tight-rope, while the author is crossing the Falls. Barnumism is sometimes successful.

English books are now exported to Russia in large numbers; but Russian buyers get them from the United States, where the reprints of copyright works are so much cheaper than in this country;—just as we used formerly to procure French books from Brussels.

The total value of the literary exports to all parts of the world, for the six months ending June 30th, 1859, was—books, £215,345, and stationery £393,085; of which Australia took £128,278, and the East Indies, £89,711.

According to a correspondent of the *Augsburg Gazette*, an important discovery of a large number of MSS. of Michael Angelo has been made at Florence, in a house once inhabited by the artist poet. It is stated that a committee of literary men is now engaged in preparing these writings for publication.

## Epoch Men.

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### LORD CLIVE.—THE BRITISH EMPIRE IN INDIA.

"THE methods of observation and reasoning in politics" had not specially engaged the attention of Clive, but he seems to have inherited from nature that invaluable faculty which instinctively harmonizes experience by theoretic thought, and suggests the modes and means of overcoming those stupendous difficulties which inevitably arise when, the operations of warfare being ended, the need of providing for the permanent and progressive welfare of a people requires consideration and effectual elaboration. During the period of pupilage consequent on, and subsequent to, conquest,—

"Peace hath her victories, no less renowned than war;"

and these Clive did not forget. Well-fought fields and conquered provinces do not complete the list of the achievements of the Salopian ruler of Hindostan. Amidst the difficulties and dangers of a nascent empire, he initiated a policy, as well as inaugurated a rule; and fixing his acute mind on the laws of causation, which form or transform history, he deduced a suitable system of government, capable of being beneficially operative in the early exigencies of affairs, and throughout the after progress of the empire, which his right hand had founded, and his energy had, for a time, sustained. Legislative measures could not, however, like a scheme of battle, be self-originated. To be permanent and effective, they must have all the guarantees of formal enactment. When the sword was sheathed, therefore, it behoved Clive to supplant the provisional mandates of a conqueror by the maturely considered regulations of a legislator. So soon, therefore, as, in the autumn of 1760, he landed in England, he set himself to effect this object by re-entering the House of Commons, and acquiring large interest in the directorate of the East India Company. A death-threatening illness interrupted, for a time, the pursuit of this thought-absorbing scheme. After a while, however, he rallied, and set to work again. The king, George III., had pointed him out as a proper teacher for any one who desired to learn "the art of war." Lord Chatham had spoken of him as a heaven-born general, and compared him to Frederick the Great. The Board of Directors bestowed upon him a sort of jealous adulation; and at last,—though he regarded the honour wholly inadequate as a recognition of his services—he was raised, 15th March, 1762, to the Irish Peerage, with the title of Lord Clive, Baron of Plassey, and led to expect—though it is to be

feared as the reward of political subserviency—at a future period, the red ribbon of the British Peerage.

When the issue between Bute and Newcastle arose, Clive was almost, in so many words, asked to fix a price upon his services in the administration; but he says of himself, "I still continue to be one of those unfashionable kind of people who think very highly of independency, and to bless my stars indulgent fortune has enabled me to act according to my conscience." He "thought it dishonourable to take advantage of the times," and so was treated with indifference. But the thought of British supremacy in India still nestled in his heart; and though looked coldly on by the Government, he did not hesitate, in an emergency, to advise the ministry, unasked, regarding the chief points to be achieved in a pending treaty between France and England, in reference to India. His advice was taken, and France agreed to keep no troops in Bengal, or the Northern Circars. This much accomplished, Clive turned his attention to the management of the East India Company; but there the energy of envy had forestalled him. Mr. Lawrence Sullivan, who had previously acted in a friendly manner with Clive, had taken umbrage at the letter—previously referred to—in which, addressing Mr. Pitt, Clive had proposed the assumption of the Indian Empire by the British Government; and Lord Clive had offended Lord Bute by voting against the peace of 1763. Bute wanted a tool to work his revenge with, and Sullivan was just in that frame of mind to take any means of thwarting Clive. Difference increased to animosity, and animosity led to a rupture, and the quondam friends became thereafter such enemies as only former friends can be. The Court of Directors became the arena of their strife; and it was waged with no want of intensity. The ministry favoured Sullivan, and Clive exerted every available *tactique* to oppose him. "He that is a gamester, and plays often, must sometimes be a loser;" and so it happened now. The test-hour came when Sullivan was proposed as chairman of the Directory. The ballot-box brought defeat to Clive, and the opportunity of a large, sweet morsel of revenge to Sullivan. The Court, at his instigation, confiscated the revenue derivable from Meer Jaffier's present—the jaghire of the territory south of Calcutta. Clive filed a bill in Chancery against it. The case was eminently unfair, for Clive's right rested on precisely the same ground as the Company's treaty, granting the original Zemindary—Meer Jaffier's gift. It is not enough to gain a victory, if we do not also make a right use of it. This was a knowledge Sullivan had not; while Clive could compel defeat itself to be an instrument of success. The dominant faction rioted in their hour of triumph, but it was short. Like a snow-ball held in the hand, the more firmly it was grasped, the sooner it melted.

The ascendant genius of Clive had scarcely been withdrawn from interference with the affairs of Bengal, than the mediocre minds in that presidency began to mismanage their trust, and abuse their

power. Revolts were rife; speculation notorious; disorganization extreme; and, worst and fatalest of all, *dividends* became impossibilities. Alarm prevailed: ruin was imminent; safety—where was it to be found? Instinct suggested Clive. In full Court, the proprietors besought the hero of Plassey to revisit the scenes of his former victories, to save his conquests and their capital. They offered him an official recognition of his right to the jaghire; to permit him to name his own Committee of Council, and the military officers who were to execute his commands; and to appoint him to the new and unexampled office of Governor-General and Commander-in-Chief of the whole of the Company's possessions in the East. So thoroughly do cowardice and fear make men traitors to themselves, that there seemed almost no concession too great for them to make, if asked. Clive modestly sought the undisturbed enjoyment of his jaghire for ten years—to be afterwards disposed of by an after arrangement between him and the Company: but he insisted on the deposition of Sullivan from the chairmanship, and refused—in opposition to every entreaty—to leave England on the commission entrusted to him, until the proprietors had completed the elections to the directorate, in which Clive's friend, Mr. Rous, was chosen chairman, *vice* Mr. Sullivan; and Mr. Bolton, a member of Clive's party, was appointed to the deputy chairmanship. Next year the Sullivanites, though supported by the Duke of Northumberland and Lord Bute, were completely overcome; but not until they had hived in their breasts a strong and fervid rancour against Clive.

On 4th June, 1764, Clive, accompanied by Messrs. Sumner and Sykes, set out, and it was April, 1765, before the vessel in which he sailed entered the Hooghly. On the 3rd of May he reached Calcutta, and that same afternoon he began his official duties. Strangely, indeed, had affairs been mismanaged, or unmanaged, since five years ago he left the empire of Britain in India not a possibility only, but a fact. That Clive had maturely reflected on the changes rendered necessary by the altered aspect of affairs in India, is proven by a lengthy, dispassionate, and statesmanlike letter which he addressed to the Court of Directors, 27th April, 1764, while busied with preparations for his departure on the service to which he had been so unanimously elected. In this letter he fully develops the views he entertained, and expresses a determination, if properly supported by the home officials, to settle the Company's affairs, in a moderate, safe, judicious, and permanent manner. He points out the want of temptation, on his part, to accept the trust; promises to give up the Governor's usual portion of commercial advantages; proposes to accept a lower military commission than his old coadjutor, Lawrence—on whom he had generously settled £500 a year—and then claims that such help as he requires may be freely and promptly given; and that such powers may be entrusted to him as may enable him to show “that the Company possessed the power and the will to protect” its native allies, “not only

against foreign enemies, but each against the unjust aggressions of the other."

We may be certain that on the outward voyage, the great responsibilities resting on him would occupy much serious thought, and that he would spend much of his time in revolving the various schemes for the better management and ultimate consolidation of the British Empire in India, which suggested themselves to his mind; and that he stepped ashore at Calcutta,—

"Strong in will,  
To strive, to seek, to find, and not to yield;"

ready to brave reproach, to inflict salutary castigation, to prefer public business to private interest, to bear up against that sullen discontent which is worse than open hostility, and to contend even with the despair of those whom he should require to foil, rebuke, restrain, discipline, or punish. Impatient ardour at once impelled him to action, and in two days after his arrival, he was prepared to initiate the proceedings which were to make his administration famous, with such sincere honesty of heart, as to be able to say, "I do declare, by that Great Being who is the Searcher of all hearts, and to whom we must be accountable, if there must be a hereafter, that I am come out with a mind superior to all corruption; and that I am determined to destroy these great and growing evils, or perish in the attempt."

"Dimidium facti, qui cœpit, habet; sapere aude;  
Incipe."

The Council was soon a scene of contention. Clive was impatient and intolerant of subterfuge and evasion, and at once proceeded to the investigation of the evils which had brought the affairs of the Company to a pass so disastrous. These arose primarily from what was called the "private trade," which originated in this wise. The East India Company paid no transit dues on their goods, which were protected by a permit (*dustuch*), or by their flag. The chief revenues of the native princes were obtained from transit dues, and goods were consequently excised and examined at the several frontier lines of the Customs. The Company's servants had been in the habit of smuggling home and duty-paying goods from province to province under the protection of these permits, and so to realize speedy and enormous fortunes by defrauding the native princes of their dues, and so being able to undersell the honest customs-paying trader; they had even gone the length of selling these permits to native traders, and thus succeeded in dishonestly transforming the revenues of the native princes into perquisites for themselves. Under these circumstances, the revenue of Meer Jaffier became so much decreased that he was unable to pay the large sums for which, on his accession, he had become bound to the Company. The Governor (Mr. Vansittart) and his Council immediately conceived that they must play Clive's game with the Moorshedabad potentate, and entered into negotiations with Cossim Ali, his son-in-law, by which they

agreed to depose Meer Jaffier, and instal him, if he would undertake to "convey" £200,000 to the Council, and to pension his father-in-law with such a sum as would enable him to live as a respectable private citizen. He agreed. Clive's protégé was de-throned, and Cossim Ali enthroned. But as the "private trade" frauds continued and extended, Cossim Ali was unable to secure a revenue sufficient to enable him to discharge his liabilities, and was forced into collision with the parties to whom he owed his elevation. He remonstrated, the Council was inattentive, and the servants of the Company evaded or disobeyed the law. Discontent produced hostility, and at length Cossim Ali authorized the use of violence for the protection of his rights and revenues. This was objected to, and Cossim Ali, determining not to be outbraved, resolved on abolishing the injustice by abolishing all transit dues, and changing his mode of taxation. The Council objected to this politic measure, demanded its annulment, and backed their demand by an embassy and a number of soldiers. On Cossim Ali's refusal, the English attacked and took the citadel of Patna; but the Nabob immediately stormed the place, took the whole captive, and massacred them; then fleeing his capital, he retired within the territories of the Viceroy of Oude. Meer Jaffier was hereupon, at a stipulated price, reinstated in his ancient dignity, and reigned uneasily, for awhile inspired by the rumour that Clive was likely to return. This hope was never realized for him; on February, 1765, he died, leaving his English benefactor a legacy of £70,000, which Clive presented to the Company as the nucleus of a pension-fund for its disabled servants. Nuzem-ud-Dowlah, Meer Jaffier's son, was next inducted on the same terms as Cossim Ali,—although a prohibition of any such measures had reached the Council from the Directors,—and thus the Company's servants enriched themselves, while Leadenhall street was distracted by lack of dividends.

In this plight Clive found affairs on his arrival. The Council pleaded his own conduct as their precedent. Clive replied that his act was not self-planned and selfishly initiative, like theirs, but auxiliary to a scheme originating among the Bengalese themselves, and, besides, that it was experimental, and done at a time when there was "no law" against it, and, consequently, "no transgression" in it. They, unjustified by any policy except that of an "itching palm," had, in fact, manufactured a revolt for their own profit, effected it with the Company's forces, and at its charge, to increase their own hoards, heedless alike of the weal of the Hindustanee, or the wealth of their employers. The hot, imperious, and impetuous manner in which Clive trounced the offenders, they little relished; and when they ventured, by insubordination, remonstrance, opposition, and counter-accusation, to justify, palliate, or defend their criminality, he at once suspended the recusants, and shipped them off to England, where they invested their means in the stock of the Company, that they might purchase revenge. By reprehension, positive enactment, and summary dismissal, he arrested the bribery trade, and there-

after set himself to undo the evils resulting from the private trade fraud. This he accomplished by placing the right of granting permits in the hands of responsible officials. To compensate, in some measure, for the loss thus occasioned, Lord Clive projected and instituted a salt-tax, the proceeds of which were to be divided proportionately among the Company's servants, but this was afterwards objected to (though ultimately allowed) by the Directors.

His next "administrative reform" was to lessen the number of the members of the Council, and to require them to be resident in Calcutta.

The far-reaching policy which had unfolded itself to him before the battle of Plassey was now ripe for another development. Britain was lord of the trade and revenues of India, as well as its military bulwark. The Nabob's government was only, in reality, a pageant, and it would be well, he thought, that it should be now distinctly arranged that all real power should be ceded to the Company. He resolved to pension Nuzem-ud-Dowlah into impotence; to acquire the (dewanee) premiership of Bengal, and thus to gain substantive and acknowledged power for Britain in India. Aware, however, that the instant and open assumption of regal functions and a royal name in Bengal would have embroiled his country with various European nations, and with the surrounding Hindustanese, he employed high diplomatic tact in effecting his purpose, without outward offence to any of the usages of nations. In due form he secured from Nuzem-ud-Dowlah a grant of the Dewanee; concluded with Surajah-Dowlah, the vizier of Delhi, a treaty of peace; and arranged with Shah Alum, the Emperor, for the permanent (nizamut) principedom in Bengal, Bahar, and Orissa, by Nuzem-ud-Dowlah, and for the collection and management of the revenues, &c., by the British, as his agents. This great, good work, which officially inaugurated an essential epoch in human progress, and made Britain (potential) empress of the "Land of Desire,"—this first legally ratified step in that grand march of conquest which has gone from the seas that bathe Cape Comorin to the shadows that fall from the Himalayas, and from the hither banks of the Indus to the farther borders of the Ganges, was taken with less pomp than the bridal of a merchant's daughter, or the opening of a slip of railway. He who had begun the conquest by the sword now closed it by the pen. On an ordinary table, in a bell-tent, set in an open field, the instrument which formed the earliest legal token of British dominion in the East was signed and ratified; and well might he say of the vessel which bore the parchments of the treaty, "It will bring the Company the most important news they ever received."

But he had a more difficult task yet to accomplish before he could quit the post his anxious fellow-proprietors had conferred on him. To prevent the civil servants from taking bribes, with the honeyed name of presents, was a work that needed decision, firmness, and persistency; but to attempt the diminishment of the emoluments

of the military force, by whose aid the government was carried on, was one demanding hardihood, daring, and invincible resoluteness. In this, too, he succeeded. Double ("batta") allowance, which had been given by Meer Jaffier, at Clive's suggestion, to induce men to enter the field, the soldiery had still continued to claim and receive; but as the expenses of warfare were now to fall upon the Company's exchequer, Clive resolved to discontinue it. It had been given as an expedient, not promised as a regular honorarium. He accordingly issued a proclamation, announcing that on and after 1st January, 1766, the right to double *batta* would cease. Intrigues immediately began. Remonstrances were showered in, and Clive was severely censured in private for his daring intermeddlement. He replied mildly, but authoritatively. The military officials, however, trained to think the sword resistless and supreme, believed themselves too important and essential a constituent of the government to be dealt with in this high-handed way. They had been accustomed to inspire awe, were they now to be overawed? A conspiracy was planned, to send in their resignations unless their demands were complied with. To have submitted would have been to have given up civil government, and to have created a military tyranny. At this very time an irruption of a horde of Mahrattas was threatening Corah. Nothing daunted or disconcerted by the untoward aspect of affairs, Clive determined on bringing from Madras and Bombay as many officers as could be spared, and on making no terms with the mutineers, but rather on breaking, at whatever cost, the refractory spirit of the malcontents. "Secure is he who on himself relies." After immense effort, he succeeded in withdrawing the timid and misguided from the set, arresting the ringleaders, and after their trial and dismissal from the army, subduing the incipient revolution, which would have opened up the whole field of Indian warfare and diplomacy to France and Holland, besides impairing the whole efforts of his life's politics. The persons so detached from the service, of course, enrolled themselves among Clive's enemies.

The time occupied in the working out of those various reforms was little more than twenty months. In this period he had concluded advantageous treaties of peace with all the near native powers, had suppressed the private trade fraud, the corrupting bribery system, and the revolt in the army, and had rearranged almost the whole polity of the Company's service,—scattering, meanwhile, seeds of sound thought in numerous letters to various officials regarding the future of India. Besides this, his example had been one of the utmost disinterestedness. He cheerfully left home, friends, and country, to grapple with hideous wrongs, and yet made and kept a determination to abjure every personal advantage if he could but accomplish the reformation he intended; so that he was able to write,—“With regard to myself, I have not benefited or added to my fortune one farthing; nor shall I, though I might by this time have received £500,000 sterling.” So far did he carry



his scrupulousness on this point, that he bestowed the legacy Mess Jaffier had left him on the Poplar hospital, then a refuge for decayed seamen belonging to the Company's service, but which, on receipt of Clive's donation, enlarged its constitution, so as to include the soldiery as well, and became the Greenwich and Chelsea of the Indian service.

The active exertions of these few months completely prostrated Clive. He had been "tasking his heart, forgetful of his life and present good," so that by the close of October, 1766, his system was all but shattered; and for some time it seemed as if no to-morrow would again dawn for him.

Letters from Leadenhall Street reached Clive in December, 1766, cancelling his salt duty plan, disagreeing with him in the *form* of compensation to be made to the Company's servants, postponing the settlement of that point, yet imperatively commanding the discontinuance in any mode or manner with the management of the salt trade. Although Clive was complimented by the Directors for the integrity, good sense, and peremptory rapidity of his proceedings, he could not consent to undo the work which he had so painfully and laboriously arranged; and, before his departure, he perpetuated the salt trade grant till the 1st September, 1767, by which time he hoped to be able to convince the Directory of the rightness and righteousness of his plan. These letters besought his lordship to retain office for another year,—but from the state of his health he resigned the government into the hands of Mr. Verelst, and on 18th January, 1767, attended a meeting of the Select Committee for the last time. He was weak, and therefore handed his valedictory address to the secretary to be read. It was a statesmanly paper, full of pithy and weighty maxims, the harvestings of a mind constantly active, continually observant, and having the rare intellectual instinct of prudent forethoughtfulness. He expressed in it his regret at leaving, constrained as he was only by the duty of preserving and prolonging life for other uses—exercised the power given him of naming officials to fill vacancies, and laid down general directions for the future management of affairs. Cautions against greedy haste in increasing the revenue, or in striving to steal a march on fortune by dishonest inattention to the Company's interest, were accompanied with promises to exert every energy to effect some satisfactory arrangement regarding the salt trade; and his warnings against insubordinate contumacy were exceedingly wise. Towards the conclusion of his address, he said, "I leave the country in peace. I leave the civil and military departments under discipline and subordination. It is incumbent on you to keep them so. . . . If you do not make a proper use of that power with which you are invested, I shall hold myself acquitted, as I do now protest against the consequences." The mediocre minds to whom these solemn words were spoken soon forgot their influence, if they had ever conceived their importance;

and the useful reforms, initiated by Clive, were soon replaced by disorganization.

At the close of January, 1767, Clive embarked on board the *Britannia*, and set sail from the Ganges, reached Portsmouth 14th July, and arrived in London next day. George III. and Queen Charlotte received him at their levees, and the Court of Directors welcomed him with a profusion of thanks. And well, indeed, they might; for to him, under Providence, the success of the Company was owing, and the glory of the British name had received through him such accessions in India as to be at once a talisman and a terror. In the pregnant summarization of Lord Macaulay,—“From his *first* visit to India dates the renown of the English arms in the East. . . . From Clive’s *second* visit to India dates the political ascendancy of the English in that country. . . . From Clive’s *third* visit to India dates the purity of the administration of our empire.” He of whom such predication can be truly affirmed, merited a Sovereign’s recognition, the Directorate’s approval, and a nation’s gratitude. But

“The very noblest heart on earth hath oft  
No better lot than to *deserve*,”

and strange ubiquitous enmity clamoured and clangoured round the laurel-foliaged paths of his past life. Venality, made rancorous by his brave baying of the hate of the ill-doing; envy, turning the keen eye of ungratified desire on his success; oppression, foiled and fooled in its endeavours; rapacity, convicted and punished by him in the unshrinking honesty of his determination and selfishness, arrested with its grasp unlawfully upon the chief prizes of Fortune, yoked the votaries together to overthrow the vigorous soul who, when men’s footsteps were timid in the dark uncertainty of Indian affairs, planted a firm foot on the land, and, with a prescient eyegauge, marked the time and means for rearing up an empire on the territory which then but held a few trading settlements,—who had transpierced the gloom of events, and illumined the future by the suggestion, initiation, establishment, and maintenance of a polity to which the after-time—even our own days—gave their sanction; who had turned men’s eyes from blinking amid

“The poor necessities, hopes, fears, and fashions,  
Of the expedient present,”

to looking full on the sunlight of the advancing future, and who had redeemed from bungling, blundering, dishonest mediocrity the fast lapsing honour of England and Englishmen.

The weapons and wounds of intrigue are often more deadly than those of war, and they are much less easily opposed or cured. A tricky, strategetic strife was opened against Clive in the Directorate. A vote of indemnity to the offenders he had dismissed was passed, and, though the grant of his jaghire was continued for ten years, it

was carried by the narrow majority of twenty-nine. He was piqued at the slighting welcome given him; he assumed a defiant and haughty tone, and in every possible manner, except becoming a candidate for membership in the Directorate, strove to hold the East India Company to the furtherance of the views which he had matured in the courts, camps, writing offices, and council chambers of Hindostan. He felt and said that the Directors had "neither abilities nor resolution to manage such important concerns as are now under their care;" and in consequence he treated them cavalierly, and they used him coldly.

Clive was ordered by medical men to abstain from business, and to try the arduous toil of idleness—for to such a man so it appeared—as the only agency for regaining health. He was unable to exist in the quietness and quiescence they enjoined; and though, as an experiment, he set out on a continental tour, he speedily returned, and rushed into the warfare of politics with all the irresistible energy of his disposition. Listless do-nothingism seemed to him a living death, and he took his seat in Parliament as the leader of a few persons who, owing their places to him, were pledged to his opinions on Indian affairs. The king asked his views, and promised to further them; Grenville advocated his Eastern policy; and it was determined to bring in a bill for the better regulation of the Company's affairs, and to arrange the part which the Crown should take in the maintenance of British influence in the East. Great consternation seized the Directorate, and unseemly vituperation was plentifully bespattered upon each other during the contest by the disciples of the rival schools of Indian politicians. This only served to make both ridiculous and hateful to the public. Clive, as the most conspicuous of the *nabobry*, received more than a full share of obloquy and envy, and every effort was made by his enemies to increase this "evil report;" for the more they heightened popular indignation, the more they lowered his eminence and lessened his influence. Clive desired to see the territorial sovereignty of India transferred to the British Crown, and wished the trading interest of the Company to be secured and respected; but his enemies in Parliament and in the Directorate managed to frustrate this design, and a policy of procrastination was adopted, leaving it for our own day to accomplish Clive's prescient scheme. On the appointment of Warren Hastings, who had had a seat with Clive in the Council, and generally coincided in his views, Clive forwarded a note of his policy, and a feeling and sensible letter of advice regarding the position the Company should assume and retain; but he was scarcely prepared for being treated as an enemy by that Company for whom he had sacrificed so much, as well as for and by whom he had acquired so much. Yet, on 7th January, 1772, four and a half years after his return to England, the Company duly informed him, by a formal official note from the secretary, that he should be called to account for his conduct in India. On leave being granted to bring in an Indian bill, Sullivan covertly denounced Clive, and he replied boldly, and with a characteristically grandiloquent account of his "manner of

life from his youth up" in the Company's service. It was a vindication, not a defence. A select committee was appointed to inquire into British affairs in India; and, its reports being published, India and Clive became the twin topics of debate. The public, knowing only one side imperfectly, held him in disrepute; but he was installed Knight of the Bath, on 15th June, 1772, and in the same year was made Lord-Lieutenant of his native county, Shropshire, and of Montgomery. He also laid his plan of Indian polity before the Cabinet; but Lord North, by the advice of Chancellor Thurlow, contemplated the confiscation of the whole estates of the several members, agents, and servants of the Company, past and present, as the only security for the discharge of the immense obligations of the Company; but Government had approved its transactions, and could not rightly act in such an inconsequent way. At the end of a long contest, out of which Clive, after defending himself with intelligence, force, and pertinacity, came with flying colours, a vote of censure was proposed in Parliament; but when it was put, every criminating expression was expunged, and it was declared that though Clive had enriched himself, he "did at the same time render great and meritorious services to his country." Having conquered in this matter, Clive took no part in the subsequent proceedings, which resulted in the granting of a new charter to the Company, and though he continued to sit in Parliament, he refrained from interfering with its business. Government asked him, it is said, to conduct the American war; and Voltaire requested permission to use his Lordship's papers to help him in the compilation of a history of the conquest of Bengal; but the mainspring of his character—self-esteem—was broken, and life was hopeless. When, therefore, pain seized upon him with relentless gripe, and the gnawing intensity of reflection upon a life misunderstood, a career maligned, and the plan, purpose, and foremost thought of his being indefinitely postponed, if not set aside, increased it, his mind wavered and lost balance; for the pivot of right action—reason—had failed, and the sad distemper of the nerves—occasioned by the over-frequent use of opium, as a palliative of pain of mind and body—made him feel "a-weary, a-weary of the world." An aimless, exertionless, unhonoured, if not dishonoured, existence he could not brook, and on the 22nd of November, 1774, he used a penknife for his own destruction, and by the hand that wielded "the rod of empire," he lay self-vanquished and cold in unexpected death.

The mighty heart, whose pulses had beat to so much of the glorious music of life, is pulseless and still; the soul, to whose view the grand panorama of India's future had been so vividly unfolded, is gone; the affections, which twined themselves so seriously and tensely round the races of Hindostan, are calm and cold; and the politic brain, whose prescient schemes did so much for the greatening and widening of the dominion of Britain in the East, has ceased to concoct subtle and complicated plans of Oriental law and government. The harp of life is tuneless, and its strings are broken. A power as well as a presence has vanished from among men. An

existence has terminated, but its lessons remain, and the ceaseless impulses which it impressed on circumstances go sweeping down the tides of time, and touch into shape the outlines of the future. A rivulet of life has rushed into history, and left for the after ages the legacy of its experiences. Let us venture to sum up a few of these, that we may learn to flush and thrill with higher thoughts and nobler aims, because he lived, and we have read of him.

We note, 1st, his constant faith in the vitality of effort; 2nd. The daring undauntedness with which he executed his plans, and the thoughtful considerateness with which he formed them; 3rd. The persistent unity of effort he secured by holding to the one great, well-matured, and elaborated idea of his existence—British dominance in India; 4th. The loveable heroism of his nature, and the (with that one exception, when he stooped to win success by trickery) stern honesty of his character; 5th. His enthusiastic and friendly acknowledgment and encouragement of others,—his ready helpfulness to any who required aid; 6th. The width of scope with which his eye glanced at events, to trace their farthest visible bearings on the future; 7th. His decision of character and resolute unyieldingness, when his convictions were once formed; and, 8th. The constancy with which he kept in view the need for inducing a higher, i. e., a moral civilization upon India, and the consistency of his patriotism in aiming at the greatness and glory of his fatherland. 9th. The healthy tone of his patriotism—its nationality and impersonality. How unlike that of the young Corsican, who, at the time of Clive's death, may have been playing the usual pranks of boyhood in the Rue Charles, in Ajaccio, unweeting of the Destiny that waited him! How like that of his own great—though specially trained successor, who dreamed little of Assaye or Waterloo as he paced with his governess the gardens of Dangan Castle in Meath, when the news sheets of the day brought tidings of Clive's suicide! There is *one* characteristic we wish he had possessed, but which we dare not predicate of him,—the noble Christian life that he exemplified. Alas! he lived in an age when men scoffed at the Saviour's name; and, while they idolized the hero of a day, left the hope and succour of the world without a temple in their hearts. That he felt with genuine ardour the faith which puts heart into a man's life, and moves and sustains when all ordinary motives and ordinary supports fail, it were hard to deny, but we have little proof that he walked by "*the true light.*" He was one of those who in his own age sowed the seed of the world's hereafter, and he has linked himself to history as one of those great souls who have initiated an epoch, and who, in those moments that try men, hold unflinchingly by the banners of Progress and Beneficence.

We may not subdue an empire, or win the listening ear of multitudes; but we may, by use of proper means, conquer the evil in our own souls, may win the approbation of "*the still, small voice,*" and gain an award of joy from our Taskmaster, if we live with an endeavour to *do* and *be* rather than to *seem*. Let *this* be our aim in the years to come; and may they be *happy* ones.

S. W.

## Philosophy.

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### ARE THE TENETS OF GEORGE AND ANDREW COMBE PHILOSOPHICALLY CORRECT?

#### AFFIRMATIVE REPLY.

It is much to be deprecated, that the opinions of any writer, worthy of consideration, should be submitted *en masse* for examination within the prescribed limits of an article in a magazine, with the view of deciding their philosophical accuracy. In adopting such a course, it is clear that too much may be denied, and too little may be affirmed; thereby giving the author scant justice, as well as practically leaving the question where it commenced. If a cardinal principle or tenet be taken and discussed, then proper conclusions may be gathered, inasmuch as the area of thought being circumscribed, and brought within mental grasp, opportunities are afforded for closer analysis.

The subject of the present article is an illustration of the correctness of the preceding remarks: the theme is a wide one, and too discursive to reduce to a common centre, so as to give an adequate expression of its contained merits. Hence it is that correspondents on the negative side have drawn illegitimate conclusions from the partial, or rather incomplete representations of the affirmative; as well as uttered some contradictory statements upon the general subject. Thus W. Y. M'C. remarks, "None can read the works of the writers of whom we have been speaking, without deriving a great deal of benefit in regard to the regulation of our conduct while on earth." In a few lines afterwards he informs us, "However much we may regard some of their opinions, we must say that we look upon the *essentials* of their philosophy as being *radically* unsound, *condemned by reason, nature, and revelation.*" Here we have the discovery of that which holy writ has told us it is vain to look for, "a corrupt tree" bringing forth "good fruit"! Such statements, surely, cannot be philosophically correct! No doubt the hiatus between the two statements would not have occurred had our friend, W. Y. M'C., a less desultory theme to have descanted upon.

Again, we cannot help remarking, that the evil complained of is productive of another—viz., that proofs are omitted, where facts are alleged. Thus we read, from the same correspondent, "The Bible is trampled under foot by the author, and Britain is made to appear a scourge upon the earth." "Mr. Combe forgets that he slanders the oldest book in existence." Certainly room should have been found for quotations from the opinions of the Combes, justifying serious charges like these. Again: hasty sketches of opinions provide an opening for the entrance of negligent and erroneous statements. Here I take illustrations from correspondents on the nega-

tive side. As an instance of careless writing, we may refer to "Edmund's" charges against the tenets in question—one, two, and three; which appear as if jotted down without any connection with his preceding statements. But in further sustaining the remark that erroneous principles often enter into hasty sketches of opinion, let us also refer to W. Y. M'C., who says, "The idea of a purer existence hereafter is one that takes possession of the mind very early. *We cannot believe that it is the result of teaching.*" Is it, then, an innate idea? Such a doctrine is exploded. That it is not an innate idea is abundantly manifest from the history of philosophy; for a purer state of existence hereafter was unknown until it was taught by divine revelation. We might proceed farther in enforcing our position, but forbear. If we venture in future to discuss tenets or opinions as to their philosophical correctness, let us take them *seriatim*, and bring them to the touchstone of truth.

In reviewing what has been advanced generally by the opponents of the philosophy of G. and A. Combe, it is observable that their objections admit of some classification; and,

1st. The most important objection is, that the "principal idea in the philosophy of G. and A. Combe is materialism." We are told by the same writer, W. Y. M'C., that "the doctrine of believers in this theory is, thought is produced by the action of matter on the brain." This, of course, is the definition—for we find he has given no other—of materialism: and if this be its prevailing characteristic, there are very few of us but are materialists. "The great problem of philosophy," says Sir W. Hamilton, "is to analyze the contents of our acts of knowledge; to distinguish what elements are contributed by the knowing *subject*, what elements by the *object* known."\* The action of matter contributes to the production of thought: this is one, but not the only origin of thought. Thought is subjective in its origin also. This the Combes do not deny; for while they regard "the brain as the *organ* of the mental functions," they distinguish it from "the spiritual entity which men in general have named mind;"† and in viewing "mind as an aggregate of individual powers of sensation, emotion, perception, and judgment," they follow, as far as mind *per se* is concerned, in the footsteps of other philosophers. Thus Sir W. Hamilton, "Mind is to be understood as the subject of the various internal phenomena of which we are conscious, or that subject of which consciousness is the general phenomenon:" and to make the matter more distinct, he remarks further, "*Consciousness is, in fact, to the mind, what extension is to the body.*" As to the real nature of mind itself, the conclusion is, in effect, like that of G. Combe, "Mind, as something distinct from matter, as a spirit, or an immaterial essence, is absolutely unknown to us."‡

\* Met., vol. i., p. 169.

† "Relation of Science and Religion," chap. iii. Sec. 2 and 3, vol. i., p. 156.

‡ "Relation of Science and Religion." See also Sir W. Hamilton, vol. i., p. 157, quoted *ante*, p. 24.

To fasten this charge of materialism on the philosophy of G. Combe, W. Y. M'C. refers to an extract from "The Constitution of Man," which states "that the philosophy of man had heretofore been a speculative, and not an inductive science;" the force applied to this extract by W. Y. M'C. is, that because G. Combe regarded mental science to be purely inductive, "nothing can be clearer than this, in proving a charge of materialism." If so, on this ground the charge will equally apply—though we conclude W. Y. M'C. would pause before he applied it—to Sir W. Hamilton.

Again: W. Y. M'C. alleges that the "system, that is termed materialism, is composed of three principal points:" there is certainly some difficulty in exhuming them, but if we have been successful, they appear to be as follows:—

1. Happiness arises from obedience to the natural laws.
2. That death will not be a source of fear to those who obey the natural laws.
3. The description given of death is highly objectionable.

To guide the reader in his attempt to form this threefold cord into a syllogism, and deduce the conclusion to which W. Y. M'C. has arrived, let him take the exposition of the principal term, as given by G. Combe, "If, then, the reader keep in view that God is the Creator; that nature, in the general sense, means the world which He has made; and, in a more limited sense, the particular constitution which He has bestowed on any special object of which we may be treating; that the laws of nature mean the established modes in which the *actions* and *phenomena* of any creature or object exhibit themselves; and that *an obligation is imposed on intelligent beings to act in conformity with their nature*; he will be in no danger of misunderstanding my meaning."\* And with such a definition, he may call upon W. Y. M'C. to say if he is prepared to prove the truth of the contrary of the propositions that he maintains comprise the system of G. and A. Combe, and on which he founds the charge of materialism against their tenets! Nay, we might go further, and prove, both from reason and revelation, that the propositions themselves have no connection with materialism in the light in which it is viewed by W. Y. M'C., but space prohibits. One word on the subject of death: the Combes regard it as an institution of the Creator, and as an essential part of the system to which all organized beings belong; that the body dies by virtue of an organic law; but that he "whose moral feelings have been cultivated and enlightened," cannot fail to perceive in "the prospect of a happy life to come, that they are intended by the Creator to protect man from the terrors of death."† We cannot see wherein this can be "highly objectionable;" but conceive that, where it is felt to be so, very crude and preconceived ideas are held, that become a coloured medium through which all relating to subjects of this class are beheld:

2. Another objection urged is, because from the writings of

\* "Constitution of Man," chap. i.

† *Ibid.*



G. and A. Combe it appears that happiness is *possible* to mortals below. We have had much sentimentality upon this theme; and the doctrines of our opponents appear to be formed by the descriptive vision of poetry, rather than by the laws of our nature, or the declarations of revelation.

" True happiness is not the growth of earth;  
The search is useless, if you seek it there;  
'Tis an exotic of celestial birth,  
And only blossoms in celestial air."

We are not surprised that disciples of this school are ever describing this world as a "valley of tears." Not so is the testimony of holy writ. It affirms that happiness may be realized in the present life; and it has pointed out not only the mental states in which it may be enjoyed, but also referred to some of the relations of domestic and social life which contribute to its development. That philosophy must be sound which points out its possibility; that God has implanted capabilities in our nature for its enjoyment; and that He has provided abundant means for its legitimate gratification.

3. It is farther objected, "that for man's highest wants and aspirations it has no adequate provision, but leaves his soul in ignorance as to the future." All who have read the writings of G. and A. Combe with care must candidly admit that, as to the first part, this objection has no foundation. It has been their delight to exhibit, in forcible terms, that man is Godlike in proportion as he acts up to the laws of his mental constitution; that he is capable of religious emotions and desires, and possesses them in his nature.\* "That Scripture may be conceived as communicating truths which the unaided faculties of man could not reach; but still designedly adapted to his *previously existing* faculties, and operating by exalting, purifying, invigorating, and directing them in the exercise of their natural functions. And that, whilst natural theology affords grounds of expectation of a life to come, but no demonstrative evidence of it; yet, those men whose religious, moral, and intellectual faculties have been thus fully exercised, are best prepared to imbibe, assimilate, and practise the communications of the Bible on this and other topics that lie beyond the sphere of reason:"—surely in this sphere there is abundant provision "for man's highest wants and aspirations"! In urging the second part of the objection, "Edmund" has confounded the respective provinces of theology and philosophy.

4. J. T. N. remarks: "One argument, and a strong one, against the truth of these theories, is the fact that none can accept them without some reserve." What does he say to an application of his argument to the Bible, or the doctrines of the gospel? Are there not many estimable persons that "do not accept these without some reserve"? Does not the Catholic receive the Bible only as interpreted by "the Church"? And is there not "reserve" in such an

\* "Relation of Science and Religion."

† "Moral Phil.," pp. 392, 393.

interpretation? And yet none use the fact of that "reserve" against this body of Christians as a proof of their denial of the truth of the Bible. And thus many instances might be further adduced to exhibit the fragility of what are termed "strong arguments" against the philosophical correctness of the tenets of G. and A. Combe. In conclusion, we recall the general outline distinctly marked by the contributions of G. and A. Combe to mental and moral science, and remark, that in the utterance of these opinions they have pursued the same general course in reference to the phenomena of mind that their predecessors have done, with this important difference, that the *manner* of their procedure has been *à posteriori*, whilst that of other writers was *à priori*. The former has its most distinct advantages, as it presents an intelligible basis for mental science through the intimate connection between mind and matter; and shows that mind can only be known by the media of its manifestations. The general outline (pp. 23—30), to use the language of one of our opponents, "is one in which all sensible men agree."

The basis of moral philosophy exhibited by these writers equally must commend itself to the judgment of thinking, unprejudiced minds. Resting on the will of God, and on its expression stamped upon the mental constitution of man, virtue finds a standard of appeal which is invariable, and cannot be overthrown. And whilst "He will have all men to be saved," He has revealed the fact that holiness and purity are the elements to be developed in the human character. In making provision for this, no new faculty is added to our nature; but those which pre-existed in it are trained and educated by the various processes of his discipline, and thus fitted for the enjoyment of all that completed happiness which He intended for His creatures.

For all these reasons, and many others, we are convinced that the tenets of G. and A. Combe are philosophically and *truly* correct.

J.

#### NEGATIVE REPLY.

WE are glad to see that this interesting and important debate has created a good deal of excitement, and earnestly hope that it will, to some extent, result in placing upon a proper footing the doctrines of the distinguished men whose truthfulness has been the subject of the present discussion. It now falls upon us, in closing, to reply to the articles that have appeared on the affirmative side; and, viewed in a certain light, our task is an easy one.

When the above subject was announced for discussion, we took it for granted that, the subject being one of such vast extent, the points upon which our authors did not coincide with other philosophers, or with truth generally, would be chiefly dwelt upon and analyzed. Instead of this, however, our friends on the opposite side, with the exception of G. W. W., have endeavoured to make clear that, if George and Andrew Combe differ from the opinions

of other men at all, it is only on comparatively immaterial points. If people would at once come to the proper subject of debate, their opposite opinions would sooner be harmonized; but when, instead of this, they beat about the bush, and bring forward ideas and topics that have no relevancy whatever to the matter under discussion, the result must necessarily be very unsatisfactory. The object of writers in these pages should not be to strain at a gnat and swallow a camel, in order to prove what *they* say to be correct. Such conduct ought to be severely denounced as selfish. "The truth, the whole truth, and nothing but the truth," ought always to be laid bare.

In the following brief article we shall first make some observations upon the writers who have attacked our position, and shall then enforce our own views.

G. W. W. seems not to be aware that there is a difference between natural and supernatural acts; or it may be that he thinks there is a distinction without a difference. We feel curious to learn if he ever heard of a man, even before the revivals, becoming suddenly renewed in heart and life. If not, we beg to inform him that such has often been the case; and further, that God sometimes works by means that cannot be placed in the category of natural laws. G. W. W. says that a good man will inherit happiness, but a bad man knows it not; and that a good man must *grow* into goodness. Now, it no doubt does sometimes happen that a man, in conversion, experiences a natural growth of goodness, but this affords no reason for saying that it always is so, in the case of every converted man. We do assert, according to the evidence of Christians themselves, that their conversion is effected by supernatural means, however much this assertion may stagger the understanding of G. W. W. The delusion under which this writer labours is in supposing that the christian life is nothing more than a sort of moral cleanliness. When he speaks of "the higher laws, which, though not so perceptible, demand as decided obedience from the higher parts of our nature," we suppose that he means something like christian obedience. But, again we have to inform him that man has no "higher parts" (*i. e.*, religious feelings), until they have been conferred upon him by God. He had them once, but lost them by the fall.

But even such an enthusiastic supporter of the Messrs. Combe as G. W. W., somewhat runs foul of his heroes, when he supposes that they mean to say that the amount of happiness attainable here is circumscribed and incomplete. We once more beg to inform our friend that George and Andrew Combe give him no authority to draw any such conclusion. In none of their works is any such idea promulgated, but the very opposite. They give us every reason to believe, as we said at the opening of this debate, that they hold happiness in an unqualified sense to be attainable here.

G. W. W. has, in some means or other, obtained the astonishing gift of seeing an incalculable distance before him; for, with the utmost confidence, he asserts that "it is a mistake to look upon the

next world as bringing with it a new life; and that the other world is not a new one, but a continuation of this." The slightest evidence in support of his assertions he leaves his readers to find for themselves. He presumes to know, in the language of Byron,—

"The abyss of time which is to be;  
The chaos of events, where lie half wrought,  
Shapes that must undergo mortality."

G. W. W. seems rather astonished that we should for a moment think that George and Andrew Combe believed in anything more than the body of men dying in the same manner as a vegetable. But, for the fourth time, we beg to say that the Messrs. Combe do not, properly speaking, recognize man as possessing a soul at all. They speak of not taking into account man's future state, because of it being beyond the limits of philosophy; and, to all intents and purposes, they ignore a future existence. The reader is cautioned against any such interpretation, says G. W. W.; but if he would carefully read their works, he would see that there is no such caution uttered by them. What they particularly impress upon their readers is, that religion is beyond the limits of philosophy; and that it is only man, in his present condition, with whom they have to do. However, in one sense, it is good that G. W. W. thinks them more orthodox than they really are, because it may prevent him from falling into that skilfully-woven net of materialism which they have manufactured.

We have now done with this writer, and we hope, so far as he is concerned, that our readers will see that the position we assumed at the outset remains intact.

In last month's number, "J." gives publicity to another effusion, composed of matter as irrelevant as that in his first article. We mean irrelevant, so far as a practical bearing is concerned. He enters into a discussion upon the nature of truth,—*What is?* and *What ought to be?* and shows that George and Andrew Combe agree pretty closely with other philosophers upon these points; but, again, he carefully avoids the real points at issue,—the most important doctrines belonging to the philosophy of these gentlemen. We feel extremely sorry that we should have been the means of causing "J." to lose his temper, but it is essential that the truth be spoken. He desires information as to the nature of materialism; for it we refer him to our opening article. The quotation which this writer made from Isaac Taylor's "World of Mind" was never meant, by us, to establish a charge of materialism, but to show the use for which he intended it. In accordance with the wish of "J.," we have put ourselves to the trouble of reading again this quotation, and inform him that we have again found our interpretation to be perfectly correct, and assert, with more emphasis than ever, since it has been so presumptuously contradicted, that the passage in question is enough of itself to condemn the philosophy of the Combes.

We have concluded our remarks upon the articles that have appeared on the affirmative side, and may just state that, as a whole, the writers have not laid before our readers a correct statement of the doctrines in question. By what they have advanced, no person would imagine that our authors had entered on a course of original speculation, but simply that they had been careful and earnest expounders of social economy. For our own part, we have no antipathy against them, except such as their erroneous doctrines warrant. We have written with the earnest desire of counteracting the influence of a system calculated to deaden all thought of a future state; and nothing whatever has been said in contradiction of our exposition. Our authors, especially the writer of the "Constitution of Man," have no sympathy with religion. It is true they talk of the Creator, but this may mean anything or nothing. From a complete view and consideration of their works, we believe that *nature* is the first cause in which they believe. It is all very good to drag in quotations from the great divines in order to prove points of a second, third, or fourth order; but they never produce an extract from a divine when they endeavour to prove that the world has within itself the progressive development of elements of improvement in its physical and organic departments, which time will evolve and bring to maturity; that man, at his creation, had the very same dispositions and tendencies that he has now; that supernatural influences, transforming the character, are not to be expected; that all human suffering is punishment consequent on disobedience to the natural laws; that there are some tribes of human beings who cannot, with their present cerebral development, adopt Christianity; that phrenology is an indispensable guide to human conduct; and that religion and a future state do not come within the limits of philosophy. In none of these assertions do they get ministers of religion to bear them out.

The theory of progressive development is the fundamental principle in the philosophy of George and Andrew Combe. Geologists now all agree that the earth, at first, was a fluid mass, with an immense atmosphere revolving in space round the sun; and that in this state no forms of organic life, such as now inhabit it, could have lived. Our authors inform us that the earth has within itself the elements of improvement; and we should like to know in what way they consider physical and organic animals came into existence. By their oft-repeated declarations of progressive development and the elements of improvement being within the earth, the only conclusion we can come to is, that they believe the lives and functions of animals to have been produced by natural causes. In describing the progress of the earth, in the "Constitution of Man," the author, after speaking of it becoming a solid substance, observes, that "depositions took place, shell-fish and coral insects were created, and began their labours." This is a distinct admission of a creative power. But this admission is by no means general. We never hear of it again. After this act, the

usual progressive development of inherent elements of improvement still carry on the work. From coral insects on to higher grades, and manifestations still more exalted, all—all are produced from inherent elements. How fallacious such an idea! How contrary to all science, all reason, all revelation! Not only in each system of organisms, but in every individual organism, is a creative power observed. An elegant, able, and ingenious author speaks truly when he observes, that "in each animal we have a complete system of creative arrangements. In the combined operation of their united influences we may see the vestiges of an all-comprising plan, including within its stupendous range numerous successive eras, and multiplied, concatenated worlds. To such a plan successive evolution is essential. But what is the mode of evolution? Here we would check our presumption, and tread on holy ground with awe, and yet with firmness, for the light that guides our steps is clear, the voice that calls us to proceed is distinct. Entering the depository of archaic forms, we see inscribed on all the objects that lie scattered in profusion before us this legend,—'The hand that made us is divine.'" Sir John Herschel, Sir Humphrey Davy, Richard Owen, and others great in the scientific world, all express their decided belief in the successive *creations* of animals, and repudiate the idea of the progressive development of inherent elements of improvement in the physical departments of the world, which is the stronghold (a sorry one, indeed!) of the philosophy of George and Andrew Combe. In fact, Sir Humphrey Davy observes, that "five successive races of plants, and four successive races of animals, appear to have been *created* and swept away by the physical revolutions of the globe, before the system of things became so permanent as to fit the world for man." What more conclusive evidence of the fallacy of the very prop of the system could be given than that which we have now adduced? Progressive development, we see, is utterly untenable.

To promulgate the idea that man had, at his creation, the very same dispositions and tendencies that he has now, is just ignoring the Bible altogether; and the question comes to be, whether or not we should reject that most ancient and sublime of records, that paragon of books, for the unfounded speculations of misguided philosophers. Upon supernatural influences transforming the characters of individuals, we have previously said enough to prove the correctness of that dogma.

If we hold the Bible to be correct, we must reject the practical working of the natural laws described by the Combes. They hold that if men sin against the natural laws in this life, they will be punished for it "ere they shuffle off this mortal coil." Now, we continually see that the greatest sinners do not receive the severest punishments, neither from the stinging of their own consciences, nor from bodily pains; but, on the contrary, daily experience gives us to see that those who offend least often receive the greatest punishments. The Bible informs us that trouble doth not spring

out of the ground, nor sorrow out of the dust. The greatest sufferer is not often the greatest sinner. This world is not a place of rewards and punishments, as the Combes would have us believe, but it is only preparatory for another mode of existence.

Since the preceding was written, J. A. D. has given another excellent paper, but still evasive of the germ of the subject. Both time and space prevent us from going further into the matter. We intended to have analyzed George Combe's article on Materialism, in the latter part of his "Phrenology." Whoever reads it, however, will at once see that he shirks the question, and speculates when he ought to reason from the data he lays down.

We would willingly pursue the subject further. Knough has been said, however, to show the fallacy of at least the fundamental doctrines of our authors. What we have said in the present debate we have spoken faithfully and candidly, because we deemed it our duty to do so. The mischief committed by that one book, "The Constitution of Man," is incalculable. The author was, no doubt, sincere; but that is no reason why, in order to the preservation of the youth of our country, the fallacy of the doctrines should not be clearly set forth; and now that our task is completed, we for the present take leave of the subject.

W. Y. M'C.

## Politics.

### OUGHT THE GAME LAWS TO BE REPEALED?

#### AFFIRMATIVE ARTICLE.—III.

WE have this debate opened with an affirmative and negative paper in your October number. Both articles are remarkable, and remarkably different. There we have the "repealer," eloquent, bold, and conclusive. He writes *con amore*. His facts are conclusive and convincing, and suggestive, too, that he is familiar with the subject. The article is redolent of the country. The author has often brushed the dew—the early morning dew—from the grass with his footsteps. He knows something of the crowing of the pheasant, and the "form" of the hare. He has grasped often, we opine, the horny hand of the peasant, sympathized with him in trouble, and counselled him in misfortune. He has decked the farmer's ingle with his presence, and listened to the farmer's tale of suffering and injustice, and kindled with indignation at the wrong. And he, too, has dipped into blue books, and his experience, his sympathy, and his information, are transfused into one glowing article. And his readers are obliged.

*Audi alteram partem.* Allow me to introduce Mr. Negative to your more intimate acquaintance. His description of himself is ample and complete, indeed supererogatory. He need not have

given us his portrait. The workman is seen in his work. He confesses to a connection with the "stickleback" family: he may have named his relationship to the "standstills!" He is as progressive as a marble knight on a monument! He cautiously assures us he is "neither a poacher or a sportsman." Needless trouble. We can see he is either a lawyer's clerk or a Birmingham brassfounder, and his knowledge of game is confined to the Game Market. A law dictionary or an encyclopedia has furnished him with his historical facts and dates. Remove them, and what is left? He admits he cannot expect "reverence, or to be received as an authority." Perfectly correct, for once. But a step further and he is lost; he is "*sure of every reader's respectful attention.*" What vast presumption! For our tender of a fee we expect the physician's knowledge or the lawyer's decision, and for our "respectful attention" we expect an entertainment, and not a delusion and a sham.

We will probe this "Delta" a little deeper, if depth there can be in a shadow. And here it is necessary to apologize to the reader. It rightly appears we are erecting a scaffold to crush a fly,—that the eagle has forgotten his dignity, and stoops to the sparrow. But the subject is of immense importance. With men treading the scaffold, brought there by the working of the Game Laws; with farmers suffering loss and ruin; and the poor peasant, hunted, prosecuted, made a gaol bird, and transported,—his children more than orphans, his wife more than widowed, by this vile law and its still viler working,—with these, and a number more of evils staring one in the face, now awakening our sympathies, and anon arousing our wrath, we are ready to do battle with all against these infamous laws. It is then the same to us whether we are brushing aside, as a noxious insect, the weak and maudlin sciolist, or grappling with all our might the strong man,—the man of reason and information, though such reason and such information is suborned to do the wicked work of the game preserver, the sportsman, and the reveller in *battues*.

With the mere history of the Game Laws, as given by "Delta," the string of dates and list of Acts of Parliament, we cannot say much for or against. He should have named that, until the great Romilly had exerted himself for years, night poaching was punished with death. That simply was, a peasant killed a pheasant after sunset, and hanging was the penalty. Talk of a serf, or an American slave! here was an Englishman in the nineteenth century treated with less respect. The life of a peasant cast into the scale with the vermin of the field, and the life of the vermin preferred.

And "Delta" may have said, that in the Parliamentary Session of 1827, when two bills were introduced into the House of Lords, for the partial repeal of the Game Laws, and both lost by only a few votes, it was proved that in the previous three years 4,500 persons had been imprisoned under these laws. And it is necessary to remind every reader, that beyond the suffering of these persons in gaol, there was the suffering of their wives, and children, and relatives out; and in numerous instances the parish rates had to keep



the families, while the county rates had in every instance to pay for each of these 4,500 convictions. And he may have stated, that in one year, in the county of Buckingham, there were committed to the county gaol 539 for all offences, and out of these 169 were for offences against the Game Laws; and, in the county of Suffolk, 136 in a year are convicted of poaching.

"Delta says," on page 246, that "*time was when those members of the animal world, called *feræ naturæ* by our law writers, were the common property of the people at large.*" On the following page, he says that the property or right in game has been "vested from all antiquity in the Crown!" Can "Delta" tell us which of these statements is correct? Or perhaps he may be able to make them both so. He may be able to state when "time was" before "all antiquity."

"Delta" informs us, upon page 247, that if "animals *feræ naturæ* leave their haunts on the lands of one person, and make their abode on another person's land, the right of possession is lost by the former and held by the latter, so long as they shall remain and be able to be taken upon his land." It may be necessary to inform "Delta" that it is not so if a bullock, or a cow, or a sheep, or a pig, so migrate—the ownership follows the animal or the property everywhere.

Now, on page 248, he has the audacity to apply the law that protects the carriage and horses of the nobleman, the sirloin cooked for the tradesmen, and the hard cash of the banker, to the migratory animals who have no owner, and become the property of a man only when he can catch them upon his own land. Surely the man who could make the contradictions this "Delta" has done, compare things quite incomparable, and then jump into the giddy, childish nonsense about Robin Hood and Little John, and yet have the daring to commence his nonsense with the presumptuous impertinence that "*he was sure of courtesy and candour from his opponents, and respectful attention from every reader,*" must estimate his readers as humbly as they estimate him.

But we have not done yet with this "Delta's" blunders and ignorance. After he has copied some statements as to *Magna Charta* and *carte de foresta*, and met with the words "*free warren*," he ventures to lay down a dictum that, if read to modern sportsmen, would be met with loud laughter; and certainly it is not deserving a more dignified rebuke.

However any man who has given to his small reading common sense, could venture to pen the following paragraph, we are at a loss to describe:—

Mark—"Whatever may be the legal qualification of the sportsman, by the care he has taken to provide licence and certificate, unless he obtains the privilege of free warren, directly or indirectly, he is a trespasser, and as such amenable to all the penalties the ancient laws impose, besides the modern law penalties for trespass. The permission of the Crown, or some person authorized by the

Crown, must be had, or the modern sportsman cannot enjoy his sport, his licence and certificate notwithstanding."

Really this out-Herods Herod. Can the man be sane? Has he lived in England at all with his eyes open? Can he give us a single case where a sportsman has been mulct in the double penalties he alludes to? Can he tell us who is the functionary deputed by the Crown to grant this "free warren"? And pray inform us, that if the writer, with his certificate duly taken out, and with his "free warren" granted from the Crown, can he enter any one's lands to exercise his craft? because, if it does not grant this, it is worth nothing at all. He can take and kill on his own ground, and on that of any one else who will grant permission, without troubling the Crown or the Crown's deputy in the matter. This "Delta," as I informed my present readers before, is totally ignorant of the subject. He knows nothing of the matter but what some old book has told him, and he knows not how to apply the information he has there received. This "free warren" had a meaning once, when the whole sporting and hunting ground of this country was the actual property, and in the actual possession, of the Crown. Then the "free warren" gave sporting right on the Crown lands. But to mix up the modern "licence and certificate" with the ancient "free warren," is a blunder in a public writer of an outrageous character.

After "Delta" has travelled over the "time" that "was" before "all antiquity,—after he has mixed the free warren of five centuries ago with the certificate of yesterday,—after he has asserted that an act of Will. IV. repealed all previous Acts of Parliament, with one exception, and yet assured us that we are still "amenable to all the penalties the ancient laws impose," the act of Will. IV., notwithstanding,—after he has compounded this delectable dish of contradictions and absurdities, cries out in true innocence,—yes, the innocence of the irresponsible,—What can be better than things as they are? "O tempora! O mores! when will men learn wisdom, and the children of men understand what is good?" is the cry of "Delta," and he should be pilloried with that inscription on his brow.

I presume it is understood by all readers, and more by all writers upon the subject, that when the discussion was started upon the Game Laws, they were to be discussed not merely upon their abstract right, but rather in their very concrete relation to the whole community. If so, and I presume that this position for a moment cannot be denied, then where is "Delta," who gave us his negative article,—negative indeed in many instances—without the relation of one practical fact, without one iota of evidence as to their working, or one illustration beyond the Robin Hood nonsense? And yet this "Delta" commenced with talking of "reverence," and closes with a burst about times and manners, as if the learning and information of the times, and the sobriety and decorum of the manners, were all trifling before this blundering, ignorant "Delta!"

Once more, dear "Delta," allow me but once more to lead you

forth before the gazing crowd of harlequin admirers. "Supposing the Game Laws to be repealed," says "Delta"—but before I give his supposition, I will ask the reader if he has read the evidence of the late Philip Pusey, Esq., as given in the short summary of W. G. W., as to the effect of his repealing the Game Laws on his estate; and, further, I would entreat the reader's attention that the repeal of the Game Laws would ensure all game-preserving being given up, and then the game would be merely what is understood as the natural product of the soil, and the quantity then is so small and so diffused, that it is not worth any man's time to turn poacher. This position I will at once fortify beyond the reach of "Delta" and his school. In reply to question 15,062, the Duke of Grafton answered before the Committee of the House of Commons, "*The fact is, that there will be nothing worth taking in the woods when they are not strictly preserved.*" Now we have the ultimate and positive truth upon the question, we will turn to "Delta" and his "supposing" again. "Supposing the Game Laws to be repealed, there would be called into existence a number of men following the taking of game as a trade or means of subsistence; and, judging from present facts [where are they, 'Delta?' you have not given us one!], this class would be composed of the most idle, dissolute, and immoral portion of the lowest class of labourers, both in towns and villages. These men would be in possession of arms, which, from their dissolute and idle life, would become dangerous weapons to be exercised against the industrious and well-ordered members of the State, besides forming a dangerous element in the hands of the political demagogue—a species of animated firebrands, by which society could be constantly kept in a state of political incendiarism," &c., &c., &c.

I cannot cite further of this rabid nonsense. Neither can I descend to analyze every line, and show up each absurdity and falsity. To those who know anything of game in the country, it requires no one to point out the absurdities of the statement; and to those who are as ignorant of the question as "Delta," it would require far more than a dozen of these papers to make them *au fait* on the present aspect and working of the Game Laws.

But I cannot refrain from noticing that this ignorant "Delta," with not a solitary fact to guide him, can boldly venture into the wide sea of supposition. And there, once "at sea," fancies that upon him has fallen the prophet's mantle, and the clear eye of the seer; and then we have a rabid burst upon the future, after the repeal of the Game Laws. The world has always been troubled, at the moment of its great birth-throes when earth's earnest sons were working and dying at their posts, with a crowd of lazy, drivelling, worthless ones, who have nothing else to do but sham prophecy. We need not appeal to instances; they are so common, that they are painfully present to every man who has sought to do something that the world may be holier, wealthier, or happier.

But we have an historical prophecy to put along side "Delta."

**I**n 1827, when Lord Wharncliffe sought earnestly to amend the Game Laws, and get, what we have since got, the right to sell and purchase game, my Lord Westmoreland was then the sham prophet; he declined "to legalize the sale of game, for it would depopulate the country, not of game alone, but gentlemen." He thought that when England was reduced to selling game, it would not be a decent place for a gentleman to live in. The deed has been accomplished, and who is the gentleman that has emigrated in consequence?

I do not intend, while the great facts brought forward by W. G. W. stand unnoticed and unchallenged, to supplement them in any way, but to supply merely a few finger posts to guide such wanderers as "Delta" home.

The first great complaint against game is that it is fed by the farmer, and kept upon his crops for some one else's enjoyment. The townsman, who can change his house often, as readily as his coat; or even the tradesman, who can change his trade or his shop at a whim, do not understand why a farmer suffering from game does not throw up his farm and take another. There are not the farms to take; every farm worth farming is occupied, and every farm of value in the market has numberless applicants and admirers. A farm often passes from generation to generation, and has never been for a century, or even two, in the market at all. A farmer, then, once seated in a farm, has often to be killed out of it, or burned out of it, before he quits, for difficulty after difficulty is met, and burden after burden borne, before the farmer can give up.

The writer knew once, in the county in which he writes, a farmer under an honourable baronet, and they had worked harmoniously together throughout the life of the baronet. The baronet never suffered the game to injure his tenant, or if, by something like chance, damage was done, compensation was made. The baronet died, and, as far as human appearances can go, it would have been better the farmer had died with him. The baronet's successor was a minor, a boy at college. The executors let the mansion and the game to the highest bidder. The occupant of the mansion and the killer of the game had not an atom of interest in the tenants, or the least consideration for their welfare. The game he had taken, and he determined that the game in greatest quantity he would have. He preserved strictly; the head of game increased; the farmer's crops were eaten—he had no remedy; and, being a man of great energy, whose energy had served his country well, he was naturally liable to great irritation. To see his crops eaten up maddened him. One instance was too much for him. He had planted a fine field of winter beans. The land was well tilled, the seed planted, and soon the plant appeared,—a finer plant the farmer had never seen, and he felt the pride—the estimable pride—that is generally felt by the owner of a well tilled and planted field. He watched his beans; their promise pleased him. Soon he found the game had been attracted by his beans, and soon he found that the hares and rabbits were playing havoc there. His anxiety increased day by day, and his irritation

with it; and when harvest came, there was not one bean for him, not a plant that he could gather from that promising field, every bit was eaten and spoiled by the rabbits and hares. The last straw broke the camel's back. The farmer was taken ill; softening of the brain followed congestion brought on by prolonged irritation, and soon a mother and three unprotected daughters had to lament a father killed by injustice, his property destroyed, and their home lost, by the culpable but legal indifference of a man who loved game more than his neighbour.

This is an every-day fact, that can be supplemented by any one who lives, as the writer does, in and between two preserves. At the present stage of the controversy, with so weak a lance as "Delta" in the field, I think it would ill become me to hack his beaten body. To kill the wounded and the fallen and crippled requires no heroism. He may, from his present suffering, learn to measure his presumption by his strength, and never again stand before earnest men, made earnest by injustice,—injustice so startling, "enough to make the infant sinews strong as steel"—and these men, with their wrongs visible in their wrinkled brows, and with their very brains indurated with the hard facts experience has crammed there, and stand before such men, armed only with a quotation and a supposition.

PERRISTONE.

#### NEGATIVE ARTICLE.—III.

OUR thanks are due to "Delta" for the brief *résumé* he has given of the history of the Game Laws. The phase of these laws with which we have now to do is that established by the acts of 9 Geo. IV. and 1 and 2 Will. IV., which we are inclined to think the best arrangement of the difficulty possible then to be attained. These laws give the right of property in game to the proprietor of the land on which they are found; and considering that these animals are wild by nature, we do not see how it is possible to give the right of property in them to any other person. Can any person be presented by our opponents having a more just claim to the right? Suppose the Queen were considered the possessor of the right, we would ask, Whence has she derived it? In the dark ages of the Norman Conquest? Shall we seek for it in the title-deeds of the New Forest and other royal forests and chases of the Norman kings? We fear these titles to the right would be written in the blood of the evicted peasantry,—would be blotted and bleared with the tears of houseless wanderers, driven from their homes or besooted with smoke from the burning homesteads of Saxon yeomanry. None, we think, will have the temerity to say that the right of property in game is, therefore, justly vested in royalty.

Is it vested in the nobles as a class? Surely not. If it were vested in the possession of a class, it must either be theirs by right of nature or by acquisition; if by right of nature, they must possess some natural peculiarity distinguishing them from other men. We find they have no such peculiarity, and, therefore, they have not the

right by nature. If it is by acquisition, there must exist some general compact by which all other men, when entering into civil society, have relinquished the general right to the exclusive possession of this class. No such compact is known or even thought of by our opponents, and, therefore, the right is not vested in the nobility as a class. It is clear, then, the right is vested by the principles of justice in individual citizens. We have before seen that nature forbids it should belong to classes by any personal peculiarity bestowed by nature alone; it must then be the result of acquisition, a matter of exchangeable value, and, therefore, a property, but of a contingent character,—not an absolute property. If game be tamed, they cease to be game; they would then be recognized as domestic animals. Hence, as the state *feræ naturæ* is a necessary consideration in our question, this right of property in game can only be possessed with any degree of justice by the proprietor of the land whereon they are found. A question may arise as to the right of the occupier of the land, in those cases where the land is let to tenants for a consideration; two views of this point may be taken. 1st. The person letting the land lets it with the condition that the game is reserved to his own use, and the right to pursue and take it also: 2nd. The tenant renting the land takes it subject to the condition that the game is to be preserved, and that the right to pursue and take it is vested in the landlord, with this condition—he pays less rent than without it. Therefore, as between landlord and tenant, the game question is one of private arrangement, and with which the legislature neither has nor can have any legitimate right of interference.

The moral aspect of the Game Laws is perhaps the most important to the community; the avowed object of the Game Laws is to preserve the game from annihilation, to vindicate the rights of private property therein, to repress the robbery of game or poaching, and appropriate its punishment, besides ensuring a revenue to the State, in aid of the expenses incurred in this and other municipal or police arrangements.

It is of no small importance that the law should have an educative effect of a moral tendency; this law teaches the mass of the people to respect the rights of property, although the right may be of a changeable and evanescent character: this tends to make the moral line of demarcation between and right and wrong, in matters of property and honesty, more palpable to the public eye, therefore must be morally beneficial. Previous to the passing of the present Game Laws, it was said in the House of Commons, that “one-quarter of the commitments in England” were for stealing game; from the salutary effect of the present laws we do not hesitate to affirm that the commitments for this offence are not more than one-tenth of the whole number of commitments in England at the present time. The object attained is equally beneficial as relates to the preservation of game; we find game much more plentiful now than ever, and, as a consequence, it is much cheaper in the public market.

Consequently, an advantage is gained by the public, a delicacy is obtained much cheaper than formerly; greater numbers are therefore permitted by their circumstances to indulge in it, and the happiness of the community increased; for all sensible manifestations of the comforts attainable by wealth confer happiness upon the community in the exact proportion of their increase. Hence, if necessaries, comforts, and luxuries are lowered in price, the income of the community remaining the same, the prosperity of the community is increased in like ratio to the reduction in price.

It cannot be objected that this large consumption of game is annihilating the preserves; if so, the lowness of price, as compared with former years, would be but transient; on the contrary, it has been permanent for a number of years, and is likely to continue so, as the quantity of game is reported to be greater than ever. The increase in the number of game licences and certificates shows that so far from the laws being injurious to the country gentlemen and the State, that both are benefited by the increased numbers who seek the pleasures of sporting; the sport is shown to be increasingly good by the greater number of licences and certificates; the revenue is increased; this benefits the State; that benefits the country gentlemen. We have thus shown that the present Game Laws are just, because they give the right of property in game to the owner of the land whereon they are found; that they are morally beneficial, because they have repressed the crime of poaching by strongly marking the rights of property and punishing its infractions; that they are conducive to the happiness of the people at large, because they have placed these manifestations of wealth within the easy indulgence of the million. Laws so just in their principles, so beneficial in their effects, surely ought not to be repealed. The essence of prudence and wisdom is to let well alone, lest, by, meddling, a worse result should follow.

PATRIE.

#### AFFIRMATIVE REPLY.

WHEN I wrote the opening article against the Game Laws, I considered they were to be judged, defended, and condemned by evidence, honestly and intelligently brought forward, as to their operation and practical effect upon the soil and people of this country. Therefore I did not give merely my *ipse dixit*, but I gave the evidence of practical men, who are daily in contact with game, who have seen their depredations, and watched the working of Game Law prosecutions, and contemplated their effects. And it is generally known by nearly every one who has spoken, or written, or thought upon the Game Laws, that their evils have been so patent for centuries, that they have evoked more than one Parliamentary inquiry into their operations and influence, preliminary to some change in the law affecting game; and as the report of those committees, and evidence given before them, are very accessible,

(the last at least), and they contain a mine of information upon the subject, I did presume that any and every one, who ventured to defend these laws, would have appealed to some evidence given before those Parliamentary Committees, or produced some other evidence, pointed and true, upon the subject;—that at least they would have shown that the cultivation of the soil, and the preservation of game, are quite compatible,—that the peasant is not demoralized by game preservation, or the demand for his labour depressed by it,—that the harmony that should exist between man and man, between landlord and tenant, between farmer and labourer, is not endangered or injured by these laws; or, lastly, that the mass of the people, the commonwealth, are not injured by them,—that the price of their food is not increased, or the supply decreased or endangered, by the feeding and preservation of game, and the waste and destruction of crops by them. This, at least, was my expectation; and I may presume it was that of the intelligent readers of this work. How far our expectation has been realized, we shall presently see.

"Delta," "Jack of Newbury," and "Patrie,"—a precious trio, *par nobile fratrum*—have tried their strength in defending these laws; have stuck their three pens as props to the huge iniquity and injustice of eight centuries; have sought to cover, with their drops of ink, the blood of hundreds of their fellow-countrymen, shed through these laws. They have attempted, by a supposition, a loud and empty laugh, and a presumption to destroy the evidence of hundreds of intelligent and respectable men, who have testified to the loss, the injustice, and the tyranny caused by these laws.

First we have "Delta," with his quotations from Game Law history, his Robin Hood illustrations, and his imaginary and old wife-like fear of his fellow-countrymen becoming cut-throats and highwaymen if the Game Laws were repealed. But "Perrystone" has given the *coup de grace* to "Delta," therefore I may pass him by.

Secondly we have "Jack of Newbury," with pot-house, beery insolence, vomiting abuse. Reckless of truth and decency, he falsely misquotes his opponent, and seeks to injure him by a slanderous insinuation. Indeed, if I were not convinced it is as necessary to cleanse a sewer, as to decorate a home, or educate a child, I would not soil my hands by any contact with him. My readers may remember the fact of an attorney handing to a barrister a brief containing only this instruction, "No case!—Abuse the plaintiff's attorney!" And "Jack of Newbury" echoes, "No case!—Fling plenty of mud at our opponent!" Surely the readers of the *Controversialist* cannot mistake mere cachination for reason, or bluster for argument, or false insinuation for truth; and if so, "Jack of Newbury" had better have remained to grace a Berkshire inn, a swinging public-house sign-board, than to soil and waste a page of this Magazine.

I pass, with only an allusion, "Jack of Newbury's" false charge of my constituting myself judge and jury, and bringing Frederick Gowing, Esq., professional poacher, against the game preservers, as



witness. Was he my only witness? "Jack of Newbury" should be taught that the *suppressio veri* is as great a crime as the *suggestio falsi*. But "Jack of Newbury" is unteachable. He quotes from what he calls the "Old Book," and he will find, not far from his own quotation, the statement that, "though you bray a fool in a mortar, yet will not his foolishness depart from him." I feel sure we could, without much difficulty, find a living illustration of the truth; or why, ignorant of the meaning of stops or semicolons, does he ask, "Do carrots eat vetches?"

In one short sentence, "Jack of Newbury" proves he is ignorant of the question. He inquires, "Who besides a London editor, or a cockney sportsman, ever called shooting '*battue*'?" I may answer, Surely no one—not W. G. W.—and no "London editor, or cockney sportsman," would call shooting "*battue*," unless they were as ignorant as "Jack of Newbury" of the use and meaning of the word. I never called shooting "*battue*," because, *per se*, shooting is not *battue*. It is but one, though a necessary one, of the elements of a *battue*. Now, the object of modern game preservation is to concentrate in one spot, by expensive feeding and attention, a great head of game, that the sportsman, standing still, with keepers to hold his gun, can kill, as rapidly as he can fire, an immense number of game. And this process I have, rightly and advisedly, previously called a "bloody and brutal amusement,"—it deserves no other description.

In my previous paper, when alluding to the sufferings and temptations of the poor peasant, I spoke of virtue,—that gem fairer on woman's brow than diadem or coronet,—as almost an impossible possession for the poor female rustic. And "Jack of Newbury" asks me, "if I know it by experience?" I will not condescend to answer such an indecent insinuation, and am astonished that any writer in these pages should have been found base enough to make it. But "Jack of Newbury" says, if I do not know it by experience, "I have no right to say it!" That is, Lord Shaftesbury and Lord Brougham, when descanting upon the "*Social Evil*," are to be told, upon the authority of a writer in a respectable periodical, that unless they know the "evil" by experience, they have no right to speak about it. And this, and much more like it, from this fellow with the vulgar sounding *nom de guerre*, "Jack of Newbury," who presumes to "teach rhetoric," "to make game of an opponent," to laugh down reason, to create epithets, and call his opponent "snobbish" for using them, which he has not. In short, we have from this man an article full of trash, untruth, and abomination, but not one practical fact upon the influence of the Game Laws, for good or for evil.

Now I must look for a moment at the last of these would-be defenders of the Game Laws, "Patrie," who makes his *début* and his exit in a very short article.

After a few common-place remarks, and some illustrations of the happy working of the Game Laws in old time, as "written in the

Blood of the evicted peasantry," "blotted and bleared with the tears of houseless wanderers driven from their homes, or besooted with smoke from the burning homesteads of Saxon yeomanry," we have a *résumé* of his teaching in the following words:—"We have thus shown that the present Game Laws are just, because they give the right of property in game to the owner of the land whereon they are found; that they are morally beneficial, because they have repressed the crime of poaching by simply marking the rights of property, and punishing its infractions; that they are conducive to the happiness of the people at large, because they have placed these manifestations of wealth within the easy indulgence of the million." Before I notice this very truthful summary of benefits, I must recall the reader's attention to the blood and thunder just previously quoted. A pretty inauguration of Game Laws! "Evicted peasantry,"—"a burnt-out, houseless yeomanry,"—merely to baptize these happy laws, that have so far outgrown their youthful dedication, that they are now consecrated to the service of the "million," and have arrived at the culmination of their glory in being "morally beneficial in the repression of crime"! Surely we require a few facts and figures to satisfy us that the millennium of peace and "repression of crime" have been inaugurated by laws that are based on pure selfishness and disregard of others' rights; that in operation are wasteful, cruel, and tyrannical: without these facts and figures we are still doubtful, or something worse. And when "Patrie" says, "We have thus shown," we ask, Where? Not certainly in the article we are commenting upon. We are sufficiently sceptical to disregard assertion, and ask for proof. I gave figures in my previous article, as to the number of commitments under the present Game Laws. I quoted from the evidence of a Government gaol inspector as to regular increase of prisoners during the game season. These facts and figures are met with the assertion, without the least proof, that, in the opinion of an anonymous individual, the very contrary to all evidence ever produced is the exact truth upon this question. It need only be observed, that "Patrie" himself would hardly like to be the possessor of a quartern loaf with such evidence of right,—it might result in a month at a treadmill.

My space is limited, or I would analyze a few of the statements of "Patrie." I should like to show that he is using sounding lines and epithets that, like other large tools, are too heavy for him. Pray, how is it possible that a "manifestation of wealth" can be the "easy indulgence of the million"? The exclusive cannot be the inclusive. The free cannot be the slaves. Surely, what can be possessed by the *Oi polloi*, the many, the mob, cannot be a "manifestation of wealth," but must be the manifestation of cheapness and poverty.

In conclusion, as so much ignorance has been shown of what game preservation is, and what Game Law repealers expect and require, I will seek, if possible, to edify these negative men a little.

First, then, while we are disposed to admit that every man has a

right to do as he likes with his own, so long as the general welfare of the community is not injured, or even the welfare of any single individual; but as the soil of this island is very limited, and the population continually increasing and pressing on the limits of production, and as the soil is now aggregated in few hands, it is not just or tolerable that these possessors of whole counties shall repeat the Sutherland trick—transport the people off the land to a colony, kill them by carelessness on the way, and turn their cultivated land into a wilderness, blot out all traces of human habitations, and turn a once peaceful and happy valley into a deer-park, for the amusement and profit of one family. As this is inconsistent with the strength and prosperity of the country, it must not be permitted.

That the new system of congregating on a small piece of land a large head of game, by various means, to become a nuisance to the neighbourhood, destroying and injuring crops to a serious amount, and over a great extent of country, even to the extent of miles (hares have been traced over the snow for two miles), action for damage should lie against the game preserver; and the owner or occupier of any land that such game travels over should have the right, without "certificate," to shoot or destroy them.

And as tenants of farms are coerced, by fear of dismissal, to allow their landlord to oppress them with a large head of game, completely preventing high and proper cultivation, thereby not only injuring or ruining the farmer, but seriously affecting the welfare of the general community, by reducing the quantity of food brought to market, and reducing the labour fund for the pay of the agricultural labourer;—therefore it should be legal for the farmer to sue his landlord for such proven damage over the previous seven years, if sued within two years after leaving the farm.

This is pretty much all that the Game Law repealer requires. The present stringent trespass law is quite sufficient to keep off the Jack and Tom shooters; and as the farmer delights in seeing a head of game that does not materially injure his crops, he will take care no trespassers are upon his land. And when game is not strictly preserved, it becomes so diffused and thinly spread upon the soil, that the professional poacher cannot make it pay to undergo the risk of the trespasser, and give his time in pursuit of straggling game. I trust this moderate but highly necessary legal provision to protect the farmer, the labourer, and the general population from the evil effects that follow the concentration in few hands of excessive wealth, in a country of limited extent, requiring nearly every acre for food, and where suffering and ruin must follow in attempting to preserve, on a cultivated and civilized country, the barbarous amusements of savage life, meets the views of every enterprising farmer and every thoughtful citizen.

W. C. W.

NEGATIVE REPLY.

AGAIN we present ourselves to the reader as defenders of the Game Laws. On the former occasion, we gave some reasons why we considered these laws, or some modification of them, necessary; it is our duty now to examine the arguments assumed by our opponents, show their unsoundness, and further vindicate the positions maintained by ourselves on opening this debate.

In accomplishing the task assigned to us, we trust that no bitterness or acrimony may be manifested towards those who differ from us. We can respect the conscientious advocacy of principles to which we are opposed, because we can separate the person from his principles. The former we can respect and love, while the latter we may condemn in the strongest language human ingenuity has invented. Truth cannot be injured by conflict; human progress cannot be retarded. It is an inevitable law of God's universe that truth and civilization each day make some onward progress,—become clearer, purer, nearer to their final goal—perfection. Such being our heartfelt conviction, we cannot feel aggrieved by any principle or reasoning, conscientiously held, and sincerely advocated. The conflict of opinion necessarily advances the cause of truth, by dispelling errors, clearing up doubts, and eliciting truths. The competitors themselves are improved thereby, and all who are cognizant of the competition are also benefited.

A threefold gain is thus obtained; to which we trust will be added the additional interest that many may, through these debates, learn to feel in all popular movements. It is the duty of *all* to think seriously upon the merits of every subject affecting the legal and social condition of the people, whenever it is agitated by the press, or on the platform. Most assuredly there are two sides to every question; and it behoves every one to examine well the banner under which he purposes to fight the battle of life.

First in order in this debate, W. C. W. presents himself to our notice. In his paper we find much declamation, and great show, but little reasoning. Wholesale, but far from wholesome, are the denunciations fiercely hurled against those poor unfortunates who happen to possess game, or who love the sport of hunting it.

Notwithstanding his fiery rhapsody in praise of justice, we think him far from just, if his sentiments are correctly expressed in the paper before us. His chief assumption is, that game and wild animals are the property of all men indiscriminately. Doubtless, this would be true, were all men living in a state of nature, because all the productions of nature, whether animate or inanimate, in that case, would be the property of him who, by any effort of his own, could obtain them; but his right would cease the moment he relinquished the possession. Within the circumscribed limits of human society, common consent appropriates all things to the possession of some one or other of its members; hence arises property, with its

rights and privileges. Property may be such as the precious metals, houses, lands, and other objects which he can wholly and entirely confine to his own use. It is then called absolute property; or it may be such that he can only use for a time, or within certain prescribed limits. Of such are light, wind, and water. The former he may not use to the detriment of his neighbour; the last he may use only as it passes over his other possessions. For instance, a stream may be used in the propulsion of machinery, but it must be allowed freely to pass, in its natural course, to the adjoining property,—it may not be diverted, or made to flow in another direction. Such properties as are of this contingent, passing nature, while they are as real properties, and have their true rights and privileges necessarily attached thereto, as the before-mentioned absolute properties have, they cannot be so limited to the entire and sole use of the one owner. They are, therefore, in contrast with absolute properties, most generally designated contingent properties. Now, if we look carefully at the question before us, we shall find that it partakes, in many particulars, of the contingent nature of the properties we have named. Game possesses the power by nature to pass from one portion of land to another; it is, therefore, a contingent property, rightly vested in him upon whose other property it may be found. W. C. W. assumes that it is no property at all, but belongs to him who has sufficient ability or daring to take it to his own use, find it where he may, What is more free, in the full liberty of nature, than the running brook? Yet what would be thought of the peasant, or tenant farmer, who would contend that he had a right to dam up its course, as it wandered over the country roadway, and divert it to some use of his own, irrespective and independent of the rights and wishes of his neighbours? Such an one would be thought fit for any punishment. Yet such is the principle that W. C. W. advocates, and assumes to be the correct rule of life, with respect to the Game Laws.

W. C. W. further assumes that the punitive parts of the present laws are too severe,—are more than adequate to the crime. In this we agree with him; but this is no argument in favour of repeal,—it is rather an argument in favour of amendment. He also alleges that the game possessors, in their magisterial capacity, offer premiums for the destruction of long-tailed puss, while they give premiums for the preservation of their own short-tailed ones. This is very unjust in them, yet it is no part of the Game Laws, consequently cannot be urged as an argument in favour of repeal. We fancy no magistrate in our locality would dare to commit so egregious a blunder as to receive the caudal appendage of any lonely maiden's only friend, lest the ghost of the maimed feline favourite should haunt his remaining years of dotage, or the caudal appendage itself should be added to his family coat of arms. Of this we are sure, that thousands of mewing realities would greet him with musical welcome whenever he appeared in public. Besides, the

poor wretch, who so basely earned the premium, would find that the shilling seared his hand with an indelible mark, like that of Cain, so that all men would know him, and shun him for ever.

The question of injury to the tenant farmer is fully answered by "Patrie," therefore only a passing remark is necessary from us. The value of a farm to the tenant is the net market value of its produce, after deducting all expenses and contingent losses; therefore a farm in the immediate neighbourhood of game preserves is less valuable than a farm removed entirely from these contingent losses; therefore less rent is paid for the farm in the game country. The loss thus falls upon the game preserver, as in right it should do. Hence this, the strong argument of W. C. W., entirely fails, and is worse than useless, as it has no bearing upon the question at all.

"Clement" declaims against the Game Laws because they have an "essentially class legislative character;" but he has forgotten to show in what this character consists, and how such a character is applied to these laws. These laws distinctly admit the right of certain persons to the game on their own land, and punish persons taking it from them without their leave; we cannot see any class legislation, unless it is to protect the honest and punish the dishonest. He also attacks the punitive nature of the laws; but, like W. C. W., he has mistaken this, an argument for amendment of the laws, for an argument in favour of repealing them—a distinction of great importance, and constituting the whole difference between the affirmative and negative of this debate. Both the points he particularizes, upon the unjust nature of the laws, we have answered fully above. As to the demoralizing effects of the laws, he asserts the old laws were very bad, but the present laws are very much better, and that punishments for the crime have very much decreased. Now, if this is an argument in favour of repeal, it is quite new to us; perhaps it is "the new logic" which "Clement" intends to astonish the world with; it certainly is very different from that of Sir W. Hamilton, S. S. Mill, or even our *Controversialist* logic by S. Neil. We shall await, with some degree of impatience, the next phase which this new logic of our friend "Clement" may assume.

It now only remains for us to notice the blatant furiosity of "Perristone;" yet this is a work of supererogation, for he has committed suicide in the ferocity of his attack upon others. His residence, between two preserves (as he informs us), has, we fear, so excited his envy and jealousy of the rights, privileges, and pleasures possessed by others, that we would strongly urge upon his friends the necessity of keeping watch over him; by no means should he be allowed to indulge in stimulating food or beverages, or he may become desperate, and consequences of a most lamentable nature result. As some palliation of the alarming symptoms he has manifested, we would favour him with our confidence, and say, we are not "a poor lawyer's clerk," nor yet "a Brummagem brass-founder," as he seems to fear. We hope this confidential communication will have the effect of an anodyne upon his ruffled spirits.

These remarks bring us to the close of our labours. In our advocacy of this question we have been influenced by the sole desire to elicit truth : we trust that our remarks have given offence to none whom we have found in the lists against us ; it is our conviction that repeal is not necessary nor just, but that judicious amendment may be realized ; to such a course we recommend all the friends of truth and progress in our native land.

DELTA.

## Social Economy.

### IS UNRESTRICTED COMPETITION INJURIOUS TO THE COMMUNITY?

#### AFFIRMATIVE REPLY.

"A good man should and must  
Sit rather down with loss than rise unjust."

WITH this sentiment of old *Ben Jonson* we fully agree ; and with the principle embodied in it we have entered upon the present debate. On resuming the duty imposed upon us to maintain the affirmative of restricted competition, we must remind the reader that this is not an abstract theoretical question. Our opponents, having overlooked this, have wandered into many questions foreign to the points at issue. It has been the policy of this country in past ages to protect, as it has been called, many branches of the commercial interest ; be this true or false in principle, it is not for us to decide ; it is our duty to consider whether, with due regard to the vested interests of the community which this policy has created, it is beneficial or injurious to the community that all protection or restriction should be removed : upon due consideration we affirm that it would be injurious, and we have adduced some reasons in support of our affirmation ; in this our opponents join issue with us. We have now to examine the issues they have raised, and we hope to do so with candour and consistency ; the verdict must lie with the reader whether we acquit ourselves with justice and honour.

With "*Nona*" we heartily agree that a primary law of commerce is to buy in the cheapest market and sell in the dearest ; none, we presume, will deny this ; but what influence this can have upon the question at issue, we are at a loss to determine. Other laws of commerce equally important may impose limitations upon this one, and therefore, whether the policy be free trade or protection, this is only one of many which the commercial man and the politician have to consider before adopting any course of legislative action. The case of three competing tradesmen, whom he has named Brown, Jones, and Robinson, is decidedly in favour of restricted competition, as he therein distinctly marks the difference between "*healthy*" and

*“unhealthy”* competition,—a difference which is fairly received as an argument against unrestricted competition; for if it is possible to carry competition to such a degree of intensity that it shall be deemed unhealthy, it is injurious, and if injurious, it must be so to the community, which is our thesis: thus “Nona” demonstrates our position by the very reasoning and illustration he has employed against us. This, we submit, is the fair consequence of his argument fully carried out. “Nona” further argues that foreigners have a right to bring their goods into our market without being subjected to import duties, and that this is a restriction injurious to our home population, while it is an injustice to the foreign producer. To this we demur; the import duties may be considered as a tax levied upon the foreigner for the privilege we give him to bring his productions to our market, where he can obtain better prices for his goods than are given elsewhere. If our markets hold out to the foreigner superior inducements, by which his profits are increased, it is but just we should call upon him to contribute in some measure towards that authority by which our markets have been made superior to others. This superiority has been obtained by our nation at vast expense, and many centuries of laborious enterprise. The Government, therefore, justly requires that imports should bear a portion of the burden sustained by the people. It is objected to this that whatever the taxes on foreign produce consumed in this country may be, they are virtually borne by the people of this country, and not by the foreigner. We reply, this is more apparent than real, as the foreigner importing goods would be able to obtain nearly, if not quite, the same prices without the import duties as with them, and thus he would really derive so much extra profit, as it is the demand which regulates the price; and so long as the demand continued as great without the duty as with it, the supply remaining the same, the price to the consumer would be the same, and the foreign producer would be the only one benefited.

“Nona” also refers to the protection of home productions against foreign productions. The positions he assumes in this respect are necessarily erroneous, for it is not an injustice to any particular class of trade that the necessities of the State should impose upon it a greater burden as its share of the national expenses than it can bear, and be at the same time able to compete with foreign producers of the same articles in the home market. The course presented to all just legislators would be either to impose a duty on foreign productions equal to the tax borne by the home producer, or relieve the home produce from the tax altogether; otherwise, a premium is offered the foreigner to starve and impoverish our home producers, to the manifest injury of the community.

The foreigner does not buy from us, “Nona,” because we buy from him, but simply because we can sell to him cheaper and better than others; and as to smuggling, that is a bugbear created only to frighten old women of past ages, of which class we cannot suppose “Nona” to be, and therefore do not receive this reason of his as



seriously intended. The imitation of foreign goods we consider an evil to be desired in some respects, especially as none are deceived by it when buying (except the preternaturally verdant); it has in many instances induced a great improvement in our home manufactures, and we believe that such imitations are vended by all respectable tradesmen for what they are, foreign in style and in the mode of manufacture, not as of foreign production. Hence we are constrained to view the reasons presented by "Nona" as on the whole more favourable to restricted competition than otherwise; and we pass on to a friendly *tête-à-tête* with R. T. G. Our friend is very unjust in his remarks respecting monopolies, for he says,—“In times when commerce with distant regions is difficult without peculiar privileges, they may to a small extent be allowed; but as soon as the traffic becomes defined, they should cease.” This reason, if of any value, is in our favour; but we are inclined to think it very contradictory, as well as unjust. R. T. G.’s argument is this,—unrestricted competition alone is beneficial to the community, but commerce with distant regions may be privileged with restriction while it is difficult and profitless; but when it becomes, by the labours, and enterprise, and capital of the privileged persons, profitable for others to join in the trade they have made, then it must be opened to unrestricted competition. Oh, second Daniel! why hast thou been so long coming to judgment? why were not these theories, and especially this sapient dictum, enunciated ere the East India Company and the Hudson’s Bay Company were called into existence? Further comment upon such crudities is superfluous. R. T. G. admits that patent laws are just, although it would be better for the community if none were in existence; that restriction in the sale of intoxicating liquors and in the sale of land may be beneficial; therefore his remarks all tend to advocate restrictive competition. We conclude, therefore, that whatever R. T. G. has said to the purpose on this question is essentially in favour of restricted competition, and all he has said beside is irrelevant to the question, and, therefore, of none effect. “Ivan Madoc” assumes that competition is a “security for the purchaser that the seller will deal with him justly and fairly.” What ground there is for such an assumption, we cannot tell; it depends, in our estimation, much more upon the relative character and ability of the persons we call buyer and seller. With such an assumption at the commencement, we cannot anticipate much of logical acumen in this paper; but we shall see. In the first place, we find an assumption as imperative as it is unsound, even in the author’s own estimation, for he says,—“It is impossible that free trade—the very essence of commercial success—can be in a healthy condition if it be restricted, in however small a degree. To permit any man or number of men to have the monopoly of any article, which is *not their own production*, is unjust.” In these two sentences, which we find closely following each other, “Ivan Madoc” most manifestly contradicts himself. In the former sentence he makes it a necessity that competition

should be most absolutely unrestricted; in the latter, he as distinctly alleges that all articles may be justly the subjects of monopoly, providing the monopolist is himself the producer of them, and that all monopolies are nevertheless unjust. With such contradictions, what confidence can we place in his reason or his reasoning? We therefore decline to follow him through his political, fiscal, and moral hallucinations, as time, and space, and the reader's attention, are of much greater consideration in our estimation.

With deference we approach the philosophic essay of "L'Ouvrier," who, with measured pace and the dignity of art, has treated the question with a master's hand, and, therefore, widely different from the performances of the crude journeymen whose effusions have occupied our previous attention. We might very fairly admit his general principle were we debating the question theoretically,—were we seeking for a commercial code suitable to an ideal community, to be called into existence, "ready cut and dried" for the theory to be developed in; but such is not our duty. It is England with her giant dependencies, in all their variety, crowded in every direction with vested interests of every conceivable character, created and fostered by many ages of protective and restrictive policy, whose interests we have to consider in relation to the policy of perfect freedom from restriction in buying and selling. Far be it from us to say that inventors shall have no protection from patent laws,—that artists shall have no interest in the creations of their genius or the skill of their hands; that authors shall have no copyright in their productions; that gigantic public companies shall have no chartered privileges in return for their daring, energy, and enterprise. We should regret for our country's sake to see all restriction withdrawn from competition, because it would tend to degrade our country from her exalted position, by repressing genius, discouraging art, suppressing enterprise, and stifling the honourable desire for improvement and progress shared by every one, high and low, rich and poor, who calls Britain his native land.

'Tis the custom now-a-days to rail at restriction, and to laud free trade or unrestricted competition. We presume this has become fashionable in consequence of the benefit all classes have derived from the free trade policy of our Governments of late years, and especially through the repeal of the Corn Laws. But it should be borne in mind that extremes meet; and it may be possible, in avoiding one extreme, to run into an equally injurious extreme in an opposite direction. Custom and the popular plaudits may sanctify this line of policy, but it must be remembered that

" 'Tis base,

And argues a low spirit, to be taught  
By custom;" for

" Custom does often reason overrule,  
And only serves for reason to the fool."

We conclude by the expression of our firm conviction, that competition in a complicated civilisation, such as that presented in this

empire at the present time, can never be absolutely restricted nor unrestricted, but must consist in some happy medium between the two extremes. What that medium is will and must tax the wisdom, sagacity, and benevolence of all good men and true patriots for many years to come. Meanwhile, all should carefully study the inevitable laws of nature affecting the principle at issue, in order that the good work of human progress may be relieved of one most serious obstacle—popular ignorance.

DELTA.

#### NEGATIVE REPLY.

"Industry has been well likened to the hardy Alpine plant. Self-sown on the mountain side, exposed to the inclemency of the season, it gathers strength in its struggle for existence, it shoots forth in vigour and beauty. Transplanted to the rich soil of the parterre, tended by the fostering hand of the gardener, nursed in the artificial atmosphere of the forcing-glass, it grows sickly and enervated; its shoots are vigourless, its flowers inodorous. In one single word lies the soul of industry—Competition."—*Poulett Thomson*.

In some of the debates which have appeared in this Magazine, the difference of opinion existing between the rival writers is very slight, the line of separation between their views very fine; sometimes it is a misinterpretation of terms, and sometimes a difference in minor points only. To such the present debate affords a marked contrast; as month has followed month, new combatants have been introduced into the arena, opposed to each other on almost every point, and whose conclusions, drawn from the same premises, have been "wide as the poles asunder."

In proceeding, therefore, to reply to our opponents, we will not attempt the hopeless task of reconciling these differences, but will confine our remarks to their arguments, taking them up, as far as convenient, in their order, and making our remarks thereon as briefly as the importance of the subject will permit.

The very disingenuous manner in which "Delta" opened the debate must, we are sure, have amused our readers. Well aware that the amount of attention bestowed on any subject at the present day depends entirely upon its being more or less of a practical nature, he would fain prejudice the reader against our views, by insinuating that the *practical* is monopolized by his side of the question; that the advocates of free trade are men who love to deal in abstractions, and that their theory is merely one of the most speculative nature. And not content with this, he coolly informs us that with the soundness or unsoundness of his own principles he has nothing to do! Wonderful candour! astonishing admission! It seems to imply, that for "Delta" to debate the subject is unnecessary, and that he has but to narrate the wondrous results flowing from protection, that his endeavours to maintain its cause "may be crowned with success." His style of argument is very like the Chinese tom-tom, kettle-drum style of warfare, and is quite as useless, for it shall not deter us from advancing and loudly proclaiming—which we thought was quite needless—that free trade is

no mere theory, but a great fact, and one we may be well proud of. The ability to discern enlarged, liberal, and enlightened political views, and the moral fortitude required to embrace and perseveringly hold them, while other nations lag behind, constitute, in our opinion, claims to greatness as strong as those which are founded on the deeds of armies and navies. Of such claims the history of Britain within the last few years presents several examples.

In 1834 she restored freedom to her slaves, and so removed one blot from her national escutcheon. This was not done without considerable pecuniary sacrifice; but who will affirm she is by that a loser, even though her example is as yet unfollowed by certain powerful States? With all his restrictions on the personal freedom of his black brother, the Yankee is unable to compete with us, and finds it cheaper to send his cotton across the Atlantic to be manufactured here, than to do it himself. Does not this show that freedom saps not the foundation of a state?

In 1849, the old Navigation Laws were repealed, and the ships of foreign nations were admitted to our ports on equal terms with our own. So generous a line of policy, it was hoped, would lead other governments to consider the question, and see the propriety of reciprocating; but hitherto our expectations have been disappointed, and foreigners have availed themselves of our liberality, without relaxing their stringent laws against our shipping. In the face of this disadvantage, however, men of extensive practical experience have declared that our mercantile marine is able to keep its place; and it is well known that our shipwrights and sailors are better paid than those of other nations. Nevertheless, this has not prevented croakers from coming forward, and, with innumerable rhetorical figures, predicting the decadence of our commerce, and the very annihilation of our national existence, as the certain consequences of this act. We are astonished that our friends of the opposition did not make a firmer stand at this point. "Bithon" alone adverts to it, and we wish he had made some remarks calling for reply. We need scarcely say that it is absurd to expect that our shipping should have increased in the same ratio as our manufactures: the introduction of steam and machinery, while it was sure to increase the latter, was likely to diminish the former; for large steam-vessels, making frequent and speedy passages, must take the place of a great number of sailing-vessels. With regard to the increase of foreign shipping in our ports, this was only to be expected. It will be seen, from the subjoined figures (from the *Shipping Gazette*), that though there has been a considerable decrease in the tonnage of vessels built and registered in the United Kingdom during the last four years, the proportionate decline in American ship-building has been still greater:—


	British.	American.
1855 .....	323,200 .....	583,450
1856 .....	244,578 .....	469,000
1857 .....	250,472 .....	378,000
1858 .....	208,080 .....	242,286

"Whether all these new vessels are registered in the American ports, or whether many are not sold to foreigners, we have no means of judging. In the British returns, the figures include only the *bonâ fide* new tonnage added to the Custom House returns."

If the Navigation Laws had been really so beneficial to our commerce as some folks imagine, we would expect to see writers notice them favourably from the beginning; yet the very reverse is the case. Roger Cook, writing in 1671, remarks that the act had a most injurious effect on our commerce,—that within two years after it had been passed, we had lost the greater part of the Baltic and Greenland trade. Sir Josiah Child writes, in 1691, corroborating this statement; and while approving of the act, admits that English shipping employed in the Baltic trade had decreased two-thirds, while the foreign shipping had proportionately increased. And in 1756, Sir Matthew Decker condemns the act *in toto*, and contends that it had diminished the number of our ships and seamen, instead of increasing them.\*

With all this, however, we will not shrink from candidly admitting that in this matter things are not as they ought to be, and that our ship-owners have to compete under disadvantages. Yet, let not the blame be attached to free trade, but to protection—the protection extended by foreigners to their own flag—to remove which our Government ought to exert itself to the utmost, leaving no fair measure untried; although whether it should have recourse to the homœopathic principle of *similia similibus curantur*, and, for a short time, give to these mean and spiritless nations the benefit of their own golden rule—doing to them as they do to us—we dare not affirm. Such a proceeding at this time of day would be likely to lead to hostilities, and, at best, would injure other branches of trade more than it could benefit the shipping. *Continual remonstrance and persuasion* we consider more likely to succeed.

The restrictions on the sale of intoxicating drink have formed a fruitful source of remark by the affirmative writers. Although drunkenness still remains our national reproach; although the *gin-fiend* dwells no longer in cellars, but has raised to himself "palaces" dazzling with splendour; and although his abject slaves yet form a countless throng, it must be admitted that a marked change for the better has come over the drinking habits of the people. To sit carousing till half the company is below the table is no longer the fashion; and though, fifty years ago, it might be considered merely a good joke for a gentleman to be found, at nine o'clock in the morning, after a night's "spree," in his own street, asking to be shown where he resided, it would now most certainly be sufficient to ruin his prospects in life. To the improvement, then, in the habits of the higher classes,—for it is they who strike the key-note of society,—combined with the laudable efforts of abstinence societies, and the general diffusion of cheap literature

\* McCulloch's Dictionary: Art., "Navigation Laws." 

and instruction, we attribute the increasing temperance of the working classes. "Delta," however, believes the check on the excessive use of intoxicating drinks to be—save the mark!—the licensing system. As A. T. G. remarks, "Delta's" argument is suicidal. According to his own showing, his principles are calculated to stunt rather than to foster commerce. But we do not grant that this restriction is productive of good. "Delta" admits that the amount of revenue derived by the State from licences must be very small—we believe, not much more than one per cent. Are we, then, to be told that this can check so powerful a vice as intemperance? Truly, this would be binding the giant with willow withes! In our opinion, if legislation is to effect a cure, it must be either by making the price of drink so high that it would be put beyond the reach of the working classes, which would not eradicate their desire for it; or it must be permitted to fall so low, that, being no luxury, the people would become indifferent to it. Referring to the recent attempts to limit the number of beer and spirit licences in Scotland, the Commissioners of Her Majesty's Inland Revenue for 1858 remark:—"Whenever it may appear right to submit to Parliament a measure for amending the system of licences, we trust that no attempt may be made to restrict the number of licensed houses, either by an arbitrary rule, or by conferring on the magistrates large discretionary powers. We are not left to conjecture, to foretell the results of all such attempts to enforce temperance on the lower classes. Glasgow and Edinburgh, since the passing of the act of 1853, have furnished abundant evidence that it is not by such means as these that the habits of a people can be changed, and that the restrictions in force have increased the evil which they were intended to remedy."

The truth of these remarks is established by the evidence taken in Scotland during the last autumn before the Forbes McKenzie Commission. Our readers are doubtless aware that by this act the licensed houses are compelled to close at eleven, and that a class of houses, termed "shebeens," open then, and ply a nefarious traffic. To compensate for the risk that is run, it frequently happens that an inferior quality of drink is sold in them, that their profits may be augmented; nevertheless, the quantity of spirits consumed has increased. A collector of customs in Edinburgh, being examined, said that "the quantity of whiskey consumed has of late been decidedly on the increase. I don't consider myself bound to look after the morals of the people; I only look after the revenue. So far as the revenue is concerned, the excise benefit." The explanation being, that even though shebeens are unlicensed, more duty-paid whiskey is consumed in them than would otherwise be. The collector of excise in Glasgow makes the following admission:—"There is an increase of consumption of spirits since the act. The increase of duty has not affected the consumption of spirits. Illicit distillation has increased since the rise of the duty." A supervisor of excise in the same city deposed:—"There has been an increase in

the consumption of spirits within my district during the last ten years, and there is also an amount of illicit distillation carried on." It will be borne in mind, that the duty on whiskey has been about doubled during the last half-dozen years; yet the result is the reverse of what it ought to have been according to "Delta's" theory. And it cannot be explained by supposing whiskey to have supplanted some other liquors; for, as the publicans testify, the consumption of soft drinks, i. e., ale and porter, has been increasing. The fact is that, so far as legislating is concerned, we have been on the wrong tack, if the object desired was not the enrichment of the revenue, but the destruction of the spirit trade. On this part of the debate the tone assumed by our opponents has somewhat astonished us; for they all write as though the theory they propound was universally admitted. We are sorry space does not permit us to quote from the "Wealth of Nations,"\* to show how sound its author was on this subject, and how far he differed from "Delta" and his followers.†

We consider the remarks of "Delta" regarding taxation as somewhat foreign to the subject, but quite agree with him that it must be immaterial to the tax-payer whether he has to contribute his quota to the support of the State directly or indirectly. With regard to the effect of a tax, we consider it more direct to say that it checks *consumption* rather than *competition*. If the tax on any article be imposed impartially, and so that all who deal in that article are taxed in a like manner, the trade, so far as competition is concerned, is as free as that upon which there is no impost at all, and is only restricted by the universal law of demand. It will be observed, that we write against legislating for the express purpose of preventing competition, by affording facilities for trading to one class, and throwing obstacles in the way of another.

It is no part of the programme of free traders to deprive men of science, *littérateurs*, or artists, of the privilege of patenting or otherwise protecting their works, and so enjoying the fruits of their labours; therefore the comments of our opponents anent this are uncalled for. We lately read that Samuel Crompton, the inventor of the spinning mule, having permitted some gentlemen to see his machine, one of them, the first Sir Robert Peel, brought two mechanics with him, who examined and measured it, and in consideration of which the inventor was offered a shilling. Sir Robert then made mules for himself, and Crompton remarked, "If Peel or any of his men had taken away a rail or any portion of my machine,

\* Book iv., chap. 3.

† Since writing the above, we have seen a parliamentary return of spirits consumed during the last ten years. In Scotland, the consumption has decreased for the last five by about six million gallons. But the duty being 4s. 4d. per gallon higher than before, the expenditure, according to a journalist, has *increased* by five millions sterling. No one can say how much is distilled illicitly; but, judging from the frequency of seizures, it must be considerable.

it would have been a theft; and I cannot but feel that Peel, when he came with his workmen, and carried away the product of my brain, was a thief too.\* To this opinion, severe though the language be, our opponents doubtless assent; no less do we.

"Delta" is rather unfortunate in the instances he has enumerated of company monopolies. Some insurance companies are chartered, but many others are but simple joint-stock companies, having no special privileges; besides, "they are scattered broadcast o'er our native land," and compete keenly. Any one desirous of effecting insurance can select from at least forty respectable offices. Then with regard to gas companies, it is to be regretted that they are so deeply imbued with a monopolizing spirit. We could name certain cities in which rival companies existed some time, then, greedy of gain, acted in concert in raising the price. In Glasgow an effort is being made to get the books of the gas companies examined, to see if the profits will not justify a reduction in price; and in London the companies, having combined, so little study the interests of their consumers, that an act is sought to regulate the supply of gas to the metropolis. When "Delta" puts forth the East India Company as a pattern, we would simply ask him, If it had, indeed, been so beneficial to the community, would it have been first shorn of its trade monopolies, and then deprived of its existence? With regard to the remark about Ireland, we think that the miserable condition of that country must be ascribed to other causes than the sub-division of the soil. If it were not so, how is it that a similar scene is not presented by Switzerland? A host of little proprietors possess its soil, yet where is to be found a happier peasantry? Comfort, neatness, ornament, are to be seen in their houses, and plenty in their larders; their fields are well-tilled, and the finest and best tended cattle are in their stalls. "Let other countries," says M. de Sismondi, "boast of their wealth, Switzerland may well be proud of its peasantry." We may apply to them the poet's words:—

"Heureux qui, loin du bruit, sans projets, sans affaires,  
Cultive de ses mains ses champs héréditaires."

Macaulay tells us that in England, under the kings of the Stuart line, the yeomanry who cultivated their own fields formed a more important class than now. "If we may trust the best statistical writers of that age, not less than 160,000 proprietors, who, with their families, must have made up more than a seventh of the whole population, derived their subsistence from little freehold estates. It was computed that the number of persons who occupied their own land was greater than the number of those who farmed the land of others.†

\* The *Athenæum*, to which we are indebted for the above, adds, that in justice to Peel, it must be told that he first offered to Crompton a place of trust, and then a partnership in his gigantic establishment, which were both foolishly refused.

† History of England, vol. i., p. 335.



The extraordinary performance of N. calls for attention. His penny loaf must have proved a treat! Flour being dear where he hails from, it seems that the bakers put all sorts of stuff into the bread to make it *light* and *heavy*! (The italics are N.'s, not ours; he was afraid such palpable absurdity might escape notice.) But N. having made this dreadful discovery, thinks that to him has been reserved the distinguished honour of discovering its remedy, which is simple. "Let there be a restriction placed on the substances out of which bread is manufactured," says he; that is, put a duty on flour, make it dearer, and the baker will be better able to give genuine bread. We really wish N. had shown by what reasoning process he arrived at this conclusion. Does he know that it has been tried already, and found wanting? The act forbidding bakers to use alum, &c., in making bread, was passed when the corn laws were in force.

We deny that competition is the principal cause of bankruptcies. Let N. read the reports of such examinations, and he will find that the causes are generally ignorance of the business engaged in, recklessness in conducting it, and frequently a want, complete or partial, of capital at starting. It is unfair to adduce the case of the rival railway companies, because it is exceptional; besides, N. admits that the community *did* benefit. We give an instance in which it did not. The Scottish North-Eastern Railway, running to Perth from the North, and the Scottish Central from the South, quarrel; between the two lines are a few hundred yards of what may be termed neutral ground, across which neither company would run the traffic; and the strange sight was presented of some miles of line filled with loaded waggons, until another company interfered, and ran an engine between the two belligerents. N. will observe that the community and the companies were all losers. Yet these companies have no opposition; if they had, this would not have happened.

His cool assurance in quoting Adam Smith is only surpassed by the stupidity of his selection. The quotation goes to show that industry must be proportionate to capital, and contains these words: "No regulation of commerce can increase the quantity of industry." Why does N. quote this, and yet advocate legal restrictions on trade? Are they not regulations on commerce? Besides, if foreign customers give better prices for the product of industry than home ones, plainly dealing with the former will more speedily increase capital, and so enable a greater quantity of labour to be employed. This attempt to confute "Father Adam" by his own words having proved a failure, we will see how N. can stand this test himself. Speaking of unrestricted competition, he says, at page 191: "Every day the number of manufactures increases. The field for competition becomes larger;" and at 192: "Restrictions upon trade will entice others to invest." How opposite causes should produce the

same result, and that result in the one case be declared good, and in the other deemed bad, we know not, and will leave N. to think over.

Next in order comes "Bithon," carefully echoing "Delta's" phrases about regulations dominating, vested interests, &c. We would rather he had explained himself on these subjects. For we consider that the most *selfish* of arguments is that one which would prevent a trade being thrown open, because certain men have large sums invested in it. Time should be given to withdraw them, but they must not always stand in the way of progress. Even the measure of free trade, which "Bithon" is ready to approve of, could not have been carried out if such arguments had been listened to. We are sorry that we cannot open the eyes of the blind, and, therefore, do not try to show "Bithon" that it is unjust to *compel* a consumer to pay a home producer a higher price than to a foreign one,—the statement in itself appears clear as the sun at noon. In our turn, we cannot see it to be either gratifying or necessary to support, at an extra price, a home producer rather than a foreign one. If we get goods from abroad, we must pay for them either in goods of our own manufacture, or in money. If the latter, how did we come by it? There being no "diggings" here, we obtained the gold, of course, from those who had it by exchanging goods for it. So that for everything which comes to us from across the sea, we send away its equivalent in goods.

Our readers will be able to put the proper value on "Bithon's" remark regarding foreign wares.

Really, what silly men our merchants must be to import goods which give "general dissatisfaction," while those far more "substantial and serviceable are to be found at home"!

To "Bithon's" assertion, that the Hudson's Bay and East India Companies *needed* charters, we most decidedly demur. All they required was protection of life and property, which every government is bound to extend to its subjects. The profits likely to accrue were sufficient to induce them to adventure; and if these had been somewhat doubtful, we think a charter would scarcely have induced them to commence their enterprises.

R. J. G. is asked if he has forgotten the railway panic. We may answer for him, he has not, nor will he soon forget the argument founded on it by "Bithon." We may state it thus:—When railways were novelties, government granted lines wherever asked for; capital flowed in; ruinous enterprises were begun; and shortly thousands were brought to beggary: the principle followed was unrestrictive; and, therefore, restriction should be observed in the case of railway companies. Let us try another. The South Sea Company received the assent of Government; thirty-three millions of capital was subscribed; a foolish project was commenced; and soon ruin burst like a thunder-cloud over the country: this company had a charter, and exclusive privileges; therefore, no company should possess a charter or exclusive privileges. The one argument

is quite as good as the other, and had we seriously advanced either, none would have exposed them more readily than "Bithon." It is allowed by all political economists, that as prices are reduced, consumption increases, and the market extends; our friend, however, looks upon low prices as the "barriers of trade," and "has no sympathy with cheapness in anything but the necessities of life." We wonder the reason of this exception; for if high prices, as he says, cause us to work with greater energy, of all things the desire to attain the necessities of life should act as the greatest spur upon industry. Had the water been far below Tantalus, he would not have tried to touch it with his lips; or had the fruit been high above his head, he would not have endeavoured to reach it with his hands; it was the proximity of both which stimulated his efforts. As it is when near the winning post that the racehorse stretches out his neck, so it is, we confidently affirm, with the working man; the greater the number of articles of comfort or luxury you place within his reach, and the nearer they are placed, the more you excite his desire to attain them, and the greater exertions he will make to do so.

The readers of the *Controversialist* must admit that they owe a debt of gratitude to "Alpha," the Utopian philosopher, who has kindly treated them to a "millennium photograph," or a "glimpse at the good time coming;" who "agrees more or less with all the contributors whose articles, *pro* and *con.*, have appeared," and who has succeeded in *compressing* within half a dozen pages what ordinary people expend four words on,—*"live, and let live."*

When "Alpha" represents British merchants pushing forward "reckless schemes of self-aggrandizement, asking no questions about the means to be employed, or the agency to be used," he errs equally as when adverting to a certain "system of hypothecating;" he confounds swindling with trading. He seems perfectly unconscious that among commercial men there are as strict moral principles of honour and integrity, as in any other portion of society. "Alpha" attacks free trade on the ground of morality, for the purpose, we fear, of introducing a subject foreign to that under debate, and of inculcating principles that are but

"Vain wisdom all, and false philosophy."

Dr. Chalmers, who, in an economical point of view, little esteemed free trade, pronounced it one of the "best and wisest achievements of an enlightened and national policy," *because of its attendant moral benefits.*

Our friend seems to think morality to be the all in all. The universal practice of virtue, says he, "would produce the greatest sum of happiness of which human nature is capable." This, "Alpha," we do not believe; there is something higher, deeper, better far than mere *morality*, and which you seem to ignore—"Godliness, which is *profitable* for all things, having the promise of the life that now is, and that which is to come."

Our opponents being now answered, we may point to the fact that only one of our arguments has been *questioned*. Our illustration, though attacked, remains uninjured. The slight defect in our system which it exhibited was fiercely assailed: the great and glaring defect in the system of our opponents, they very quietly passed over. The question presented was, whether should the original high prices continue, when the village was extended, and the *villagers* suffer; or should the prices be reduced by competition, even at the risk of injuring the *dealer* by over-doing it? On the principle of choosing the lesser of two evils, we preferred the latter.

And now we think the reader can have little difficulty in deciding which course to approve of. He will see that the one, if carried to its full extent, would leave the highway of nations deserted, and shut up each kingdom within itself, vainly trying from its own resources to satisfy its varied wants. The other, with spreading sails, would whiten every sea, would tighten the bond of union among the nations by friendly intercourse, would cause each to have in the other's welfare a substantial interest, that would form an *entente cordiale* which no emperor's nod could shake, and would thus realize trade's highest purpose; for—

"The band of commerce was designed,  
To associate all the branches of mankind;  
And if a boundless plenty be the robe,  
Trade is the golden girdle of the globe.  
\* \* \* \* \*

No land but listens to the common call,  
And in return receives supplies from all;  
This genial intercourse, and mutual aid,  
Cheers what were else a universal shade."

NONA.

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## Poetic Section.

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### ORIGINAL POETRY.

#### THE DYING GIRL'S LAMENT.

NATURE woos, nature woos,  
And her voice it soundeth sweet,  
As it comes in chorus wild,  
The listening ear to greet.  
And the merry birds all sweetly sing,  
And the sun makes all look gay;  
Alas! that any one should be  
An exile from its ray.

Nature woos, nature woos,  
And how I long to roam  
Once more amid the lovely bowers  
Of my quiet country home.  
So solemn was the music  
Of the wind that wandered there;  
It checked full oft my girlish glee,  
It roused my soul to prayer.

For I fancied that its murmurings  
Were angels hovering round,  
And their holding sacred converse caused  
That soft, low, whispering sound.  
And it bowed my soul in reverence  
To that God who, in his love,  
To watch a sinful creature, sent  
Bright spirits from above.

Nature woos, nature woos;  
Once I yielded to her charms,  
And, drinking deep the blissful cup,  
Lay captive in her arms.  
Now walled around with shadows,  
My joyless life is spent,  
And my poor, weary, sickening heart  
Is all with sorrow rent.

Nature woos, nature woos;  
Could I feast upon her breath  
My hungry soul, oh, never more  
Were thus bowed down in death.  
But, ah! 'tis all in vain,  
For soon they'll sadly lay  
Beneath the green turf by the church  
This poor, cold, lifeless clay.

But in that blissful moment,  
My soul, on swiftest wing,  
Shall rise to the fair spirit home  
Where blooms eternal spring.  
There the hungry soul is filled,  
There the weary are at rest;  
Oh, God! that I should thus complain,  
While with such bright hopes blest.

E. D.

## LOOK UP!

When, in the hour of anguish,  
Clouds from the darkness start,  
And storms of sudden weeping,  
Make winter of the heart;  
When sweet-lipp'd gladness ceases  
To brim Life's mystic cup,  
And pain and fear increases,  
Look up, oh, then, look up!

When, in the pulsing silence  
Of wakeful wintry nights,  
So wistfully you wait for  
The sun to gild the heights;

Whilst Hope hangs down her eyelids,  
And drains Despair's dark cup,  
And doubtings combat trustings,  
Look up, oh, then, look up!

Look up! for high above thee  
Shimmers the golden land;  
Look up, for eyes that love thee  
Smile from that sinless strand;  
Look up, for now and ever  
There brims the crystal cup,  
Fill'd with the living water,  
Look up, brave heart, look up!

F. G.

## TO MY FATHER.

ERE memory stemmed the current of my soul,  
Or ever love or fear had winged a dart;  
When infancy held language in control,  
And but an infant's prattle told an infant's heart,  
You loved me.

When the pale hand of cold white-robed disease  
Pressed my young brow, or robbed my cheek of health,  
Then day and night with pitying tearful eyes,  
Counting each smile and hoarding it as wealth,  
You loved me.

In boyhood's careless hours, when suns were bright,  
And sorrow lingered not nigh youth's domain;  
When pleasure looked not on the coming night,  
But laughed at sadness and half smiled at pain,  
You loved me.

In manhood's dawn, as beams the sun on earth,  
 So beamed thy smile upon my wayward path;  
 And when my heart grew tares from out its dearth,  
 And merited not love, but righteous wrath,

You loved me.

When one dark day a hush came o'er our hearts,  
 As by a new earth'd grave we stood *alone*,  
 And woeful sobs, all burthened with *her* name,  
 Came ebbing out in heart-breaks to your son,

You loved me.

Heaven only knows, my father, how my heart  
 Is wrapped in thine; and how I ever pray  
 God to be with thee; utterance and art  
 All fail, my very soul would cry, and say—

I love thee.

FRED.

### CHARITY.

“Faith, Hope, and Charity, these three; the greatest of these is Charity.”

THERE's a beautiful paradise, bosomed in flowers,  
 Where the holiest innocence wings the fair hours;  
 Thither Faith on her eagle wing urges the way,  
 And the weary ones trusting her revel in day.

In the heart is a still small voice, soothing its fears,  
 Giving strength to its feebleness, drying its tears;  
 And the strain of Hope's soul-music, earnest and calm,  
 Sweetly sings that the tempered wind hurts not the lamb.

On the gore-sprinkled battle-field world known as life,  
 There lies many a gallant one faint with the strife;  
 There when Faith droops despondingly, Hope having flown,  
 The meek spirit of Charity watcheth alone.

In the heart meek and Jesus-like Charity dwells,  
 There the tear-drop of sympathy brotherhood tells;  
 Thence all promptings of selfishness distant are hurled,  
 Thence the light of God's providence dawns on the world.

Oh, a most holy paradise poor earth would be,  
 If in true friendship mated with fair Charity;  
 Then the hymnings of cherubim borne from above,  
 Would confirm the glad tidings of BROTHERLY LOVE.

PANIOTA.

### HOPE.

DESPAIR is blind. On, with a giant's stride,  
 He drags the bleeding heart to deeper woe,  
 'Till over it the thunderous billows flow,  
 And shut from it all high sounds that might guide  
 It back to light and peace. But Hope, though lone  
 And dark our path be, sees in heaven a star  
 Our own eyes cannot see, and leads us far

And safely by its light. Ah! though the moan  
 Of pain be forced from thee, to Hope still cling:  
     Heaven-born, she looks to heaven, and wakes in thee  
     Such patient trust, that the Divine decree  
 Is best and wisest, as all murmuring  
 Stills and subdues, and on her rapid wing  
     Wafts thee above earth's care and misery.—I. M. S. T.

## GONE.

SILENT is now the merry laugh  
 That life's best music was to me;  
 For ever dimmed the lustrous glance  
 Of eyes that once beamed lovingly;—  
 The music gone, the love-looks flown;—  
 On me a cloud—on thee a crown.

The house seems full of loneliness,  
 And aching voids bring shuddering fears;  
 I turn to look for something lost,  
 And then—my vision fails in tears.  
 A mist is over memory grown,  
 And thou art on its rainbow throne.

And where so silently they sleep,  
 I ever go, with lingering love;  
 The turf is greenest o'er the young;—  
 And dark beneath is bright above;  
 And Faith comes whispering, "Death is here;  
 But death is life, and heaven is near!"

Now, though the earth seems desolate,  
 And hopes go graveward, unfulfilled,  
 My heart knows joys before unknown,  
 And seraph songs to me are trilled;—  
 She stands before the immortal throne;—  
 I hold the hope—she wears the crown.—A. F.

## TRIBUTE TO HUMBOLDT.

DEVOTED son of Science! England claims  
 To drop a tear upon thy honoured tomb;—  
 For in the roll of Earth's illustrious names,  
     Thine shall—immortal—through the ages bloom!  
 No blood-stained conquests mark'd thy bright career;—  
     Under thy flag nor friend nor foeman fell;—  
 Thy strong hand grasp'd no warrior's sword or spear,  
     To guard the right, or factious strife to quell!—  
 But meek-eyed PEACE, with olive-branch outspread,  
     Beckon'd thee on to triumphs nobler far.—  
 Till, through the lustre by thy genius shed,  
     Thou didst thyself become her brightest star!—  
 And having pass'd away from mortal sight,  
 Dost shine resplendent in the realms of light!—J. S.

## The Inquirer.

### ANSWERS TO QUESTIONS.

54. *Preaching in public thoroughfares.*—The surveyor may summons any one who "wilfully obstructs the free passage of the highway," under the 72nd section of the Highway Act. The preacher, therefore, or any other person, who wilfully commits such an act, whether by preaching or otherwise, as collects a crowd whereby the highway is obstructed, or who personally obstructs the free passage of the highway by any other means, is liable to the penalty, and may be summoned by the surveyor.—GAMMA.

55. *Origin of the pendulum.*—Galileo, when under twenty years of age, was standing one day in the metropolitan church of Pisa, when he observed a lamp, which was suspended from the ceiling, and which had been disturbed by accident, swing backwards and forwards. This was a thing so common that thousands, no doubt, had observed it before; but Galileo, struck with the regularity with which it moved backwards and forwards, reflected upon it, and perfected the method now in use of measuring time by means of a pendulum.—G. S.

61. *History and origin of the Post Office.*—The origin of the English Post Office is lost in obscurity. A postal system is in fact a necessary result of the first stages of civilization. Herodotus tells us, that under the ancient Persians couriers were kept in readiness, at appointed intervals, along all the great roads of the empire; and the necessity of a regular and speedy communication between a central government and its provincial authorities is so obvious, that no one can doubt that a similar system was in use from the very earliest ages, when men first found themselves in kingdoms and empires. In the same way, as civilization spread, the necessities of commerce, and the frequent intercommunication of in-

dividuals, would result in bringing about an application of this system of couriers to the ordinary purposes of social life. Such, we believe, was the origin in this country of what has now become one of the marvels of our present state of civilization. The very word post (*positus*, placed) evidently points to the *stations* where the courier bearing despatches would find relays of horses, to enable him to continue his journeys without delay. The word *postmaster* still retains its original meaning, and denotes the person who lets out or takes charge of the means of conveyance.

Such being the origin of the postal system, we need not expect to find any distinct traces of its early history. The governments of earlier ages were by no means ready to forestall the wants of the communities under their power; and it may, therefore, be conjectured that a species of postal system for personal and social purposes was at first carried on by private individuals. While the monarch's despatches were conveyed by his couriers, the packman and pedlar were probably the first postmen of the subjects. Afterwards, as commerce grew and education increased, municipal authorities or associations of tradesmen would join to establish communications with the chief cities of the country. These or like changes were probably so gradual and unobtrusive, that they may well have been lost amid the noise and bloodshed of the political history of the past.

The first direct notice of the English postal system which we have is by Camden, the antiquary, who mentions one Randolph as having been "chief postmaster of England" under Queen Elizabeth. It is probable, however, that his duties (of which Camden says nothing) had but little to do with correspondence. James I. appointed a



postmaster (one Matthew de Quester or D'Equester) to take charge of all correspondence with *foreign* parts, and gave him power to "take moderate salaries," from whence we may infer that he was paid by fees fixed by himself. In 1632, Charles I. issued a proclamation forbidding the conveyance of letters abroad otherwise than by the post. Three years later, in 1635, Charles established a letter office for England and Scotland, upon a permanent basis of organization. Three direct lines of communication were opened,—from London to Edinburgh, London to Holyhead, and London to Exeter and Plymouth; and the journey to each of these places and back again was to be performed in six days. Provision was also made for the establishment of cross-posts, and of other principal lines from the metropolis as might be found necessary. And, lastly, to enable the Government to carry out the plan without loss, and perhaps to afford the king a power of discovering and preventing the plots which were then becoming rife, the conveyance of letters by private means was forbidden.

We may, therefore, fix 1635 as the date of the formal establishment of the English Post Office, and from that time its progress was rapid. In 1642, a committee of the House of Commons was appointed to report on the subject. In 1644, Edmund Prideaux (afterwards attorney-general to the Commonwealth) was appointed postmaster-general, and, according to Blackstone (Com., Book i., cap. 8), "first established a weekly conveyance of letters into all parts of the nation." In 1649, the Common Council of the City of London, probably in the hope of sharing profits which were now becoming considerable, attempted to set up a post-office of their own; but the scheme was eventually disposed of by a resolution still extant on the journals of the House of Commons (under date of 21st March, 1649), which declares, that "the office of Postmaster is and ought to be in the sole power and disposal of parliament." The truth is, postage

was becoming profitable, and the revenues were let out to farm at yearly-increasing rates. The post-rates were first fixed at twopence for a single letter under 80 miles, fourpence above 80, and under 140, and sixpence above 140 miles. In 1654 these rates were revised, and fixed at twopence for 80 miles, and threepence for greater distances, and the revenues were that year farmed by one Manley for £10,000. In 1657, under the vigorous, practical administration of Cromwell, the Post Office was materially reformed and established "upon nearly the same model as has ever since been adopted, and with the same rate of postage as continued till the reign of Queen Anne." (Blackstone, *ubi sup.*) In 1659, we find in a summary of the public revenue, drawn up by a committee of the House of Commons, the item,—“By postage of letters in farm, £14,000.” In 1660, the privilege of franking letters was claimed by the House of Commons and granted by the king, a privilege afterwards so shamelessly abused, that we learn by the 4 Geo. III., c. 24 (passed to restrain the abuse) that the annual amount of franked letters had increased from 23,600 in 1715, to 170,700 in 1763. In 1663 the Post Office revenues, then yielding £21,500 per annum, were settled upon the Duke of York and his heirs male; and, on his accession to the throne in 1685, the revenues had risen to £65,000 per annum, and were again settled on the king and his successors, thus becoming part of the hereditary revenues of the Crown. From this time nothing of importance in the way of post-office legislation occurred, until the passing of the 9 Anne, c. 10. This latter Act established a General Post Office for Great Britain, and Ireland, and the Colonies, under the superintendence of one officer, entitled “Her Majesty’s Postmaster-General.” One chief letter office was to be in London, one in Edinburgh, one in Dublin, one in New York, and one in the West Indies. Since this statute, the interference of Parliament has been

chiefly directed to the promotion of the efficiency of the system thus thoroughly established; and the history of the Post Office resolves itself into a mere collection of statistics and dates.—A POST-AGE STAMP.

Post-offices were not established in England till the 17th century. A system of posts was established in England in the time of Edward VI., about the year 1481, and postmasters were appointed; but their business was confined to furnishing post-horses to the carriers of the Government, and to persons desirous of travelling expeditiously, or who wished to send important packets upon special occasions. In 1635, Charles I. established a letter-office for the transmission of letters between England and Scotland; but these extended only to a few of the principal roads; the times of carriage were uncertain, and the postmasters on each road were required to furnish horses for the conveyance of the letters at the rate of 2½d. per mile. Dr. Brande says this establishment did not succeed, and that at the breaking out of the civil war great difficulty was experienced in the transmission of letters. At length a post-office, or a national establishment for the weekly conveyance of letters to all parts of the kingdom, was instituted by Cromwell in 1649.—G. S.

62. *Hieroglyphics.*—Hieroglyphics consist in certain symbols, which are made to stand for invisible objects, on account of some analogy which such symbols were supposed to bear to the object. Egypt was the country where this sort of writing was most studied, and brought into a regular science. In hieroglyphics was conveyed all the boasted knowledge of their priests. According to the properties which they ascribed to animals, they chose them to be the emblems of moral objects; thus ingratitude was expressed by a viper; imprudence by a fly; wisdom by an ant; knowledge by an eye; eternity by a circle, which has neither beginning nor end; a man universally ruined, by an eel, which they suppose to be found with no other fish. Sometimes they joined two or more of these characters together, as a serpent, with a hawk's head, denoted nature, with God presiding over it.—G. S.

63. *John Bunyan.*—We are not aware that any public monument has been erected to the memory of John Bunyan. A tombstone in Bunhill-fields records his name, and that is the only memorial in stone of the brave tinker of Bedford, who is scarcely less illustrious as a martyr to the cause of religious liberty than as the author of one of the greatest works in our language.—G. S.

## The Topic.

### ARE TRADES UNIONS AMONG MASTERS OR MEN DESIRABLE?

#### AFFIRMATIVE.

Union is strength. It is impossible for one man, with his individual efforts, to obtain the same redress, or the same object, as when sought for by a thousand.—W. H. B.

Yes; among men they are most desirable. The case of the metropolitan strike is a sufficient testimony to this.

The organization of Trades Unions would be the preventive means of putting a stop to the inhuman mode employed by most masters of imposing too much labour with but a mean, scanty remuneration. They would also secure for the workman the same privilege as the master, viz., a mutual understanding one between the other.

They would also cause a better feeling to exist, by bringing master and workman on a more equal footing, which thus would be the means of instilling better principles, as well as a greater amount of social unity, amongst the great mass of the working classes.—

T. J. M.

Trades Unions are desirable, for they are the only basis on which labour can meet capital. They are the only standing ground which working men possess, when they seek to alleviate their toils, or raise their social position. They are the only means by which they can meet together and consult about their own interests; to determine the rate of wages which they ought to be paid for their work, and the time which they ought to labour in any manufacture, trade, or business. In like manner, such unions are desirable for masters, so that they may be aware of the rate of wages which are generally adopted; the hours of labour which have been agreed to, and to consult together upon such themes as may require or demand their attention, or be necessary for their interests, and the security of their property.

Trades Unions having been recognized by legislative enactment, is a proof that they are desirable, and that if rightly conducted they are a source of benefit both to employers and employed. Legislative enactments are for the benefit of the community, for the purpose for securing their good, their happiness, and their peace. Such unions being thus recognized, and laws set down for their guidance, proves that they are beneficial, and as such must be desirable.—J. T. K.

When working men, by their intelligence, by a proper estimate of what is due to themselves as individuals forming the great aggregate of the wealth-producing power of the country,—when they find that, by remaining isolated, they fall an easy prey to designing and selfish employers,—when they have come to the knowledge that “union is strength,” that a compact and united

body is capable of greater resistance than the parts of which it is composed,—when, after repeated trials, they have found their united efforts crowned with success, that their condition has been bettered, that they have raised themselves in the social scale—in fact, that while before they were like single sticks, easily broken, now, tied in a bundle, they resist all attempts to break them,—no wonder that they support Trades Unions. Many benefits, indeed, have accrued to working men from the institution of these unions. True, their members, in their resistance to oppression, have suffered much obloquy, endured starvation in patient silence, but they well knew the stake they were playing for,—either their independence was gone, or they had ascended another step up the social ladder. Working men must be allowed to be the best judges of their own cause, or else they must be denied the possession of that intelligence which allows of the most ignorant understanding where the “shoe pinches.” Mere theorists, who have no knowledge of working men, nor of the many acts of injustice to which, at times, they are the victims, may talk, and imagine it to be very conclusive argument, about supply and demand regulating the wages of labour. Such may be the principles of “political economy,” but no masters, as a rule, act up to those principles. If they had done so, Trades Unions among working men would never have been heard of. It was to resist petty acts of tyranny, to raise themselves above the level of serfs—to which, in many instances, they were degraded—that they saw the desirableness of Trades Unions, and have to bless the day in which they were instituted. It cannot be granted that on every occasion they have asserted that power at the proper time, nor on all occasions evinced a perfect knowledge of what was due to others. But neither can it be allowed that they are not capable of looking after their own interest, and that it is in union alone that they have found the only barrier that could be

pose successfully the inroads made, in season and out of season, by those whose political economy consists in an eye to the main chance. The members of Trades Unions have, among a particular class of the community, been designated, through want of proper information as to the matter in dispute between them and their employers, as everything vile,—as bands of conspirators,—illiterate and dangerous men, who wanted to subvert the order of things,—"wrong-headed and opinionated,"—the dupes of self-interested leaders, who make them the puppets of their will, &c. Trades Unions are not composed of such men, but of those who can lay the greatest claim to intelligence among the working classes; and the truth of this assertion is best known to those who are in daily intercourse with them. Were they the characters that some take a delight in portraying, we might long ere this have bade farewell to the stability and progress of our country's greatness. Let the Trades Unions that already exist among the working men, and been found admirably adapted to advance them in the social scale, be put down by an Act of the legislature, as some are talking of, and ere long the working men will find themselves on a level, and less cared for than the black slaves of North America.—D. R. R.

#### NEGATIVE.

The avowed object of Trades Unions is to regulate the prices of labour and productions. If masters combine to raise the price of their productions above the market value, consumption is in equal proportion checked. If, on the contrary, they combine to reduce the wages of their labourers below the market value of equally skilled labour, that labour soon flows into other channels of employment, and the supply of labour then becomes less than the demand, and a contrary effect is produced; labour will rise rather than fall. If workmen combine to raise the rate of wages, or reduce the hours of labour,

they give to competitors in the labour market an inducement to prefer that trade where the advantage is gained; this increases the quantity of labour supplied, and without an unusual increase in the demand takes place, a corresponding diminution of the value of individual labour is the result. These rules may be adopted as maxims in the philosophy of wages, profits, and labour. The more labour is supplied to the market, the less is the individual wages paid; the less labour supplied, the greater wages paid to each individual labourer,—the greater the demand, the higher the price; the greater the supply, the less the price. Therefore, Trades Unions cannot be desirable, because they injure all by creating fictitious values and false positions, both for the buyer and the seller of labour and its products.—**VERITAS.**

Trades Unions produce a state of bitterness and animosity between master and men, and between both these and the public. They have frequently resulted in collisions of a distressing character; great sums of money have been squandered away, characters have been lost, businesses destroyed, masters made bankrupt, and the whole community has suffered in finance, in morals, and in social life; therefore, Trades Unions are not desirable.—**ALEPH.**

Trades Unions are not desirable, because they have proved great injuries to the community. "The renowned strike of the Glasgow cotton spinners caused the following losses, viz.: Wages of 800 spinners for 17 weeks, £20,400; ditto 2,400 piecers for 17 weeks, £16,320; ditto 2,400 card and picking-room hands for 17 weeks, £16,320; ditto 20,000 porters, carriers, oilmen, carters, colliers, &c., for 17 weeks, £25,500; losses sustained by tradesmen and shopkeepers with whom the above operatives usually had their dealings, £34,000: total loss caused by the strike of one Trades Union in one locality, £112,540."

"When 660 spinners struck work in Preston in 1836, it is calculated they threw out of employment 1,320 piecers,

6,100 card-room hands, reelers, and power-loom weavers, 420 miscellaneous workers, engineers, &c.; making in all 7,840 who suffered by the remorseless tyranny of the 660 spinners who were combined in a Trades Union, and by the means of this union inflicted this wanton injury on their fellow-labourers, against their interest, and without their consent."—PATRIE.

Trades Unions are the evidence of a short-sighted policy; they result in trade squabbles. The foreigner knows this, watches his opportunity, and at such times comes to pick out the best hands, takes them abroad, sets them to work, and supplies the market with the goods which cannot be produced in this country through the Trades Union squabbles. Hence, Trades Unions are not desirable to any one but the enemy of his country—the traitor of his fatherland.—NEMO.

Trades Unions can neither increase the demand for labour, nor decrease the supply of labour; for if either of these effects are aimed at, they only succeed for a very limited time, because foreign production makes up the deficiency in the supply, and the increase of demand is beyond the power of any combination which does not embrace all the human family. If Trades Unions cannot permanently increase the demand, nor decrease the supply, they are perfectly useless, therefore not desirable.—INDEX.

The supply of labour and the investment of capital must always submit to the inevitable laws of nature and the foundation principles upon which society is based. Labour is the poor man's property. Capital is the rich man's property. Nature and municipal law say that perfect freedom from extraneous control is the first and chief right of property. Trades Unions assume, in their collective capacity, the power to control the poor man's labour and the rich man's capital; they therefore trespass on the rights of property: hence, they are not desirable.—NEMO ME IMPUNE LACESSIT.

Strikes are a necessary consequence

of Trades Unions; they thereby suspend the productive capacity of the labourers and the profits of capital: hence, a great loss is sustained by the community. Strikes cause many labourers to pass a considerable time in idleness; evil habits are thus formed and fostered, crime is induced, vice is propagated, and the social fabric sustains permanent injury.—DALETH.

If the master bakers were to join themselves together as a Trades Union for the purpose of raising the price of bread above its market value, other persons would be induced to commence the trade, and the public being supplied by the new tradesmen at the just market price, the union masters would be compelled to lower their prices, and they would suffer a loss equal to all the business done by the new masters whom their impolitic Trades Union had induced to enter the trade, a result none would consider desirable.—JUS.

Societies formed of the various members of any particular craft or class in the community are beneficial, if rightly conducted. They may be then made the medium for strengthening the position and improving the condition of their members; they may, by bringing together the intelligent and enlightened members of a trade or profession, aid very much the efforts of all the members, and enhance the value, by elevating the standard, of their moral and artistic excellence. There is nothing essentially injurious in the societies themselves, but they cease to be beneficial when made the tools of lazy, good-for-nothing demagogues, who, for the suppression of often imaginary injustice, insist on all their fellow-members being, for the time, as lazy and as ill-off as themselves. Societies formed in any one class for the intimidation of the members of any other class, whether higher or lower, are essentially wrong in principle, and cannot but produce evil, and not good. By union, if actuated by proper principles, and governed by proper laws or rules, masters and workmen can maintain their independence, resist oppres-

sive measures, and claim their own proper rights; and in so doing, will always receive the sympathy and aid of an enlightened public; but by union, also when guided by ignorance and laziness, masters and workmen can and have lost all that could render their society respected or appreciated.—G. H. S.

As far as we have been enabled to judge of the institutions in question, we consider them to be unjust in their principles, and tending to convert masters, or free-born men, into slaves. If a working man belong to a trade union, he is not free to take under a certain fixed sum as his wages; if he does, he is liable to be ill-treated by the members of the society at any time. If he does not belong, the same fate awaits him, when he dares to please himself with whom and for what reward he will work. Masters, also, have their hands crippled through the regulations laid down by the union of the trade to which they belong. Is this liberty? By no means. In a country which justly boasts of liberty to all, such detestable sources of petty tyranny should at once be abolished.—BETA.

The desirability of anything is tested by its utility, and the benefits resulting from the same. Now, we hold that Trade Unions, of whatever kind, are not useful; and that their results are very prejudicial to the true interests of all concerned. They are formed on an erroneous principle, for they fix laws and assert powers which must be exercised by all alike, forgetting that equality, either of masters or men, is not to be found. Thus, the keystone of the arch being wanted, an imperfect principle and a dangerous structure is displayed. Trade unions amongst masters can only be for the purposes of coercion, or, as in the builders' strike, protection against a similar movement on the part of the men; and all such unions of masters are looked upon by the men with suspicion and distrust, thus raising class against class,—anything but a useful or desirable consummation. Unions

amongst men are generally for the purpose of ruling the price of labour, or, in other words, getting up "strikes," which every sane man must confess to be a great evil, not only to the men and their families, but to the whole community. Further, to rule the price of labour is, in effect, a premium paid to unskilled *drones* at the expense of skilled *workmen*; therefore, we hold, they are not desirable.—BITHON.

On entering upon this topic, which has so recently perplexed the operative classes of the community, I cannot proceed to comment, with any favourable bias, towards their existence. Looking at the miseries which the strike has entailed upon so many, without being likely to confer any benefit at a future day, I deem it more an overt act of disorder than a well-concerted scheme of *benefit*. "Trades Unions" do not confer any benefit, be they instituted by *employers* or *employed*. They have a contrary action, as may be proved even by the Registrar-General, whose attention is now directed towards the deaths that occur within the strike's circle. No doubt this officer, whose stern duties impose on him the necessity of distinguishing on the bill of mortality the specific cause of the decaying properties of the community, foresees some important tendencies in all such measures.

When the free exercises of labour are curbed by any counter movement, on whosoever part it may originate, the stagnation of business is like the canker at the root of the tree, which speedily yields to the destructive principles, against the ravages of which there is no remedy. Insolence may be shown by the masters, as well as covetousness by the men. Masters generally consider Trades Unions to be inconsistent with Parliamentary enactment. The 6th of George IV., chap. 129, is the Act having reference to the combinations of working men. "These combinations," says Lord St. Leonards, "interfering with the free employment of capital and labour, are injurious to trade and commerce, dangerous to the tranquillity of the country,

and especially to the interests of all who are concerned in them." The duties of both masters and men are clearly defined by the above act, which condemns all multitudinous gatherings, having in view any anarchical contemplation for interfering with the free disposal of skill or labour. As to strikes being productive of destitution and crime, take for instance the case of Daniel Lock's suicidal act, and final recorded thoughts. "What Cato did, and Addison approved of, must be right. The strike—the ruinous strike! God protect my unfortunate family!" Thirty shillings per week being the *fede-de-se*'s wages before the strike, and two-and-sixpence his wages on strike allowance.—S. F. T.

Unions ignore, or rather are directly opposed to, the laws which regulate the labour and money markets—the old laws of supply and demand—and can therefore seldom, if ever, gain the object in view at their formation. The truth of this assertion is clearly demonstrated by the complete failure of workmen's unions; for are not their principal objects to gain a high and uniform rate of wages, a short day's labour, and the protection of their craft or calling from strangers or interlopers? Well, all their plans being matured, they agree, without considering the positions of their employers, to make certain demands, which if not at once conceded, they either come out in a body, or fix upon a certain shop, of which to make an example. The result is, as in the case of the present builders' strike, that the masters being thus compelled to form a combination for their common protection, the men, to the number of some thousands, have to turn in to their work at the old if not worse terms, besides having lost the best season of the year in idleness, and subjected themselves and their families to innumerable hardships and privations. But the employers, being possessed of capital, can divert it into other channels, or (as has been done in this instance) invite other workmen from the provinces, and thereby defeat the objects of the unionists: be-

cause, by introducing strange men into their workshops, they exclude their old hands, prevent an advance of wages, and consequently break up or render their union of no practical service; for the workman, being wholly dependent on the skill and cunning of his handicraft, is placed at manifest disadvantage, and in fact must ultimately succumb, having no other alternative than to resume his work at last.

Unions, whether of masters or men, create unnatural feelings on both sides, and should therefore be avoided, for they invariably engender distrust, animosity, and discontent; and besides, can benefit none but a few paid, and therefore interested, parties, who, while the men are actually starving, regularly draw their well-paid salaries. Let both masters and men compromise matters, and abandon their unions, co-operate for their mutual interests, and confidence and contentment will once more be restored.—J. M.

The common observation, that when men are joined together they will attempt what singly they would not have dared to think of, is, unfortunately, too well exemplified in the case of the builders' strike, which, though commenced nearly three months ago, still "draws its slow length along:" had each of the men acted independently, this dispute would long since have terminated, if indeed it had ever been begun: or had each of the city firms been allowed to arrange the dispute with their *employés*, they would, we believe, have early arrived at an understanding. But neither example nor argument will convince workmen of the foolishness of the course they pursue to secure, as they imagine, their interests. Have they a real or alleged grievance, straightway they form a combination, embracing, if possible, every man of their craft in the kingdom; a favourable opportunity is seized to make the demand on their master, which, if extravagant, is at once refused; then comes the struggle; the union of the workmen is opposed by the association of the masters; two hostile

camps are formed; labour wars with capital; and, though it brings its tens of thousands on the field, it needs no prophet to foretell the result. To their labour return the workmen on their old, or perhaps worse, terms; each views the other with distrust; the bitter acrimony of class feeling is deepened, and vainly we wish again the times when

— "The great man helped the poor,  
And the poor man loved the great."

Nor can we wish the unionists success in their endeavours; for they would be very tyrants if they could. Aiming at uniformity of remuneration, they wish all men paid alike—the diligent and the dilatory, the awkward and the skilful. "A fair day's wage for a fair day's work" is their cry. But where is their fairness? One shilling is as good value as another; not so one man's work as that of another. The master that employs a man unconnected with the league would find his workshop deserted, and the man must either join them or leave; and this is the act of those who are continually prating about

the oppression of masters. In short, they would fain manage the business; they would fix the wages and the hours, tell the masters whom to employ and whom not,—aye, and for whom *he* may work,—and Heaven only knows what besides! What employers, with money in their pockets and brains in their heads, would submit to this? And with such facts before us, what must we think of those who would entrust such men with great political powers?

Let it not be thought we are heedless of the welfare of the working classes; with best intentions towards them we write: to none would it be more gratifying to hear of their upward progress in the social scale; but never will they accomplish it by means such as we have spoken of. Let the men break up their combinations, and their masters theirs, and let them cultivate a more friendly feeling—for they depend equally on each other—and they will see that it is their interest to become closely knit together, and then will they indeed feel the truth of the adage, that "union is strength."—NONA.

## The Societies' Section.

*Faversham Mutual Improvement Society.*—On Tuesday evening, Sept. 13th, the members of this society held their fifth annual meeting. The report stated that, in reviewing the proceedings of the society during the past year, the committee had been cheered by evidences of prosperity, and they desired to congratulate the members upon the progress their institution had been making. The time had arrived when success must not be estimated by numerical enlargement, but by the existence of vitality, the manifestation of power, and the exertion of a healthy influence. The work of the committee had been to assist in erecting a superstructure upon a foundation previously laid; and their attention had been directed to secure a fitness for the accomplishment of the object specified in the

society's primary rule, rather than to the creation of any external embellishment. The committee believed that the circulation of a pure and useful literature was one of the most certain methods which could be adopted for the promotion of intellectual improvement; they therefore felt great pleasure when they stated that the financial position of the society had enabled them to expend, during the year, nearly £20 upon the purchase of new library books, amongst which were to be found many of the most popular works, as "Alison's History of Europe," "Campbell's Lives of the Chancellors," "Carlyle's Frederick the Second," "Lives of Carey, Marshman, and Ward," "Life of Douglas Jerrold," "Ellis's Visits to Madagascar," "Muirhead's Life of James Watt," "Masson's Essays," "Masson's Life of



Milton," "Vasari's Painters," and many others. In addition, several works had been presented. The library now contained 487 volumes, for the accommodation of which it had been found necessary to enlarge the library shelves, and it was gratifying to know that the cost of the alterations had been defrayed by special contributions. There had been a great increase in the circulation of books. The last lecture season was decidedly more successful than those which had preceded it. Eight lectures had been delivered, two of which had been gratuitous. The attendance at most of them had been large, but on one occasion the inclemency of the weather had reversed the order of things, and it was the lot of a disappointed committee to witness a thin audience and experience some little loss. At the soirée held on the 22nd of February, there was no reason to complain of a slack attendance, nor of any pecuniary loss; and the free expressions of approbation then given must be regarded as an evidence that the committee were not altogether unsuccessful in conducting an entertainment, which they deemed to be in harmony with the design of the institution. The net increase of members during the year had been 107, by which the number had been raised to 360. In calling attention to the arrangements for the future, and which had been announced in the programme, the report showed that the entire cost of the ten lectures to be delivered would amount to about £35, to aid in covering which the committee had issued course tickets at a very low price. And it was pleasing to know that nearly £25 worth had been already disposed of. Continued effort on the part of the members would enable the new committee to enter very cheerfully upon the performance of their duties, with the bright prospect of being able to realize no inconsiderable amount of profit by the course of lectures. A new and very important feature in the society's operations was a grammar class, which was being formed under the

presidency of the Rev. W. B. Davies. Discussions would be held in the society's room on the first and third Tuesday evenings in the months October to March. On the second and fourth Tuesdays, lectures would be delivered by members and friends of the society. In closing the report, the various wants of the society were enumerated, and an appeal made to the members to supply them.

The treasurer next gave his statement of accounts, which declared the income of the society to have been £100 10s. 7½d., the expenditure, £96 2s. 10½d.—leaving a balance in hand of £4 7s. 8½d.

The following gentlemen were then chosen as the officers of the society for the year 1859-60:—President:—Mr. F. W. Monk. Vice-Presidents:—Rev. W. B. Davies, Messrs. J. Tong, S. G. Johnson, and Frank Palmer. Secretary:—Mr. C. W. S. Smith. Treasurer:—Mr. H. Kirby. Librarians:—Messrs. Mills and W. Dobbie. Committee:—Messrs. Charles Smith, Boulden, Read, W. Tong, J. A. Anderson, Holloway, Boorman, and Paine.

*The Amateur Literary Society.*—We learn with pleasure that this society has made considerable progress since we last noticed it, and that its members are indefatigable in their exertions for mutual improvement and amusement, and harmonize admirably one with another. The papers for the current quarter are, at the same time, varied and interesting, and display no inconsiderable talent on the part of the neophyte writers. The President of the Association for the time being is a young graduate and ex-scholar of University College, Durham; and as an *honorary* president, the society has been so fortunate as to secure the services of the Reverend George Iliff, of the Grange School, Sunderland,—a gentleman not unknown in the world of letters, who is also not uncelebrated in the North as an able lecturer, a sound divine, and a successful teacher. The council of the Amateur Literary Society have also

recently elected a number of patrons, honorary members, &c. By referring to past and present advertisements, it will be seen that gentlemen, desirous of becoming members, should lose no time in communicating with the Secretary of the society, William Whyte, Esq., 28, St. Vincent's Place, Glasgow, from whom prospectuses, rules, &c., may be obtained on receipt of stamps to cover postage.—A CORRESPONDENT.

*London.*—*Orange Street Mutual Improvement Society.*—We are pleased to hear that the operations of this society have successfully commenced. Seventy-seven members have been already enrolled, and the first three weekly meetings have been largely attended. Arrangements have been made for a very interesting series of lectures and essays. The meetings of the society are held every Wednesday evening in Orange Street Chapel, Leicester Square.

*Liverpool.*—*The Byron Literary Society.*—The third soirée of the members and friends of this society was held on Wednesday evening, the 19th. of October, in the schoolroom adjoining the Byron Street Chapel. The chair was taken by the Rev. Thos. Dawson (President of the society), who warmly recommended such societies to young men anxious for helps to self-improvement. He gave several illustrations of the truth, that "Knowledge is Power;" alluded to the many instances of great men who have risen from obscurity, and were self-educated only, and invited all who were desirous of extending the limits of their knowledge, or that of others, to join in the cultivation of their nobler faculties, never, however, forgetting that there was something higher than intellect, and advising that religion should be nurtured, and that the Bible should be

adopted as the guide-book through life, and chart to immortality. An excellent paper was then read by Mr. Jas. Davies, "Glimpses of other Times," which provoked much laughter at the tastes and eccentricities of the past, particularly as displayed in reference to Literary Societies. Mr. J. S. H. Evans read a capital paper which was much applauded, on "Grievances," giving a facetious account of popular grievances, real and imaginary, those of great men, such as Cromwell, James II., Sir Joshua Reynolds, Dr. Johnson, &c., and suggesting contentment as an antidote. Mr. Linton also read an able paper on "Satire," its early, past, and present history, and its use and abuse, with a classification of the various satirists of modern times, together with their special characteristics. The concluding paper was one by Mr. R. H. Cooke, on "Self Culture," in which were embodied many sound, practical suggestions, well worthy of being adopted in the performance of this essential duty. The proceedings were enlivened by the delivery of numerous recitations at intervals, by Messrs. W. B. Luckman, and Joshua Powell, which elicited much applause, and still more so by an original dialogue, illustrative of Irish assurance, in which Messrs. W. B. Luckman and other members of the society performed creditable parts, concluding with an epilogue, urging upon the ladies the desirability of assisting the Early Closing Association in their endeavours to obtain a reduction of the hours of labour. During the evening the refreshment rooms were thrown open, where an excellent repast was provided. The whole proceedings passed off with the greatest *éclat*, and terminated shortly after ten o'clock with the National Anthem.

## LITERARY NOTES.

A volume of MS. letters of MACHIAVELLI has been discovered by M. Passerini, at Florence, and is preparing for publication.

LEOPOLD RANKE has issued Vol. I. of a work on the "History of England during the Seventeenth and Eighteenth Centuries."

Lord Brougham was elected Chancellor of the University of Edinburgh on 28th October.

Four competing translations of SHAKESPEARE are now about to engage the French market, viz.—one by a son of Victor Hugo; one by a son of M. Guizot; one by M. Batail (illustrated by Gustave Doré); and a reprint of M. La Roche's. M. Philéas Boyer is lecturing on Shakespeare in Paris.

LAMARTINE is to lecture in the *Palais de L'Industrie* in Paris, during the winter.

Two new oriental papers, viz.—*The English Mail*, for Australia and New Zealand, and *All India*, at Madras, are projected.

THACKERAY's new periodical is to be called *The Cornhill Magazine*, and is to bring into the field the greater part of the young *littérateurs* who have been struggling for position, independence, and fame.

Selections from CHAUCER have just been translated into French by M. E. G. Sandras.

HOME's shade may now be appeased! A Scottish clergyman, Rev. Mr. WADDELL, of Girvan, in Ayrshire, has written and read from the pulpit a five-act tragedy, "*King Saul*." It is highly spoken of.

William L. Hughes has translated THACKERAY's *Yellow Plush Papers* into French, for the *Librairie Nouvelle*.

*The Works, literary and professional, of Francis, Lord Bacon*, are now issued in complete form by the house of Longmans, in seven volumes, edited by Messrs. James Spedding, R. L. Ellis, and D. D. Heath.

Alexander Smith, who leaped into leisure, position, and competency, on the faith of a first work, exemplifying a power of setting words to music, is said to be preparing an historical poem, of which high hopes are entertained.

Mr. Russell, editor of *The Scotsman*, is engaged on an edition of Burns's "*Poems*."

The editorship and proprietorship of *The Press* has recently been transferred to R. H. Patterson, Esq., late editor of the *Edinburgh Advertiser*, and then *rédaeteur-en-chef* of the political articles in *Blackwood*. E. S. Dallas, author of "*Poetics*," and T. S. Baynes, author of "*The New Analytic of Logical Forms*," are among the members of the new staff.

Mr. Carruthers, we believe, of Aberdeen, is about to analyze Chambers's hypothesis on "*The Scottish Ballads*."

It is proposed, on 14th August, 1860, and four following days, to celebrate at Edinburgh, with becoming solemnity, the Ter-centenary of the Scottish Reformation.

AMÉDÉE RENEW, the French journalist, is dead.

LORD MACAULAY has two volumes of his History of England ready for the press; though it is likely that some time may yet elapse before their publication, as he revises slowly.

THOMAS CARLYLE will offer, it is thought, vols. III. and IV. of his *Frederick the Great* to the public as the leading work of the spring "season."

Rev. CHARLES KINGSLEY is reported as having a new novel nearly ready.

MRS. C. CROWE, authoress of the "*Night-side of Nature*," and other works, promises a book on "*Spiritualism, and the Age we live in*" (Newby).

Chancellor GLADSTONE has been chosen Rector of the University of Edinburgh.

Professor FORBES has been transferred from the Natural Philosophy chair of Edinburgh to the Principalship of St. Andrews, *vice* Sir David Brewster.

A Humboldt Fund is being collected, for the encouragement of exploratory science among the Berliners.

Albert Smith has reopened China to the Londoners.

Hollingshead is about to republish his "*Political Essays*."

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## ERRATA.

- Page 172, 26th line, for "repetitions," read "repetition."
- Page 172, the foot reference should be on page 177; and on page 177, line 11, an asterisk should follow the word "things."
- Page 245, 5th line from top, for "free trade," read "far trade."
- Page 258, 5th line from top, for "productive," read "protective."
- Page 320, 3rd line from bottom, after hence, insert "as."
- Page 328, 3rd line from top, for "from stand-point," read "from a stand-point."
- Page 329, top line, "is proof of this," should follow the word, "remarks." 2nd line, for "that labour," &c., read "That," commencing a fresh sentence.
- Page 332, 16th line from bottom, for "goodwill," read "and the pursuit of personal good will be made," &c. 10th line from bottom, for "element," read "cement" of society. Bottom line but one, for "and on its," read "and in its," &c.
- Page 334, 13th line from top, for "medium of," read "occasion for." 14th line from bottom, for "may," read "will."
- Page 357, for "president," read "resident."
- Page 381, line 23, for the final "liturgies," read "litanies."











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